Heidegger:
A Commentary

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Lane Friesen

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Introduction

Martin Heidegger's *Being and Time* is considered by some to be the most difficult book ever written. It will be our challenge to decipher it.

We begin with a definition of terms. We move then to circuits such as 'being-in' and 'being-in-the-world.' We transit finally to a complete line-by-line analysis of the text itself, focusing in particular on the second more difficult part of the book.

A complete list of circuits is catalogued in the companion work *MBNI*[1] *Circuits*. The presentation parallels our commentary on Hegel's *Phenomenology of Mind*. Both Hegel and Heidegger describe the same structure using different word pictures.

Enjoy!

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[1] The model is an extension of the Myers Briggs Type Indicator® or MBTI®. The name is trademarked and cannot be used without permission. We have thus relabeled it MBNI for Mind Brain Neural Interface, or alternatively Myers Briggs New and Improved.

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Glossary of Terms

about which – diversion of 10 Beten/Beauty ENTP away from attunement-mood from EL to CL[1] into ENTJ of 91 Reason where we talk about it

ahead-of-itself – 206 Life possibilities along INTJ affecting attunement-mood from EL to CL and making things matter at S meaning so that 14 Self-image acts on behalf of 206 Life

already-being-in – ENTP of 45 Duty/World

ambiguity – 124 Bureaucracy/Myself cobbled together from 17 Curiosity, 32 Desire and the 191 Democracy of social media

angst – 141 Angst/Worldview, the self-understanding of the mind

anticipation – 14 Self-image initiative along conceptual ESTJ that anticipates a retrieve along ISFJ into 13 Intentionality in its overlay of 27 Apperception

anticipation of death – 14 Self-image interacting with 27 Apperception; demands resoluteness

anticipatory resoluteness – anticipation plus resoluteness

apodictic – clearly established or beyond dispute

apprehension – 3 Apprehending

ascertain – catalogue within three-dimensional space at P

as-structure – emerges in regions at S; eases the moodedness of attunement; sees things 'as' what maximizes their use-value; can become the determination of objective presence at P

at hand – available at CL, within aroundness of context from S to CL, not three-dimensional

attitude – paradigm-attitude from ER to P

attunement – EL to CL; is generally mooded, thus termed attunement-

[1] EL is E on the left, CL is C on the left, ER is E on the right and so on.

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mood

attunement-with – 191 Democracy guided by 35 Kinship expressing itself in 73 Skepticism idle talk which passes through attunement-mood from EL to CL

authentic – 206 Life combining with finiteness of 27 Apperception and the legs re-ordering to form 141 Angst/Worldview and a 45 Duty/World of opportunity; anticipatory 14 Self-image initiative truncating 20 Dasein out of 124 Bureaucracy/Myself; 206 Life cared for by 27 Apperception-mediated production that respects 94 'I'

authentic death – 27 Apperception-based division of labor oriented towards production to be completed within some finite time period; equivalent to anticipation

authenticity – care is for the existence of another and not a 'what' that is taken care of; explicitly grasping oneself; choosing from one's own self to make a choice in favor of one's potentiality of being; temporalizes itself within S meaning outside of the structure of temporality and thus gives meaning to 206 Life in its brief span of existence; involves anticipatory resoluteness

averageness – the character of the they and its aim; noiselessly squashes every exception

bare space – three-dimensional space at P, dependent upon more foundational S processing

being – often refers to a symmetrical circuit

being toward a possibility – projected along INTJ by 141 Angst/Worldview formed from the addition of 33 Understanding to 27 Apperception

being toward others – ?

being-ahead-of-itself – INTJ as futural generating attunement-mood from EL to CL which motivates 14 Self-image to act

being-alone – deficient mode of 35 Kinship being-with that does not recognize one's need for the kinship grouping; sees the externalized 191

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Democracy Mitda-sein as alien and is indifferent to it

being-among-one-another – combination of 35 Kinship being-with, 191 Democracy Mitda-sein and 124 Bureaucracy/Myself being-in-the-world

being-at-an-end – ending in general where something actually terminates like the phases of the moon, a completed painting, a road that has been fully constructed, a repaid loan, rain that has stopped

being-at-home – immersed in the public 115 Brotherhood/Ourself spatial map of publicness and 23 Familiarity generated by being-with-one-another; has no place for individuated self

being-guilty – 74 Blame

being-in – 115 Brotherhood/Ourself, relative background for 4 Perceiving; maps places of a totality of useful things; its space is split up into places

being-in-the-world – 124 Bureaucracy/Myself

being-together-in-the-world – 124 Bureaucracy/Myself being-in-the-world under the being-with-one-another domination of externalized 191 Democracy Mitda-sein and 35 Kinship being-with

being-together-with – economic exchange in the segment from CR down to FR; the economic side of care, taking care of things

being-toward-death – 27 Apperception

being-toward-its-end – 13 Intentionality attempting to recruit 27 Apperception into finiteness of productive individuated division of labor

being-toward-the-beginning – 14 Self-image ISFJ overlaying 13 Intentionality ISFJ and thus developing the beginning of 23 Familiarity, with the end being the ESFJ having-been of 206 Life that has been lived so that Da-sein stretches itself along between birth and death

being-toward-the-end – combination of 27 Apperception with 13 Intentionality; 27 Apperception as the end of Da-sein consciousness that in 13 Intentionality works out its 68 Character until it is no longer able to do so; a way to be that Da-sein takes over as soon as it is

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being-toward-the-end-that-understands – 27 Apperception tying into a 13 Intentionality that is compatible with its mirror of 33 Understanding

being-with – 35 Kinship

being-with-one-another – 191 Democracy guided by 35 Kinship rather than 20 Dasein, leading to a dependent 46 Interpretation and 39 Reflection; attunes itself collectively; concerned by the distance between self and the group; based on what is taken care of

being-with-others – external kinship grouping showing concern for its members as an expression of being-with-one-another; self taking refuge in surrogates

care – data transfer from CR to FR under the oversight of the 124 Bureaucracy/Myself caretaker

categories – characteristics of non-sentient things (differs from Hegel's categories)

certainty – S to CL of 19 Contingency, 74 Blame, 13 Intentionality, 124 Bureaucracy/Myself and 20 Dasein

circumspection – examination by 124 Bureaucracy/Myself-mediated visual saccades of useful things with meaning that matters within regions at S, prior to 46 Interpretation, creates space for a 115 Brotherhood/Ourself being-in wrapper, discovers handiness and is thus action-based

coming-to-an-end – living in finiteness, a being-whole; individuation in which one cannot be represented by someone else

coming-toward-oneself – 13 Intentionality certainty from S down to CL (?)

comprehending – synchronization of 46 Interpretation and 4 Perceiving, often accomplished by a mirroring of 72 Knowing

concepts – generated along ESTJ

concern – protection of the kinship grouping which sustains 35 Kinship being-with

conscience – 141 Angst/Worldview calling 73 Skepticism along their common INTJ and silencing 73 Skepticism idle talk along its ISTP which

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overlays 65 Dissidence listening; a resonance state of one's own emerging self-consciousness; calls us forth to the situation

curiosity – 17 Curiosity often present with 73 Skepticism

Da-sein (with hyphen) – consciousness or some relevant subset of it

death – 27 Apperception truncating out of now-time into finite time; death of 27 Apperception precedes 206 Life

de-distancing – 124 Bureaucracy/Myself-mediated eye saccades, directed by 20 Dasein by means of 191 Democracy bringing the 35 Kinship here to itself and to its the there; discovers remoteness and brings things near

definition – data passage along ISTJ of 18 Sensing that determines meaning at S

demise – Da-sein coming to an end without authentically dying, as for instance in a mental illness or a regression to existence in Durkheimian mechanical solidarity; a sinking to a lower mental state

destiny – the fate of multiple individuated entities becoming the destiny of the group; an occurrence-with because it is based in exchange

disclosedness – 20 Dasein there formed initially by 74 Blame passage from CR down to FR and sustained as 74 Blame combines with its mirror of 73 Skepticism to form 20 Dasein / 141 Angst/Worldview self-consciousness

discourse – mediated by 73 Skepticism; becomes idle talk when isolated from 33 Understanding; operates above grammar and outside of logic; gets its words from INTP of 42 Freedom and 33 Understanding; is discourse about; does not have the theme of a definite statement; intonation and tempo of talk indicates the attunement of being-in or 115 Brotherhood/Ourself

dying – the way of being in which Da-sein is toward its death i.e. 27 Apperception-based production in which 27 Apperception-based now time is made finite

eminent – related to identification from M to ER

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equiprimordial – existing together as equally fundamental

essence – forceful compression of possibilities into significance in the segment from T down to EL; impacts upon experience (Sens-L to EL) and divides it into events, one of which is current

existence – Sens-R to ER

existential – structure of mind, capable of being logically analyzed

existentiell – Hegel's notion, related to self-awareness

experience – Sens-L to EL

facticity – pre-factual mood-related awareness of inner workings of being, often thrust aside

falling-prey – absorbed in being-with-one-another (20 Dasein-deficient 35 Kinship and 191 Democracy) guided by 73 Skepticism idle talk, 17 Curiosity, and ambiguity (which is 124 Bureaucracy/Myself cobbled together from 17 Curiosity, 32 Desire and 191 Democracy)

familiarity – 23 Familiarity

fate – requires an independent 14 Self-image that is able to build effectively upon default 93 Empire memory along ISFJ

fear – flight of 206 Life existence into the public 115 Brotherhood/Ourself of the they (which has no room for individuated self); generates a 45 Duty/World containing things which can be truly fearful for they are foreign to self

flight, fleeing – turning toward and away from attunement-mood in EL to CL

fore-conceiving – concept-forming ESTJ segment of 70 Articulation

fore-giving – fore-grasp

fore-grasp – human will from CL to FL

fore-having – attunement-mood (EL to CL) segment of 70 Articulation

fore-seeing – data passage along INTJ of 70 Articulation, overlaying the INTJ project of 33 Understanding

formal intuition – 18 Sensing exchange space clipped out by some 8 iNtuition

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for-that – 70 Articulation from FL up to S; an aspect of relevance in the what-for

for-the-sake-of-which – 20 Dasein certainty from S down to CL truncated out of 124 Bureaucracy/Myself

freedom – 14 Self-image upholding a 20 Dasein formed permanently from the truncation of 124 Bureaucracy/Myself into 20 Dasein by 206 Life and 74 Blame

genuine – taking 14 Self-image initiative

going-out-of-the-world – leaving the current 45 Duty/World, as for instance through physical death; becoming an object that is physically present to 22 Observation; becoming unliving

handiness – the way in which we encounter a thing when the will from CL to FL uses it as a tool; leads to an in-order-to from FL to S of 46 Interpretation and then contextual certainty from S back to CL

has-been – the ESFJ of a 45 Duty/World that is past and has-been-there, yielding world-historical material that has-been preserved; the object of historiography

having-come-to-an-end – collapse of the 206 Life ahead-of-itself

hearing – ISTP of 65 Dissidence completing itself along the ESTP of 35 Kinship or 42 Freedom forming 11 Thinking

hearken – ISTP traveling completely around 65 Dissidence and returning to ISTP; more primordial than hearing

hermeneutical situation – fore-having, fore-conception and fore-sight of 70 Articulation as presuppositions

historicity – oriented around existence from Sens-R up to ER in contrast to history-generating experience from Sens-L up to EL; compression of existence from Sens-R up to ER into a moving flow by the downward force through identification from M to ER of 27 Apperception and its overlaying 141 Angst/Worldview

historiography – history that recognizes its roots in the subjective; uncovers the silent power of the possible; analyzes counterfactuals as

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possibilities; builds on objective Cartesian scholarship and extends it; breaks away from the they in such a way as to give it direction

holding-for-true – 33 Understanding- and 74 Blame-overlaying hypothesis or belief from P up to CR

I myself – 124 Bureaucracy/Myself contracted into 94 'I'

idle talk – 73 Skepticism echoing back in discourse what is heard along the ISTP shared with 65 Dissidence listening without filtering it into 33 Understanding which it overlays along INTJ; the expression of what is said by the they; always an aspect of being-with-one-another

in order to – FL to S of 46 Interpretation and 19 Contingency, contains a reference of something to something else by placing the one thing within another thing's region of meaning, with the totality emerging at S before the individual useful thing; discovered when we act

in the face of which – ENTP now-no-longer of 22 Observation and 27 Apperception

inauthentic – subject to falling prey; a 124 Bureaucracy/Myself being-in-the-world that is completely taken in by 45 Duty/World and the 191 Democracy Mitda-sein of the others in the they; the most common default state; gets taken along by the no one, without choice, so that it remains indefinite who is really choosing

inauthenticity – to be taken along by the no one, without choice, and thus get caught up in inauthenticity

in-itself – a specific thing with its bumps and scratches; not an ideal type of 23 Familiarity

innerworldly – flowing within 45 Duty/World

insideness – an extended thing surrounded by the extended boundaries of something extended; occurs in three-dimensional space at P

interpretation – 46 Interpretation, works on data provided to it by 70 Articulation in its passage along the INTJ of 33 Understanding; develops INTJ possibilities

irresoluteness – the mind's default state; being at the mercy of the

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dominant interpretedness of a dependent 46 Interpretation resulting from the externalization of 35 Kinship and 191 Democracy being-with-one-another which characterizes the they; does not mean being burdened with inhibitions; tied to 60 Subordinate-directed reality simulation of the future; unmindful of 94 'I'; not linked to individualized 27 Apperception-mediated meaningful production; lacks the Moment

just-guessing-with-someone – 17 Curiosity of 73 Skepticism idle talk exploring options in a way that avoids any commitment so as to enable 17 Curiosity to keep guessing

just-now-not-yet – the transit of the ESTP moving pointer of time into the ISFP not-yet

letting-come-toward-itself – INTJ of 70 Articulation passing through the upon-which from T down to EL and then looping through 70 Articulation back to ESTJ where it overlays a 14 Self-image whose ISFJ retrieves itself into the ISFJ of 13 Intentionality, whose ISFP in turn overlays a finite 27 Apperception which acts to protect 206 Life and its initial INTJ generating an attunement-mood from EL to CL

listen – 124 Bureaucracy/Myself forming a 35 Kinship being-with

meaning – Venn diagram network of overlapping circles at S; not a property attached to beings

meaning of life – self-constancy of internal integration which grasps and controls temporality and thus its own finiteness

merely-being-objectively-present – something unliving; something that has lost its life

Mitda-sein – 191 Democracy, deep background for 4 Perceiving; the means by which 20 Dasein can direct the de-distancing attention of 124 Bureaucracy/Myself without disturbing the relevance-generating machinery; develops only when there is a 35 Kinship being-with

Moment – temporality at S which determines when to release the ESTJ of 14 Self-image anticipatory initiative; breaking away briefly from default 60 Subordinate / 53 Obligation reality simulation into an authentic making

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present along ESTJ so that self is actually there in the Moment; nothing happens in the Moment but as the authentic present

mood – brings Da-sein before the that of its there; generated by flight from attunement in EL to CL; enigmatic; severity is the distance between what is and what could be

nearness – in the orbit of a region of meaning at S, oriented towards it and within it

no-longer-being-able-to-be-there – ejected from being-together-in-the-world

no-longer-being-in-the-world – not part of one's current 45 Duty/World

no-longer-being-there – physical death; body no longer alive

no-longer-now – ENTP of 27 Apperception-mediated now-time

not-being-at-home – uncanniness felt when 141 Angst/Worldview throws self off the edge of the current being-in 115 Brotherhood/Ourself spatial map of publicness which has no room for individuated self

not-yet – the leg of ISFP in general

not-yet-being – along ISFP of 27 Apperception which overlays 13 Intentionality

not-yet-having-become-accessible – ?

not-yet-now – ISFP of 27 Apperception-mediated now-time

now-no-longer – ENTP of 39 Reflection, 22 Observation and 45 Duty/World resulting from a pivot at P away from the ESTP present continuous

now-not-yet – ENTJ of 39 Reflection anticipating an ENTJ of 91 Reason on the basis of the 39 Reflection ENTP now-no-longer

now-saying – 91 Reason statements of 46 Interpretation dating and spanning acquired along their common ESFP

now-time – the ticking of time in 27 Apperception which has not been thrown into finiteness by threats to its mirror of 206 Life; covers over 91 Reason-based world time

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occurrence – the stretched out stretching itself along of 206 Life in the existence region from Sens-R to ER filtered by 23 Familiarity with its legs of ISFJ birth and ESFJ having-been

on-that-former-occasion – ENTP no-longer-now with the ESFJ having-been bringing something that is past into 45 Duty/World

ontic – classified in 1 Classification

ontology – the study of circuits

opportunity – carried out by resoluteness; glimpsed only briefly by inauthenticity and then abandoned in fleeing

ownmost nonrelational possibility not-to-be-bypassed – identification from M down to ER

passing-one-another-by – deficient mode of being-with-one-another

perceiving – 4 Perceiving

perdure – 70 Articulation data flow from CL to S tying into 14 Self-image and then 13 Intentionality so as to generate a futural S to CL of 13 Intentionality

perishing – the ending of what is alive, as in an airplane crash

phenomenon – evidence of internal circuitry

place – nearness of context containing regions with nearness of meaning, both located at S; a room seen as a region having places like the sunny side and shady side divided according to their useful character; the definite 'there' of a useful thing belonging there

possibilities – clarified by INTJ fore-seeing

potentiality-for-being-a-whole – what something can and will be

potentiality-for-being-guilty – 20 Dasein / 141 Angst/Worldview self-consciousness sustained by 20 Dasein-generating 74 Blame

potentiality-for-being-in-the-world – a possible 124 Bureaucracy/Myself

potentiality-of-being – usually the potential of the structure of mental circuitry as a whole

potentiality-of-being-a-whole – 20 Dasein / 141 Angst/Worldview self-

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consciousness

potentiality-of-being-in-the-world – ?

project of understanding – INTJ of 33 Understanding, the sight of the mind

propositions – resident in 20 Dasein; accessed along ISTP and expressed by 73 Skepticism

public world – the world of nature plus those who live within it and use and exchange its things; populated by 23 Familiarity overlaying 45 Duty/World along ESFJ

publicness – obscuring everything and claiming that it is familiar; insensitive to genuineness, always right

raptness – resolution that is held in the Moment, 14 Self-image breaking away briefly from 60 Subordinate- and 53 Obligation-directed reality simulation into authentic action which acts in the best interests of individuated 20 Dasein / 141 Angst/Worldview self-consciousness

reflection – 39 Reflection

region – the contextual space or orbit of meaning at S, determined beforehand by the totality of 46 Interpretation relevance, has the character of inconspicuous 23 Familiarity (no 50 Conspicuous means paradigm-attitude is not currently relevant); life and death are regions; the whereto of the possible belonging somewhere of useful things; becomes accessible when things are not in their places

relevance – the result of 46 Interpretation processing of 23 Familiarity within 45 Duty/World; leads to 13 Intentionality and its contextual certainty from S to CL; prior to 22 Observation; always relevant together with something else

remoteness – lack of nearness

representation – input along ENTJ to FR as the species aspect of 1 Classification

resoluteness – 141 Angst/Worldview INTJ interrupting 73 Skepticism INTJ and calling up its mirror of 74 Blame which then combines with 73

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Skepticism to form 20 Dasein and the 141 Angst/Worldview doing the calling; using the attuned moods of 141 Angst/Worldview to explore individuated possibilities in the 'unknown unknowns' of 115 Brotherhood/Ourself uncanniness and 74 Blame that is evolving into cause and effect; emerges from the they and its world; demands reticence; discovers what is possible as one's ownmost potentiality of being in the they; responds to situation by developing and connecting 115 Brotherhood/Ourself spatial islands; places itself in the situation by anticipatory 14 Self-image initiative

reticence – having something to say but then remaining silent; speaking after 73 Skepticism idle talk has moved on to something else

retrieve – 14 Self-image ISFJ connecting with 13 Intentionality ISFJ forming an authentic 23 Familiarity; breaking away from the 14 Self-image of inauthenticity formed by a combination of 60 Subordinate- and 53 Obligation-directed reality simulation and 93 Empire memory write state

right-away-no-longer-now – a pivot from the moving pointer of time along ESTP into the now-no-longer of ENTP

saying-I – 73 Skepticism with 94 'I' from the superposition of 124 Bureaucracy/Myself and 206 Life existence; an expression of the they

saying-now – now-saying

set free – processed by S relevance and not by P with its 22 Observation of characteristics

sight – not 4 Perceiving with the eyes; not 22 Observation; brings the operation of circuits out of concealment; views possibilities along INTJ as possibilities

sign – indicates by referring or relating; uses 184 Hermeneutic and 193 Apophantic aspects of 191 Democracy; not based in 1 Classification; points not to individual things but to a totality of useful things

significance – passage of INTJ project of understanding from T down to EL that concentrates on what is significant; the source of meaning at S; underlies all being of beings

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situation – an isolated island of unexplored 115 Brotherhood/Ourself surrounded by uncanniness; associated with critical junctures where individuated self can make a positive difference in the structure of the they and lead it to greater self-consciousness; the there disclosed in resoluteness with the they blind to situation and thus to its own opportunity

statement – mediated by 91 Reason ESFP as it ties into 124 Bureaucracy/Myself and 46 Interpretation ESFP, based in what is discovered by 124 Bureaucracy/Myself upon a foundation of 70 Articulation

taking-time-for-oneself – mapping the dating and spanning of 46 Interpretation into statement-generating 91 Reason along their common ESFP

that – the objective presence ascertained by looking at something

that-it-is-there – that which is disclosed by mood from attunement-mood EL to CL

the they – 35 Kinship and then 35 Kinship guiding 191 Democracy in being-with-one-another

thematization – diversion of data that is passing through significance from T to EL away from its normal passage through attunement-mood from EL to CL (as part of 206 Life and 70 Articulation) up rather into the INTP of 22 Observation and 33 Understanding

they-self – externalized 35 Kinship and 191 Democracy

thrownness – that which generates a non-optimal 20 Dasein there, as for instance 20 Dasein generated simultaneously with its 124 Bureaucracy/Myself wrapper and a 14 Self-image and its mirror of 42 Freedom by a combination of 60 Subordinate / 53 Obligation reality simulation and 93 Empire memory write state

transparency – INTJ data of 33 Understanding-overlaying 206 Life; tends to disclose 124 Bureaucracy/Myself and its core of 20 Dasein

truth – discovering what is there through symmetry and superposition

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of circuits and then secondarily what is discovered; truncation of 124 Bureaucracy/Myself into 20 Dasein as the there; the true is discovered, the false is covered over

uncanniness – falling off the edge of the current 115 Brotherhood/Ourself spatial map

understanding – the circuits of 33 Understanding and 206 Life combining along INTJ so that Heideggerian understanding is always attuned by 206 Life passage from EL up to CL; 33 Understanding is a derivative subset completed by thematizing INTP

upon-which – downward passage of the INTJ project of understanding from T down to EL; involves concentration on what is significant

use of something for something – passage through 46 Interpretation from S along ESFJ, up to M and back to FL by ESFP, moving backwards in time

useful things – those things subject to exchange in the segment of care from CR to FR, residing within S of 23 Familiarity traversed both by 14 Self-image and 5 Repentance, and determined contextually

wanting to have a conscience – not fleeing from the call of 141 Angst/Worldview; willing to accept primordial 74 Blame, in particular for flight into the publicness of the they; frees 14 Self-image initiative as necessary and then can rest when nothing needs to be done

what-for – the temporality of the 46 Interpretation FL to S in-order-to in which each stage is a handy thing, moves forward in time; delivered by certainty (S to CL) to CL which is the base of the will

whereof – equivalent to 'use of something for something'

whereto – develops regions that can be occupied by places

will – CL up to FL

world – the symmetrical circuit of 45 Duty/World derived with symmetrical 141 Angst/Worldview from re-ordering the legs of 206 Life and 27 Apperception being-toward-death; emerges as significance (T down to EL) triggers a relevant contextual totality of places circumspectly

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referred to each other; discovers the 115 Brotherhood/Ourself spatiality that belongs to it

world of nature – 72 Knowing mirroring into 46 Interpretation and 4 Perceiving which together complete 45 Duty/World that when mirrored into itself adds 1 Classification; the inclusion of 46 Interpretation means that 45 Duty/World contains both the what-for that moves forward in time and the use of something for something which moves backwards to ultimate sources; the subjective roots of this world are not included

world time – the insertion of the segment of 46 Interpretation from FL to S into the ESFJ having-been and then up into the 46 Interpretation ESFP that overlays 91 Reason and 21 Feeling so that the time is appropriate or not appropriate

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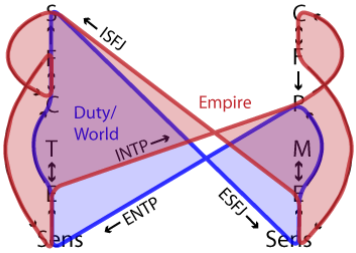
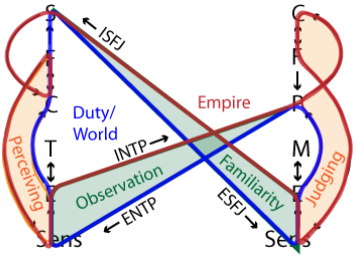
I. Being and Time

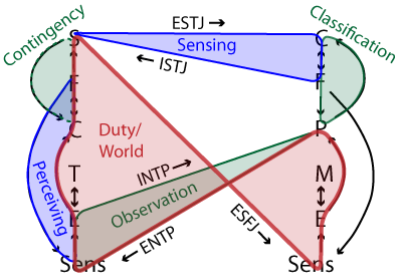
Definitions

a) Being





Heidegger agrees with Hegel that objects emerge from the superposition of symmetrical circuits. He states for instance on page 7 (of the 1996 version of his 1927 book, *Being and Time*; reference given at the end of this book): "Being is always the being of a being." That is, the being of perhaps an apple appearing within 4 Perceiving[1] is the result of the superposition of a symmetrical circuit or being such as 45 Duty/World with another symmetrical circuit or being such as 93 Empire memory.



However, the apple that appears in 4 Perceiving from the superposition of symmetrical 45 Duty/World and symmetrical 93 Empire memory is not a symmetrical circuit and therefore not itself true being (page 5): "The being

[1] The number in front of the circuit is an alternate reference in case the name needs to be changed, as for instance in a translation. The colors in the illustrations are for contrast and have no other significance.

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of beings 'is' itself not a being."

Heidegger must resort to calling the apple a 'being,' even though it is not a symmetrical circuit (Hegelian universal), because it extends beyond or transcends 1 Classification and its CR[1] genus / FR species / P specifics structure (page 33): "As the fundamental theme of philosophy being is not a genus of beings; yet it pertains to every being. Its 'universality' must be sought in a higher sphere. Being and its structure transcend every being and every possible existent determination of a being."

Symmetrical consistency within the symmetrical circuits is a prerequisite to an accurate perception of objects (page 31): "But what remains *concealed* in an exceptional sense, or what falls back and is *covered up* again, or shows itself only in a *distorted* way, is not this or that being but rather, as we have shown in our foregoing observations, the *being* of beings. It can be covered up to such a degree that it is forgotten and the question about it and its meaning altogether omitted." That is, distortions in what is perceived or seen are based in defects of symmetry; these are the source of the problem. It is Heidegger's purpose to address the structure of the symmetrical circuits so that we can again uncover what is true and begin to see it clearly.

b) Ontology

Ontology is the study of those circuits – both symmetrical and otherwise – which make up the architecture of mind (page 24): "The task of ontology is to set in relief the being of beings and to explicate being itself."

This according to Heidegger will require a new way of speaking (page 34): "With regard to the awkwardness and 'inelegance' of expression in the following analyses, we may remark that it is one thing to report narratively about *beings* and another to grasp beings in their *being.* For the latter task not only most of the words are lacking but above all the

[1] CR means C on the right; FL is F on the left and so on.

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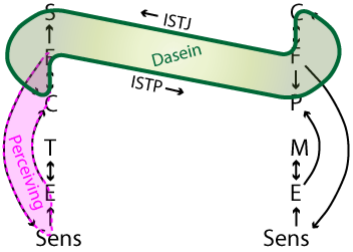
'grammar.'"

Hegel has introduced 20 Dasein[1] as a core directing aspect within the mind. Heidegger bundles many additional aspects under the rubric of Da-sein (with a dash between 'Da' and 'sein,' meaning 'being-there'); it will be our task to unpack them (page 11): "Thus *fundamental ontology,* from which alone all other ontologies can originate, must be sought in the *existential analysis of Da-sein* [note again the dash in Heidegger's use of the word]."



c) Ontic

The apple's being is perceived, we said, in the superposition of symmetrical circuits (e.g. Hegelian inorganic observation is the overlaying of 93 Empire memory and 45 Duty/World which generates 22 Observation of 23 Familiarity ideal types along with 4 Perceiving, 43 Judging and 19 Contingency). However, the word 'apple' can be placed in a lexicon or dictionary within 1 Classification which can call up the 93 Empire memory and its being. This ability to be classified (in contrast to something like 19 Contingency context, or attunement-mood from EL to CL) makes things ontic.

Ontic entities are classified under some genus within 1 Classification CR. This makes them of particular interest to Cartesian science (page 9): "It is true that ontological inquiry [of beings based in symmetrical circuits] is more original than the ontic inquiry of the positive sciences."

We gather that the foundation of the ontic is the ontological and its symmetrical circuits which cause the ontic to emerge and be classified.

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[1] That is, the word pictures given by Hegel correspond to a circuit which we have labeled 20 Dasein. He himself does not explicitly use this language.

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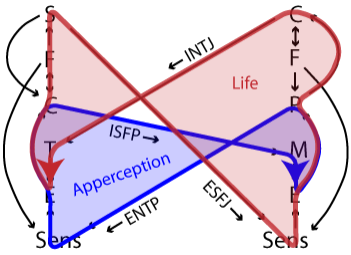
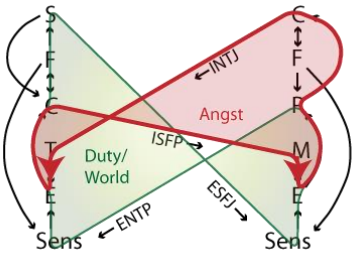
d) Existence





Existence in Heidegger is Hegel's circuit of 206 Life; its mirror is 27 Apperception which Heidegger calls 'death.' 206 Life and its mirror of 27 Apperception emerge from an intersection of the two symmetrical circuits of 141 Angst/Worldview and 45 Duty/World;[1] existence is thus, like a perceived apple, a derivative or asymmetrical form of being (page 10): "We shall call that very being to which Da-sein can relate in one way or another, and somehow always does relate, existence."

Hegel has said that an organic entity is a 141 Angst/Worldview placed within some 45 Duty/World. Heidegger begins rather with an organism's 206 Life or existence (page 196): "The fact that beings having the kind of being of Da-sein cannot be comprehended in terms of reality and substantiality has been expressed by the thesis that the *substance of human being is existence*."

We recall that Hegel has derived the need for existence to extend into being; this explicitly acknowledges Heidegger's existence or 206 Life as an initial state.

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[1] It may be a surprise to discover that Life is a circuit. Its mirror is Apperception which Heidegger relates to death. A rearrangement of the legs of 206 Life and 27 Apperception generates a 141 Angst/Worldview of the 45 Duty/World in which the living organism finds itself.

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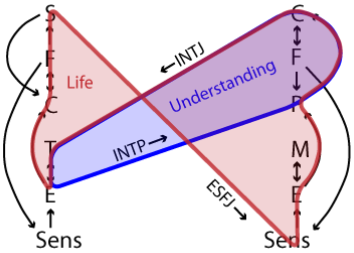
e) Existentiell

All initial consciousness of the inner workings of the mind derives from the circuit of 206 Life (which passes through the existence region from Sens-R to ER,[1] so that 206 Life exists as what Heidegger terms 'existence'); this 'existentiell' awareness is prior to knowing and thinking but equiprimordial (simultaneous) with understanding (page 10): "We come to terms with the question of existence always only through existence itself. We shall call *this* kind of understanding of itself *existentiell* understanding."[2] 206 Life or existence arouses understanding (33 Understanding) because it overlays it along INTJ and in the concentration (or significance) segment from T down to EL.



f) Attunement

Existentiell awareness is delivered to the mind as an attunement. This is generated in the attunement segment from EL up to CL on the basis of significance processed in the preceding section of 206 Life and 33 Understanding from T down to EL (also called concentration because we concentrate on that which is significant). Attunement (from concentration upon the apparently significant) reveals itself as a mood (page 126): "What we indicate *ontologically* with the term *attunement* is *ontically* what is most familiar and an everyday kind of thing: mood, being in a mood." That is, the segment of 206 Life from EL up to CL generates what 1 Classification with its ontic calls a mood.

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[1] Sens-R is Sens on the right, a non-cognitive segment probably related to regions filtered by the thalamus. ER is E on the right, probably linked to the limbic basal ganglia and the medial frontopolar.

[2] Heidegger's existentiell links broadly to Hegel's notion.

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A mood according to Heidegger reveals the inner workings of internal being (page 127): "In being in a mood, Da-sein[1] is always already disclosed in accordance with its mood as *that* being to which Da-sein was delivered over in its being as the being which it, existing, has to be. Disclosed does not, as such, mean to be known. Just in the most indifferent and harmless everydayness the being of Da-sein can burst forth as the naked 'that it is and has to be.' The pure 'that it is' shows itself, the whence and whither remain obscure. The fact that Da-sein normally does not 'give in' to such everyday moods, that is, does not pursue what they disclose and does not allow itself to confront what has been disclosed, is no evidence *against* the phenomenal fact of the moodlike disclosure of the being of *the* there in its that, but is rather evidence for it. For the most part Da-sein evades the being that is disclosed in moods in an *ontic* and existentiell way. *Ontologically* and existentially [relating to circuits and their structure], this means that in that to which such a mood pays no attention Da-sein is unveiled in its being delivered over to the there. In the evasion itself the there *is* something disclosed."

Moods generated by 206 Life color all of existence, which is the segment below EL (pages 126, 127): "Both the undisturbed equanimity and the inhibited discontent of everyday heedfulness, the way we slide over from one to another or slip into bad moods, are by no means nothing ontologically although these phenomena remain unnoticed as what is supposedly the most indifferent and fleeting in Da-sein. The fact that moods can be spoiled and change only means that Da-sein is always already in a mood. The often persistent, smooth, and pallid lack of mood, which must not be confused with a bad mood, is far from being nothing. Rather, in this Da-sein becomes tired of itself. Being has become manifest

[1] We repeat again that Da-sein is Heidegger's term for consciousness in general; we have used the term Dasein (no hyphen) as a name for the very specific central guiding circuit in self-consciousness.

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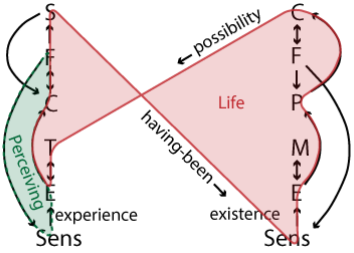
as a burden. One does not know why. And Da-sein cannot know why because the possibilities of disclosure[1] belonging to cognition fall far short of the primordial disclosure of moods in which Da-sein is brought before its being as the there. Furthermore, an elevated mood can alleviate the manifest burden of being. This possibility of mood, too, discloses the burdensome character of Da-sein even when it alleviates that burden. Mood makes manifest 'how one is and is coming along.' In this 'how one is' being in a mood brings being to its 'there.'"

206 Life existence, as we said, overlays 33 Understanding along both INTJ and the passage from T down to EL. Heidegger calls INTJ the 'project' of understanding; its subsequent passage with 206 Life down the segment from T down to EL helps to determine 'significance.' Moods generated in the following section of attunement from EL up to CL are thus both significant and always understood (pages 138, 139):



"As existentials [see next definition], attunement and understanding characterize the primordial disclosedness of being-in-the-world [symmetrical 124 Bureaucracy/Myself]. In the mode of 'being attuned' Da-sein 'sees' possibilities in terms of which it is. In the projective disclosure [T down to EL] of such possibilities [along INTJ], it is always already attuned. The project [INTJ] of its ownmost potentiality of being is delivered over to the fact of thrownness into the there."

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[1] 206 Life has two legs – possibility and having-been. Comparison with the previous diagram indicates that these are equivalent to the Meyers-Briggs legs of INTJ and ESFJ. That is, INTJ is full of possibilities; ESFJ is biographical and highly aware of the having-been. Together these two aspects depict the 206 Life of the individual possessing them.

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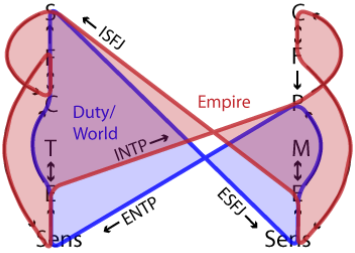
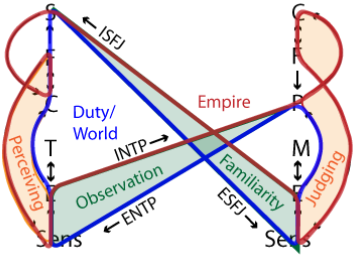
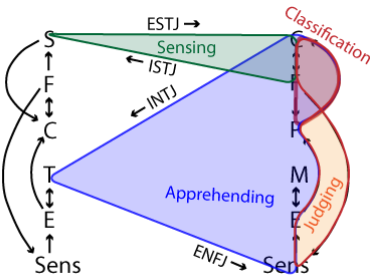
g) Existential





We recall from Hegel that inorganic entities are observed by a superposition of 93 Empire memory and 45 Duty/World (illustration repeated here for clarity). Organic beings generate no concepts along ESTJ and must thus be approached rather through a superposition of 93 Empire memory and 27 Apperception (the mirror of 206 Life or existence). Any observation of organic entities – that is, entities with a Da-sein structure – is closely related therefore to existence or 206 Life; this Hegelian 'observing attitude' can uncover what Heidegger calls existentials (page 42): "All explications arising from an analytic of Da-sein are gained with a view toward its structure of existence [206 Life]. Because these explications are defined in terms of existentiality, we shall call the characteristics of being of Da-sein *existentials*. They are to be sharply delimited from the determinations of being [by Cartesian science in its superposition of 93 Empire memory and 45 Duty/World] of those beings unlike Da-sein which we call *categories*."



Both Heidegger and Hegel therefore agree that there are two and only two distinct forms of observation (page 42): "Existentials and categories are the two fundamental possibilities of the characteristics of being. The being which corresponds to them requires different ways of primary

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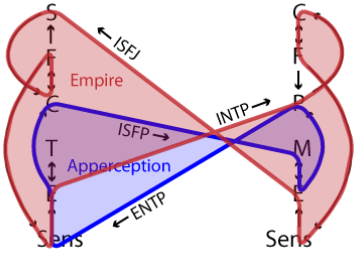
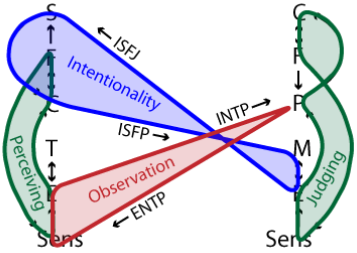
interrogation. Beings are a *who* (existence) or else a *what* (objective presence in the broadest sense). It is only in terms of the clarified horizon of the question of being that we can treat the connection between the two modes of characteristics of being."





Unlike existentiell moods, existential entities can be logically analyzed and expressed in words (page 11): "The question of structure aims at the analysis of what constitutes existence [206 Life]. We shall call the coherence of these structures *existentiality*. Its analysis does not have the character of an existentiell understanding but rather an *existential* one."

h) World

Hegel places organic beings with some 141 Angst/Worldview into 45 Duty/World; Heidegger begins with 206 Life which is the existence of Da-sein (the structure of mind whose core is Hegel's 20 Dasein; note the dash that distinguishes the two) within this same 45 Duty/World (page 14): "Da-sein tends to understand its own being in terms of that being to which it is essentially, continually, and most closely related – the 'world.'"

We recall that 141 Angst/Worldview and 45 Duty/World can re-order their legs to form 206 Life and its mirror of 27 Apperception death. Hegel's emphasis on 141 Angst/Worldview and Heidegger's focus on 206 Life are thus equally acceptable starting points.

What exactly is 'world'? For Heidegger this is a major issue (page 48): "A need is contained in this task which has made philosophy uneasy for a long time, but philosophy fails again and again in fulfilling the task: *the*

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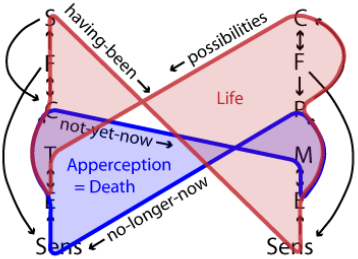
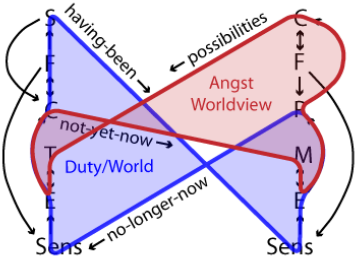
development of the idea of a 'natural concept of the world.'"





Heidegger agrees with Hegel that things such as apples emerge from within 'world,' but he suggests that one cannot accept this blindly without further questioning (page 59): "What can it mean, to describe 'the world' as a phenomenon? It means letting what shows itself in the 'beings' within the world be seen. Thus, the first step is to enumerate [within 1 Classification] the things which are 'in' the world: houses, trees, people, mountains, stars. We can *describe* the 'outward appearance' of these beings and *tell of* the events occurring with them. But that is obviously a pre-phenomenological 'business' which cannot be phenomenologically relevant at all. The description gets stuck in beings. It is ontic [mired in a Cartesian outlook]."

Heidegger also agrees with Hegel that 'world' must be a form of being or circuit. It turns out to be symmetrical; we have labeled it 45 Duty/World (page 60): "When we inquire ontologically about the 'world,' we by no means abandon the thematic field of the analytic of Da-sein. 'World' is ontologically not a determination of *those* beings which Da-sein essentially is *not* [such as apples], but rather a characteristic of Da-sein itself [a circuit]. This does not preclude the fact that the path of the investigation of the phenomenon of 'world' must be taken by way of innerworldly beings [such as apples] and their being. The task of a phenomenological 'description' of the world is so far from obvious that its adequate determination already requires essential ontological clarification [in the

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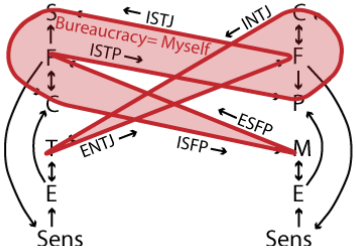
form of circuit descriptions as given by Hegel].”

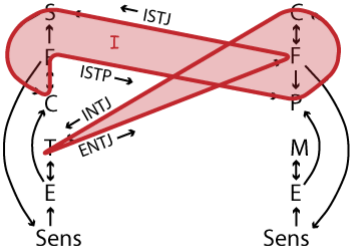
i) Da-sein

We introduced the symmetrical controlling circuit of 20 Dasein in our discussion of Hegel. As we have already implied, Heidegger uses the term Da-sein [with a dash] more generally, sometimes even as a substitute for consciousness itself (page 307): “The primordiality of the constitution of Da-sein does not coincide with the simplicity and uniqueness of an ultimate structural element.” As suggested previously, we distinguish Heidegger’s broader usage of Da-sein from Hegel’s 20 Dasein by retaining Heidegger’s inserted dash.

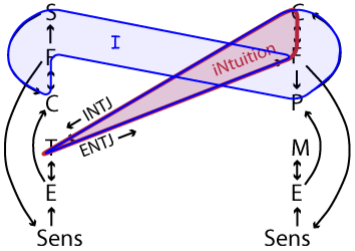
1. 124 Bureaucracy/Myself



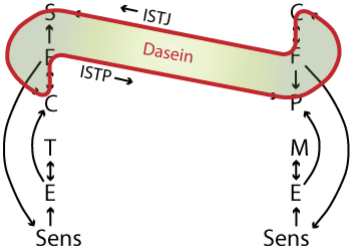
2. Taking a stand on the left



3. Recognizing 8 iNtuition



4. Final contraction to 20 Dasein



Both Hegel and Heidegger agree that Da-sein or mental architecture is a unified and integrated entity (page 170): “To put it negatively, it is beyond question that the totality of the structural whole is not to be reached phenomenally by means of cobbling together elements. This would require a blueprint. The being of Da-sein, which ontologically supports the structural whole as such, becomes accessible by completely looking

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through this whole *at a* primordially unified phenomenon which already lies in the whole in such a way that it is the ontological basis for every structural moment in its structural possibility. Thus a 'comprehensive' interpretation cannot consist of a process of piecing together what we have hitherto gained. The question of Da-sein's existential [circuit-related] character is essentially different from the question of the being of something objectively present."

The structure of Da-sein lies therefore beyond anything that could possibly be observed or perceived (page 126): "The analysis of the characteristics of the being of Da-sein is an existential one. This means that the characteristics are not properties of something objectively present [that could be observed or perceived by Cartesian science], but essentially existential ways to be [interactions between symmetrical circuits]."

Moods or attunements from existence (206 Life) color the being of Da-sein. They motivate it to take care of itself; it does this from the circuit of 124 Bureaucracy/Myself which contracts first of all into 94 'I' by movement of 206 Life through the will (CL up to FL) and then into a full 20 Dasein when there is exchange with others (an additional CR down to FR) (page 213): "The being of Da-sein is contained in care. The analysis of this being took as its guideline existence [206 Life], which was defined by way of anticipation as the essence of Da-sein. The term *existence* formally indicates that Da-sein *is* [in the 'to be' from CR down to FR] as an understanding potentiality-of-being which is concerned in its being about its being. Thus existing, I myself [124 Bureaucracy/Myself contracted into 94 'I' by 206 Life existence][1] am [in the final contraction of 94 'I' into 20 Dasein by passage through the 'to be' exchange segment from CR down to FR] that being [20 Dasein as the core of personhood]."

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[1] That is, 206 Life in its passage of data from CL to FL truncates off the extension of 124 Bureaucracy/Myself into ISFP and ESFP. This automatically generates the circuit of 94 'I'.

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33 Understanding-overlaying 206 Life or existence generates moods which provide an initial drive to Heidegger's care-taking Da-sein structure (whose core is Hegel's 20 Dasein). Authenticity sees moods as indicators of internal processing and listens to them; inauthenticity flees from them into the seeming security of 45 Duty/World (page 49): "Da-sein is a being which is related understandingly [33 Understanding] in its being [124 Bureaucracy/Myself] toward that being [20 Dasein]. In saying this we are calling attention to the formal concept of existence [mood-generating 206 Life]. Da-sein exists. Furthermore, Da-sein is the being which I myself [94 'I'] always am [contracted out of 124 Bureaucracy/Myself]. Mineness [124 Bureaucracy/Myself] belongs to existing Da-sein [20 Dasein contracted out of 124 Bureaucracy/Myself] as the condition of the possibility [in the INTJ of 141 Angst/Worldview formed with 45 Duty/World from a rearrangement of the legs of 206 Life and its mirror of 27 Apperception] of authenticity and inauthenticity. Da-sein exists always in one of these modes, or else in the modal indifference to them."

The Hegelian 124 Bureaucracy/Myself / 20 Dasein care-taking structure of Heidegger's Da-sein [mental architecture as a whole] is the core of the mind; it cannot therefore step back into something deeper and analyze its own operation (page 14): "The ontic-ontological priority of Da-sein is therefore the reason why the specific constitution of the being of Da-sein – understood in the sense of the 'categorial' structure that belongs to it – remains hidden from it."

Heidegger will bypass these obstacles; he will bring us to a full awareness of our own inner self (page 170): "If the existential analytic of Da-sein is to keep a fundamental clarity as to its basic ontological function, it must search for one of the *most far-reaching* and *most primordial* possibilities of disclosure which lie in Da-sein itself for mastering its preliminary task, that of setting forth the being of Da-sein. The kind of disclosure in which Da-sein brings itself before itself must be such that in it Da-sein becomes accessible to itself, so to speak, in a *simplified* way. Together with what has

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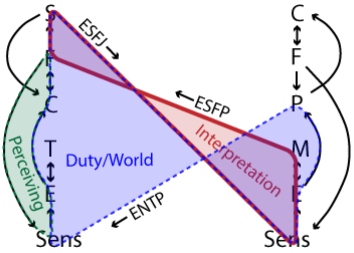
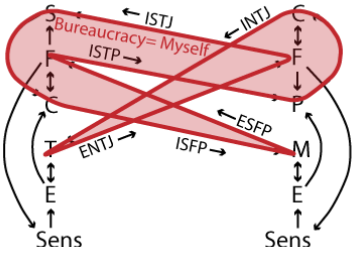
been disclosed to it, the structural whole of the being we seek must then come to light in an elemental way."

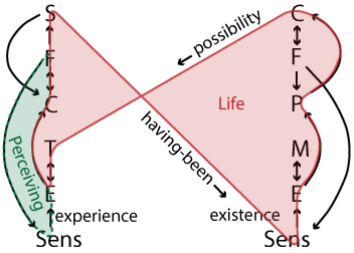
There will need to be a respect for internal symmetry (pages 32, 33): "Because phenomenon in the phenomenological understanding is always just what constitutes being, and furthermore because being [e.g. apples perceived in 4 Perceiving] is always the being of beings [superposition of symmetrical 93 Empire memory and symmetrical 45 Duty/World], we must first of all bring beings [symmetrical circuits] themselves forward in the right way if we are to have any prospect of exposing being [e.g. apples]. These beings must likewise show themselves in the way of access that genuinely belongs to them."



Understanding internal structure can enable us to control it (page 35): "For we may advance to being [e.g. the apple perceived by 4 Perceiving] by way of a special interpretation [by 46 Interpretation] of a particular being, Da-sein [composed of circuits whose core is 20 Dasein], in which the horizon for an understanding and a possible interpretation [by 46 Interpretation] of being [e.g. the apple] is to be won."

j) Facticity





Facticity is an initial pre-factual mood-related awareness of the inner workings of being (page 127): "We shall call this character of being of Da-

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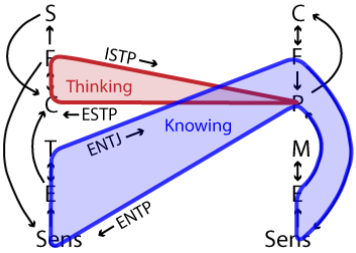
sein which is veiled in its whence and whither, but in itself all the more openly disclosed, this 'that it is,' the *thrownness* of this being into its there; it is thrown in such a way that it is the there as being-in-the-world [124 Bureaucracy/Myself, the care-taking wrapper for 20 Dasein which together with it controls eye saccades and thus the direction of looking]. The expression thrownness is meant to suggest the *facticity of its being delivered over*. The 'that it is and has to be' disclosed in the attunement of Da-sein is not the 'that' which expresses ontologically and categorially the factuality belonging to objective presence; the latter is accessible only when we ascertain it by looking at it. Rather, the that disclosed in attunement must be understood as an existential attribute of *that* being which is in the mode of being-in-the-world [124 Bureaucracy/Myself]. *Facticity is not the factuality of the* factum brutum *of something objectively present, but is a characteristic of the being of Da-sein taken on in existence [206 Life and its attunement], although initially thrust aside.* The that of facticity is never to be found by looking."

Moods of 206 Life existence generate facticity before there are facts in 72 Knowing, cognition in 11 Thinking and willing in the segment from CL up to FL (page 128): "Phenomenally, *what* mood discloses and *how* it discloses would be completely misunderstood if what has been disclosed were conflated with that which attuned Da-sein 'at the same time' is acquainted with, knows, and believes. Even when Da-sein is 'sure' of its 'whither' in faith or thinks it knows about its whence in rational enlightenment, all of this makes no difference in the face of the phenomenal fact that moods bring Da-sein before the that of its there, which stares at it with the inexorability of an enigma. Existentially and ontologically there is not the slightest justification for minimizing the 'evidence' of attunement [from 206 Life



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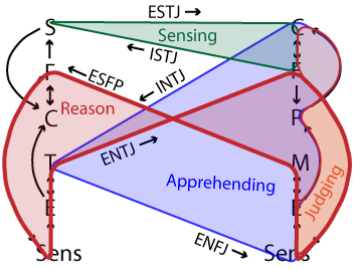
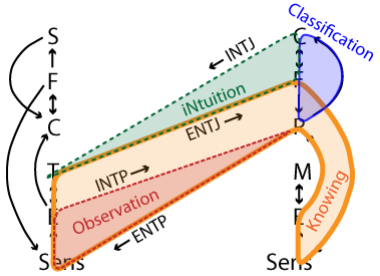
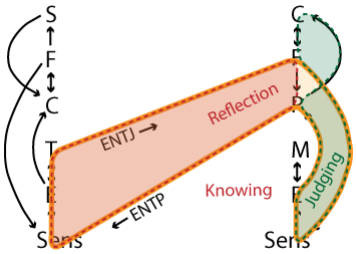
existence in the attunement segment from EL up to CL] by measuring it against the apodictic certainty of the theoretical cognition of something merely objectively present. But *the* falsification of the phenomena, which banishes them to the sanctuary of the irrational, is no better. Irrationalism, as the counterpart of rationalism, talks about the things to which rationalism is blind, but only with a squint."



We recall that Hegel's instinct of reason is comprised of 3 Apprehending, 91 Reason and 18 Sensing. The moods of 206 Life according to Heidegger precede 3 Apprehending (page 128): "From this we can already see that attunement is far removed from anything like finding a psychical condition. Far from having the character of an apprehension [3 Apprehending] which first turns itself around and then turns back, all immanent reflection [39 Reflection which overlays 91 Reason and feeds into it] can find 'experiences' only because the there is already disclosed in attunement. 'Mere mood' discloses the there more primordially, but it also *closes* it *off* more stubbornly than any not-perceiving."





We flee from things that cause bad moods in order to prevent 4 Perceiving of them – this fleeing according to Heidegger constitutes the evidence that things could be perceived if flight were avoided (pages 127, 128): "Beings of the character of Da-sein are their there in such a way that

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they find themselves in their thrownness, whether explicitly or not. In attunement [EL up to CL], Da-sein is always already brought before itself, it has always already found itself, not as perceiving oneself to be there, but as one finds one's self in attunement. As a being which is delivered over to its being, it is also delivered over to the fact that it must always already have found itself, found itself in a finding which comes not from a direct seeking, but from a fleeing. Mood does not disclose in the mode of looking at thrownness [by 124 Bureaucracy/Myself in its direction of saccades], but as turning toward and away from it. For the most part, mood does not turn toward the burdensome character of Da-sein revealed in it, least of all as the alleviation of this burden in an elevated mood. This turning away is always what it is in the mode of attunement [EL up to CL of 206 Life which leads up into saccade-generating 124 Bureaucracy/Myself and thus precedes its processing]."

k) Paradigm

As in Hegel, paradigm-attitude is the segment from ER up to P (page 4): "As an attitude [paradigm-attitude] adopted by a being, the questioner, questioning has its own character of being."

Heidegger agrees with Hegel and Kuhn that Cartesian science advances by paradigm shifts (page 8): "The real 'movement' of the sciences takes place in the revision of these basic concepts, a revision which is more or less radical and lucid with regard to itself. A science's level of development is determined by the extent to which it is capable of a crisis in its basic concepts. In these immanent crises of the sciences the relation of positive questioning [of one's paradigm-attitude] to the matter in question becomes unstable."

Both Hegel and Heidegger agree that ontology (study of mental architecture) depends critically upon an initial paradigm-locked Cartesian foundation (page 47): "But since the positivistic sciences neither 'can' nor should wait for the ontological work of philosophy, the continuation of

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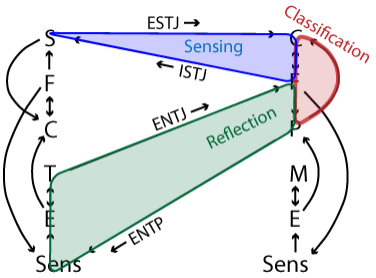
research will not be accomplished as 'progress'; but, rather, as the *repetition* and the ontologically more transparent purification [through secondary research] of what has been ontically discovered [previously by Cartesian science]."

I) Region



Heidegger agrees with Hegel that processing at the node of S meaning precedes Cartesian object-binding at the 1 Classification mirror node of P. P builds an internal three-dimensional space; S is oriented rather around regions that may be approached by 124 Bureaucracy/Myself-directed circumspection through a de-distancing (pages 95, 96): "'In the region of' means not only 'in the direction of,' but also in the orbit of something that lies in that direction. The kind of place which is constituted by direction and remoteness – nearness is only a mode of the latter – is already oriented toward a region and within that region. Something akin to a region must already be discovered if there is to be any possibility of referring and finding the places of a totality of useful things available to circumspection. This regional orientation of the multiplicity of places of what is at hand constitutes the aroundness, the being around us of beings encountered initially in the surrounding world [45 Duty/World]. There is never a three-dimensional multiplicity of possible positions initially given which is then filled out with objectively present things [as we find at the 1 Classification node of P]. This dimensionality of space [at P] is still veiled in the spatiality of what is at hand [at S]. The 'above' is what is 'on the ceiling,' the below is what is 'on the floor,' the 'behind' is what is 'at the door.' All these wheres are discovered and circumspectly interpreted [by 124 Bureaucracy/Myself in cooperation with 46 Interpretation] on the paths and ways of everyday

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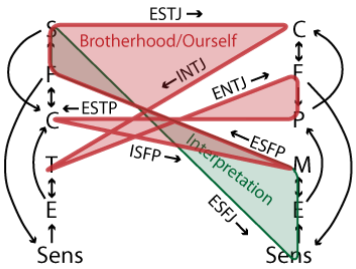
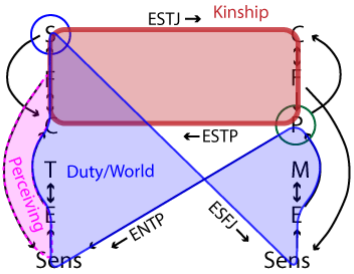
associations, they are not ascertained and catalogued by the observational measurement of space [within 1 Classification and its node of P]."

Circuits

Heidegger has his own special vocabulary for circuits and legs of circuits. We are already familiar with 206 Life as 'existence' and symmetrical 20 Dasein as the core of the more generalized Heideggerian 'Da-sein' structure. We have seen that symmetrical 124 Bureaucracy/Myself (Heidegger's 'being-in-the-world') is the care-taker for symmetrical 20 Dasein; it cares for it because it truncates to form it whenever there is simultaneous passage through the will (CL up to FL filled automatically by 206 Life) and exchange (CR down to FR).





Symmetrical 35 Kinship (Heidegger's 'being-with') truncates by means of the same passage of data from CR down to FR out of symmetrical 115 Brotherhood/Ourself (Heidegger's 'being-in'); this makes 115 Brotherhood/Ourself being-in the spatial wrapper not only for the 124 Bureaucracy/Myself being-in-the-world caretaker of its core of 20 Dasein but also for the derivative 35 Kinship being-with to which it gives rise.

Action (data upwards through the will from CL up to FL) and exchange (data downwards from CR down to FR) in this way form two selves simultaneously – symmetrical 20 Dasein and symmetrical 35 Kinship. Hegel states that successful 4 Perceiving must reconcile these two selves – 35 Kinship is the initial perceived foreground which is then fine-tuned by 124 Bureaucracy/Myself-mediated saccades under the direction of 20 Dasein

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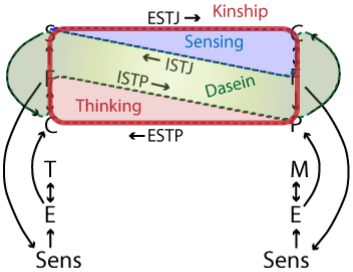
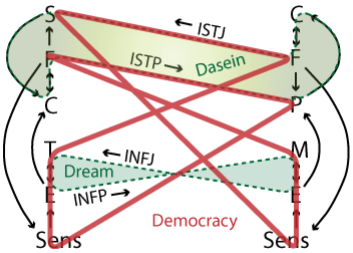
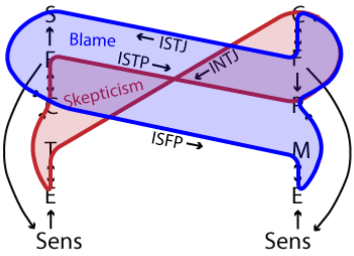
using 191 Democracy (Heidegger's Mitda-sein) which it overlays as a pointing resource. Heidegger will shortly suggest that dominance by 35 Kinship delivers the mind to 'the they' which is not authentic 20 Dasein self.

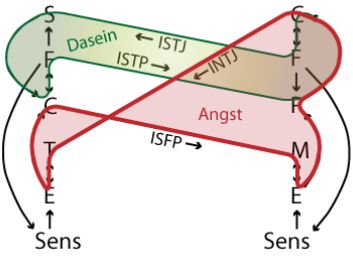




Heidegger's Mitda-sein (German for 'with Dasein') is Hegel's symmetrical 191 Democracy deep background for 4 Perceiving; it overlays both 124 Bureaucracy/Myself and 20 Dasein and in this way relegates the 115 Brotherhood/Ourself spatial wrapper to the role of a relative background. The 35 Kinship being-with may combine with the 191 Democracy Mitda-sein deep background to form Heidegger's being-with-one-another; this easily externalizes and cements the they into a position of dominance to which Da-sein can flee to escape its moods.

Both Hegel and Heidegger define the observation of symmetrical 20 Dasein by symmetrical 141 Angst/Worldview as a self-consciousness. The two circuits can resonate into the alternate configuration of asymmetrical 73 Skepticism and asymmetrical 74 Blame which constitute the mind's boot-up mechanism; their asymmetry leads to dialectic challenges which Hegel terms the unhappy consciousness.





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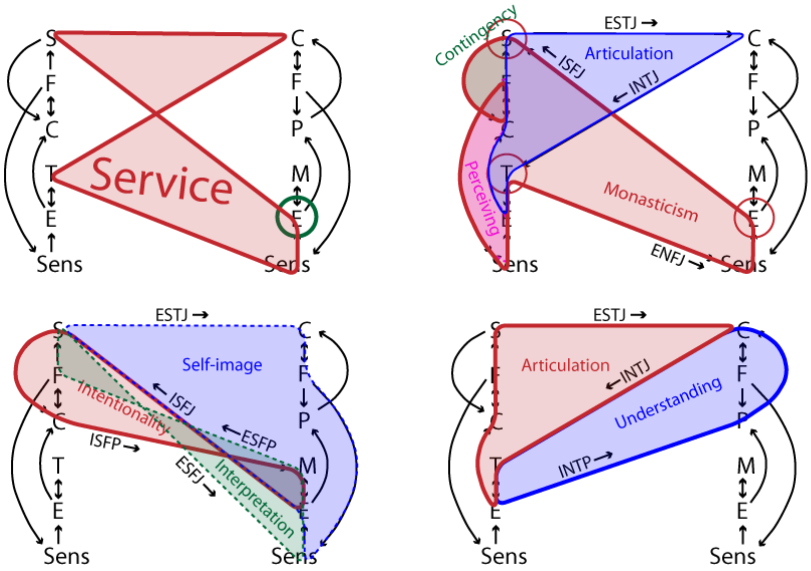
We look now at a few other circuits in more detail.

a) 70 Articulation



Hegel demonstrates that 70 Articulation and 40 Monasticism (one of two resonant decompositions of the elementary right hemisphere action circuit of 9 Service) together constitute the foundational 'soul' or operative mechanism of mental architecture. Heidegger on his part also places major emphasis upon 70 Articulation. He suggests first of all that it has a 'fore-having' which is the overlaying mood-generating attunement of 206 Life or existence (EL up to CL). This is followed in the 70 Articulation flow of data by an overlay of the circuit of 46 Interpretation from FL up to S. Importantly, data can feed back from S down to CL by means of the certainty segment of 19 Contingency and 13 Intentionality. Next, there is conceptualization along S-based ESTJ with its concepts (overlaying 18 Sensing and 14 Self-image). Finally, there is data transfer along 70 Articulation from the 1 Classification ESTJ-terminating node of CR genus to an overlay of the INTJ project of 33 Understanding; the resulting 70 Articulation structure constitutes the

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backbone of mental processing.

We read in confirmation (pages 140, 141): "Things at hand [at CL, which is the base of the will from CL up to FL] are always already understood [in 70 Articulation-overlaying 33 Understanding] in terms of a totality of relevance [formed in 70 Articulation-overlaying 46 Interpretation]. This totality need not be explicitly grasped by a thematic interpretation [thematization is diversion of data up the INTP of 33 Understanding and 22 Observation]. Even if it has undergone such an interpretation, it recedes again into an undifferentiated understanding. This is the very mode in which it is the essential foundation of everyday, circumspect interpretation [by 70 Articulation-overlaying 46 Interpretation]. This is always based on a *fore-having* [206 Life-overlaying 70 Articulation attunement-mood from EL up to CL]. As the appropriation of understanding in being that understands [70 Articulation-intersecting symmetrical 124 Bureaucracy/Myself Heideggerian 'being-in-the-world' with its control of saccades], the interpretation operates in being [46 Interpretation-overlaying symmetrical 191 Democracy as the deep background of 4 Perceiving] toward a totality of relevance which has already been understood. When something is understood but still veiled [incomplete 46 Interpretation], it becomes unveiled by an act of appropriation and this is always done under the guidance [by symmetrical attunement-mood-overlaying 141 Angst/Worldview] of a perspective [46 Interpretation-overlaying symmetrical 191 Democracy] which fixes that with regard to which what has been understood is to be interpreted [by 191 Democracy-overlaying 46 Interpretation]. The interpretation is grounded in a *foresight* [along 33 Understanding-overlaying 70 Articulation INTJ] that 'approaches' [by the de-distancing saccades of 124 Bureaucracy/Myself] what has been taken in fore-having with a definite interpretation [by 46 Interpretation] in view. What is held in the fore-having and understood in a fore-seeing [along INTJ] view becomes comprehensible [comprehending

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is synchronization of 46 Interpretation and 4 Perceiving] through the interpretation. The interpretation can draw the conceptuality [along concept-carrying ESTJ] belonging to the beings to be interpreted from these themselves [as purpose when they are organic] or else force them into concepts to which beings are opposed in accordance with their kind of being [in the INTJ tension of opposites when things are inorganic]. The interpretation has always already decided, finally or provisionally [suggesting that processing is re-entrant or iterative], upon a definite conceptuality [along ESTJ]; it is grounded in a *fore-conception* [18 Sensing ESTJ for inorganic or 14 Self-image ESTJ for organic entities]."

Heidegger states that moods of 206 Life may be interpreted by 70 Articulation-overlaying 46 Interpretation into concepts along the 70 Articulation-overlaying ESTJ of 14 Self-image; this is again consistent with Hegel (page 131): "Attunement [rooted in the moods of 206 Life] is an existential, fundamental way in which Da-sein is its there. It not only characterizes Da-sein ontologically, but is at the same time of fundamental methodical significance [in the significance segment from T down to EL] for the existential analytic because of its disclosure. Like every ontological interpretation in general, the analytic can only listen in, so to speak, on beings [symmetrical circuits] already previously disclosed with regard to their being [e.g. perceived apples that appear in the intersection of symmetrical circuits]. And it will keep to the eminent disclosive possibilities of Da-sein of the widest scope [along the 33 Understanding- and 70 Articulation-overlaying path of 3 Apprehending INTJ] in order to gain from them information about this being. The phenomenological interpretation must give to Da-sein itself the possibility of primordial disclosure and let it [in 14 Self-image concept-carrying ESTJ], so to speak, interpret itself. It goes along with this disclosure [built up in 70 Articulation] only in order to raise [in 14 Self-image] the phenomenal content of disclosure existentially to a conceptual level [along the ESTJ

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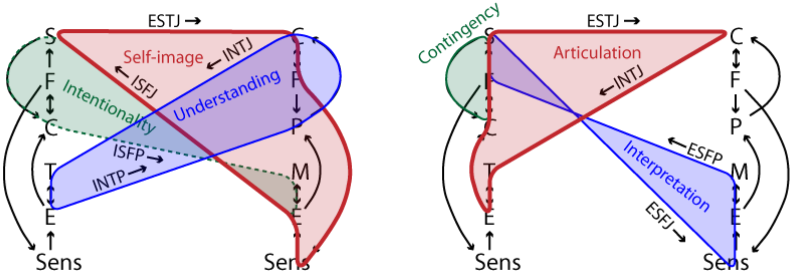
shared by 14 Self-image with 70 Articulation].”

b) 19 Contingency with 46 Interpretation

70 Articulation-overlaying attunement-mood or fore-having (EL up to CL) feeds up in its overlay of both 206 Life and 141 Angst/Worldview into the combination of 19 Contingency and 46 Interpretation which in turn interacts with the will (CL up to FL). The explosive force within attunement-mood comes as always from its compression into essence along the 33 Understanding-overlaying (and 206 Life- and 141 Angst-overlaying) INTJ-dependent segment from T down to EL; this shows significant possibilities to those regions that are downstream from it in the 70 Articulation flow of data (page 139):



“As understanding [33 Understanding], Da-sein projects its being [along INTJ of 33 Understanding and 70 Articulation] upon possibilities. This *being toward possibilities* that understands is itself a potentiality for being because of the way [T down to EL] these disclosed possibilities come back to Da-sein [up along 70 Articulation]. The project of understanding [INTJ] has its own possibility of development [as it cycles through 206 Life- and 33 Understanding-overlaying 70 Articulation]. We shall call the development of understanding *interpretation.* In interpretation [70 Articulation-overlaying 46 Interpretation in the segment from FL up to S] understanding appropriates what it has understood [along INTJ that it shares with 70 Articulation] in an understanding way. In interpretation understanding does not become something different, but rather itself [as

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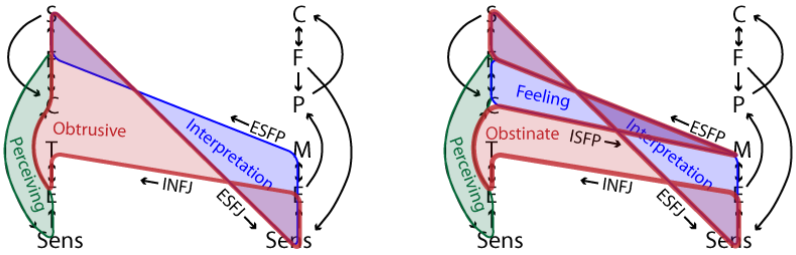
70 Articulation brings harmony to both 33 Understanding and 46 Interpretation which it overlays in equal measure]. **Interpretation is existentially based in understanding, and not the other way around** [the sequence is 206 Life existence to 33 Understanding and then finally to 46 Interpretation as an adjunct of 70 Articulation-overlaying 33 Understanding]. **Interpretation is not the acknowledgment of what has been understood, but rather the development of possibilities** [in the as-structure from FL up to S which is common to both 70 Articulation and 46 Interpretation] **projected in understanding** [as a compressed essence of possibilities by passage along 70 Articulation from INTJ to T and then downwards from T down to EL]."

We move now past 70 Articulation-overlaying attunement-mood (EL up to CL) to the current structures of interest, namely 19 Contingency and 46 Interpretation as they prepare data for the saccade-generating de-distancing 124 Bureaucracy/Myself being-in-the-world caretaker for 20 Dasein. These multiple circuits together generate what Heidegger calls circumspection; this in turn makes space for a 115 Brotherhood/Ourself being-in wrapper around compact S regions filled with useful things arranged in their places.



Heidegger (page 129): "**Besides these two essential determinations of attunement** [EL up to CL] **just explicated, the disclosure of thrownness** [fleeing from authenticity to escape moods] **and the actual disclosure of the whole of being-in-the-world** [124 Bureaucracy/Myself, the caretaker for 20

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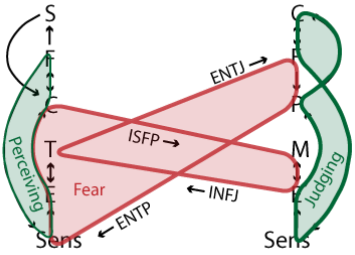
Dasein], we must notice a *third* which above all contributes to a more penetrating understanding of the worldliness of the world [206 Life- and 70 Articulation-overlaying 45 Duty/World]. We said earlier that the world [45 Duty/World] already disclosed [in 93 Empire memory which in combination with 45 Duty/World mediates Hegelian inorganic observation] lets innerworldly things [e.g. objects such as apples in the intersection of these two symmetrical circuits] be encountered. This prior disclosedness of the world which belongs to being-in [the 115 Brotherhood/Ourself spatial wrapper for regions of S meaning] is also constituted by attunement [because 206 Life overlays 45 Duty/World in the attunement-mood segment from EL up to CL]. Letting something be encountered is primarily *circumspective,* not just a sensation or staring out at something. Letting things be encountered in a circumspect heedful way has – we can see this now more precisely in terms of attunement – the character of being affected or moved. But being affected by the unserviceable, resistant, and threatening character of things at hand [in the tool breakdown circuits of 101 Obtrusive and 164 Obstinate/Punitive] is ontologically possible only because being-in [115 Brotherhood/Ourself] as such is existentially determined beforehand in such a way that what it encounters in the world [45 Duty/World] can *matter* to it [because of the mood in attunement] in this way. This mattering to it is grounded in attunement, and as attunement it has disclosed the world [45 Duty/World], for example, as something by which it can be threatened. Only something which is the attunement of fearing [through 2 Fear which also overlays the attunement-mood segment from EL up to CL], or fearlessness, can discover things at hand in the surrounding world as being threatening. The moodedness of attunement constitutes existentially the openness to world



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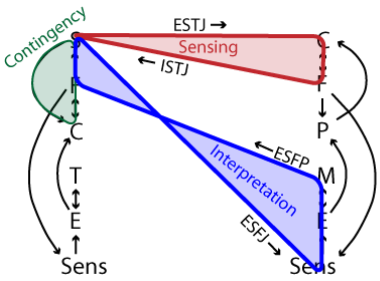
of Da-sein."

We conclude that 45 Duty/World fills with things that matter to us because of their emotional mooded impact upon our 206 Life existence; these things comprise the spatial content of the 115 Brotherhood/Ourself spatial wrapper for 20 Dasein. It is these very entities which are then interpreted by 46 Interpretation and guarded against by 19 Contingency (page 64): "We shall call the beings encountered [by 46 Interpretation and 19 Contingency] in taking care [by 124 Bureaucracy/Myself] *useful things* [at the 46 Interpretation-terminating node of S]. In association we find things for writing, things for sewing, things for working, driving, measuring."

We note that the 19 Contingency feedback path of certainty (S down to CL) delivers to CL (the base of the will) a view of some S place within the current contextual S region; this makes it possible for the will (CL up to FL) to grasp a useful thing within that place and alter its context of certainty in ways that matter (page 64): "We must elucidate the kind of being of useful things [at the node of S]. This can be done following the guideline of the previous definition of what makes a useful thing a useful thing: usable material. Strictly speaking, there 'is' no such thing as *a* useful thing. There always belongs to the being of a useful thing a totality of useful things [delivered to 70 Articulation-overlaying CL by the 19 Contingency path of certainty from S down to CL] in which this useful thing can be what it is. A useful thing is essentially 'something in order to ... '. The different kinds of 'in order to' [interpreted by 46 Interpretation in the 19 Contingency return segment from FL back up to S] such as serviceability, helpfulness, usability, handiness, constitute a totality of useful things [at the 70 Articulation, 19 Contingency, 46 Interpretation and 124 Bureaucracy/Myself node of S meaning]. The structure of 'in order to' contains a *reference* of something to something [in



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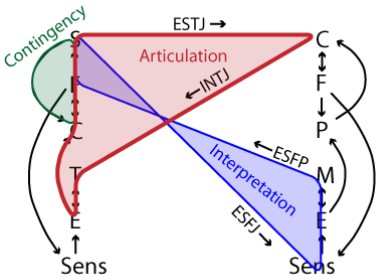
symmetrical 191 Democracy which overlays both 46 Interpretation and its 1 Classification-intersecting mirror of 39 Reflection]. Only in the following analyses can the phenomenon indicated by this word be made visible in its ontological genesis. At this time, our task is to bring a multiplicity of references phenomenally into view. In accordance with their character of being usable material, useful things always are *in terms of* their belonging to other useful things: writing materials, pen, ink, paper, desk blotter, table, lamp, furniture, windows, doors, room [delivered to CL from S by the 19 Contingency path of certainty]. These 'things' never show themselves initially by themselves, in order then to fill out a room as a sum of real things. What we encounter as nearest to us, although we do not grasp it thematically, is the room, not as what is 'between the four walls' in a geometrical, spatial sense [as would happen in 1 Classification P], but rather as material for living. On the basis of the latter we find 'accommodations,' and in accommodations the actual 'individual' useful thing [regions narrow in 46 Interpretation to places and finally to individual useful things]. A totality of useful things [19 Contingency certainty from S down to CL] is always already discovered *before* the individual useful thing [that matters to us and is resident in 45 Duty/World as the focal element in 4 Perceiving within some 19 Contingency place of certainty]."

We focus now on the actual 46 Interpretation-overlaying segment of 70 Articulation which is FL up to S; this 'in-order-to' as-structure sees things 'as' they need to be 'in order to' maximize their use value or meaning (easing the moodedness of attunement) at the node of S (page 64): "Association geared to useful things which show themselves genuinely only in this association, that is, hammering with the hammer, neither *grasps* these beings thematically as occurring things nor does it even know of using or the



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structure of useful things as such. Hammering does not just have a knowledge of the useful character of the hammer; rather, it has appropriated this useful thing in the most adequate way possible. When we take care of things, we are subordinate to the in-order-to [70 Articulation-overlaying 46 Interpretation FL up to S] constitutive for the actual useful thing in our association with it. The less we just stare at the thing called hammer, the more actively we use it [by the will which is CL up to FL, which receives data from S by the 19 Contingency path of certainty, and then has a focal element placed in it by ESTJ and Kant's 'I think'], the more original our relation to it becomes and the more undisguisedly it is encountered [by the downstream segment of 46 Interpretation from FL up to S] as what it is, as a useful thing. The act of hammering itself [by the will from CL up to FL] discovers the specific 'handiness' of the hammer [in the following segment of 46 Interpretation from FL up to S]. We shall call the useful thing's kind of being in which it reveals itself by itself *handiness.* It is only because useful things have *this* 'being-in-themselves,' and do not merely occur, that they are handy in the broadest sense and are at our disposal. No matter how keenly we just *look at* the 'outward appearance' of things [by a superposition of the two symmetrical circuits of 45 Duty/World and 93 Empire memory] constituted in one way or another, we cannot discover handiness [because what emerges in this observation is the 23 Familiarity ideal type which is downstream in 70 Articulation from 46 Interpretation]. When we just look at things 'theoretically,' we lack an understanding of handiness [because the 70 Articulation-overlaying will in CL up to FL is not involved]. But association which makes use of things is not blind, it has its own way of seeing [because 4 Perceiving and the will share the segment from CL up to FL] which guides our operations [directed by the will from CL up to FL] and gives them their specific thingly quality [in 4 Perceiving]. Our association with useful things is subordinate to the manifold of references of the 'in-order-to' [in 46 Interpretation from FL up

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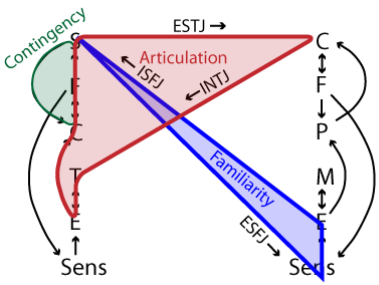
to S in preparation for the feedback path of 19 Contingency certainty from S back down to CL which is the base of the will]. The kind of seeing of this accommodation to things is called *circumspection*."



We learned previously that Cartesian observation (superposition of 45 Duty/World and 93 Empire memory) exploits observed entities as props in describing 23 Familiarity ideal types. We see now that the physical items 'in themselves' (with their unique bumps and scratches) are accessed only when we actually use them. But then we are no longer aware of them (page 65): "Handiness is not grasped theoretically at all, nor is it itself initially a theme for circumspection. What is peculiar to what is initially at hand is that it withdraws, so to speak, in its character of handiness in order to be really handy." We recall from Hegel that ideal types re-emerge when a tool breaks down; the two viewpoints form a kind of resonance within the mind whenever we attempt a repair.

That brings us to the subject of temporality. We note in this regard that passage through the 46 Interpretation segment from FL up to S always moves things forward in timing (pages 65, 66): "*As* the *what-for* of the hammer, plane, and needle, the work to be produced has in its turn the kind of being of a useful thing. The shoe to be produced is for wearing (footgear), the clock is made for telling time. The work which we primarily encounter when we deal with things and take care of them – what we are at work with – always already lets us encounter the what-for of *its* usability in the usability which essentially belongs to it."

Passage of data along 70 Articulation from 46 Interpretation-overlaying FL up to S is unidirectional, moving forward in time. It is possible in effect, though, to move data backwards from S back down to FL – it is done by a passage through the rest of 46 Interpretation from S down along ESFJ, up

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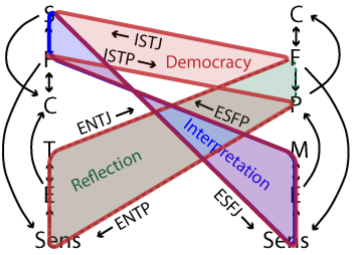
from Sens-R up to M and then back to F along the statement-generating 91 Reason-overlaying path of ESFP – this is a Heideggerian 'retaining' that moves things in a reverse direction back along the supply chain (page 66): "But the work to be produced is not just useful for ... ; production itself is always a using *of* something for something. A reference to 'materials' is contained in the work at the same time. The work is dependent upon leather, thread, nails, and similar things. Leather in its turn is produced from hides. These hides are taken from animals which were bred and raised by others. We also find animals in the world which were not bred and raised and even when they have been raised these beings produce themselves in a certain sense. Thus beings are accessible in the surrounding world which in themselves do not need to be produced and are always already at hand. Hammer, tongs, nails in themselves refer to – they consist of – steel, iron, metal, stone, wood. 'Nature' is also discovered in the use of useful things, 'nature' in the light of products of nature."

We note in particular that the symmetrical circuit of 191 Democracy overlays all of the backward-facing aspects of 46 Interpretation (along with its mirror of 39 Reflection) and none of the forward-facing as-structure from FL up to S. It is thus always backwards-facing; that is why it can serve as a deep background for 4 Perceiving. Among other things, 191 Democracy can reach back and provide 46 Interpretation- and 91 Reason-overlaying ESFP with appropriate words for its statements ("nails in themselves refer to – they consist of – steel, iron, etc.").



Moving yet further, we suggested that 46 Interpretation in a certain relationship with 4 Perceiving constitutes comprehending; the mirror of comprehending is 72 Knowing. If the 46 Interpretation and 4 Perceiving of comprehending are combined with 72 Knowing, then the result is symmetrical 45 Duty/World (which can then be mirrored into itself to

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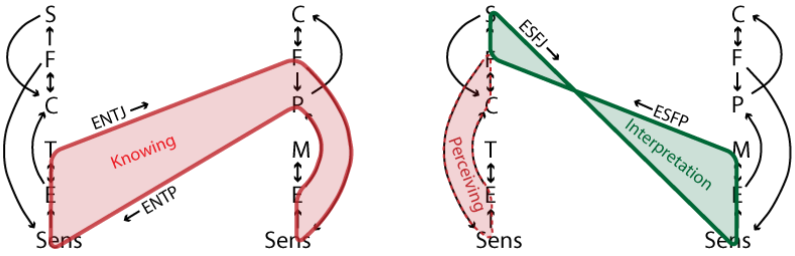
generate 1 Classification).



Things that are comprehended are thus known within some inner 45 Duty/World; to know is to know what to do; the collective result can be classified and studied – we call this interactive interpreted known inner unity the world of nature (page 66): "But nature must not be understood here as what is merely objectively present, nor as the *power of nature.* The forest is a forest of timber, the mountain a quarry of rock, the river is water power, the wind is wind 'in the sails.' As the 'surrounding world' is discovered, 'nature' thus discovered is encountered along with it. We can abstract from nature's kind of being as handiness; we can discover and define it in its pure objective presence. But in this kind of discovery of nature, nature as what 'stirs and strives,' what overcomes us, entrances us as landscape, remains hidden. The botanist's plants are not the flowers of the hedgerow, the river's 'source' ascertained by the geographer is not the 'source in the ground.'"

c) 23 Familiarity with 46 Interpretation

We note first that both 206 Life and 46 Interpretation pass down the ESFJ leg of 23 Familiarity. We note secondly that 27 Apperception with its observation of organic entities overlays the ENTP of 45 Duty/World which in turn passes down as well along the ESFJ leg of 23 Familiarity. The circuit of 23 Familiarity is completed by the ISFJ of 14 Self-image and an overlaying ISFJ of its 13 Intentionality. Organic entities with the nature of Heidegger's Da-sein are thus an integral part of both 46 Interpretation and 23 Familiarity.

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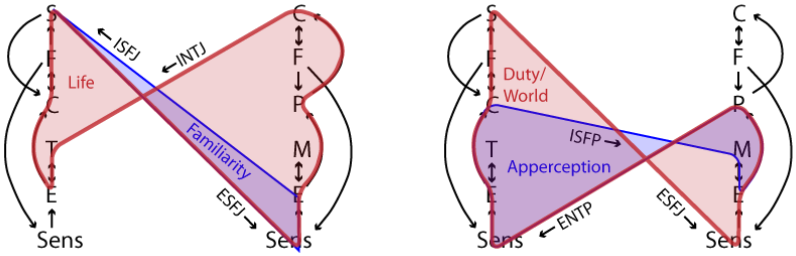

Heidegger confirms (page 66): "The work produced refers not only to the what-for of its usability [forward-facing 46 Interpretation directly overlaying 70 Articulation from FL up to S] and the whereof of which it consists [backwards-facing 46 Interpretation that moves data through itself from S back down to FL, thus retaining it and enabling dating and spanning]. The simple conditions of craft contain a reference to the wearer and user at the same time. The work is cut to his figure; he 'is' there as the work emerges. This constitutive reference is by no means lacking when wares are produced by the dozen; it is only undefined, pointing to the random and the average. Thus not only beings which are at hand are encountered in the work but also beings with the kind of being of Da-sein for whom what is produced becomes handy in its taking care. Here the world [45 Duty/World] is encountered in which wearers and users live [in their 206 Life existence], a world which is at the same time our world. The work taken care of in each case is not only at hand in the domestic world of the workshop, but rather in the *public world* [of 23 Familiarity-overlaying 45 Duty/World]. Along with the public world, the *surrounding world of nature* is discovered and accessible to everyone. In taking care of things, nature is discovered as having some definite direction on paths, streets, bridges, and buildings. A covered railroad platform takes bad weather into account, public lighting systems take darkness into account, the specific change of the presence and absence of daylight, the 'position of the sun.'"

45 Duty/World in its overlay of 23 Familiarity becomes familiar to us

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(page 81): "*In its familiarity* [23 Familiarity] *with significance Da-sein is the ontic condition of the possibility of the disclosure of beings* [because observation of ontic or inorganic entities superimposes 45 Duty/World and 93 Empire memory to reveal 23 Familiarity ideal types] *encountered in the mode of being of relevance (handiness) in a world that can thus make themselves known in their in-itself* [of usefulness in the underlying circuits of 46 Interpretation and 23 Familiarity]. As such, Da-sein always means that a context of things at hand is already essentially discovered [at the 23 Familiarity-overlaying node of S and delivered to CL by the 19 Contingency path of certainty] with its being [of some object such as an apple]. In that it *is* [in the 'to be' of exchange from CR down to FR that truncates 20 Dasein out of its 124 Bureaucracy/Myself wrapper], Da-sein has always already referred itself to an encounter with a 'world' [45 Duty/World]. This *dependency of being referred* belongs essentially to its being."

The two legs of 23 Familiarity coalesce into meaning at the 70 Articulation-intersecting node of S; this meaning gathers familiarity into places within regions which in turn may be passed down by 19 Contingency certainty (S down to CL) as a context for action by the will (CL up to FL) (page 96): "Regions are not first formed by things objectively present together, but are always already at hand in individual places. The places themselves are assigned [by 23 Familiarity] to what is at hand in the circumspection of taking care of things, or else we come across them. Thus things constantly at hand, with which circumspect being-in-the-world [S-intersecting 124 Bureaucracy/Myself] reckons from the outset, have their place. The where of their handiness is taken account of in taking care of things and is oriented toward other handy things. Thus the sun [which Heidegger will shortly uncover as the ultimate source of temporality] whose light and warmth we make use of every day has its circumspectly discovered, eminent places in terms of the changing usability of what it gives us: sunrise, noon, sunset, midnight. The places of these things,

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which are constantly at hand in various ways and yet uniformly [across multiple independent individuals], become accentuated 'indicators' of the regions contained in them. These regions of the sky which do not yet need to have any geographical meaning at all, give beforehand the whereto for every particular development of regions which can be occupied by places. The house has its sunny side and its shady side. This provides the orientation for dividing up the 'rooms' and 'arranging' them according to their useful character. Churches and graves, for example, are laid out according to the rising and setting of the sun – the regions of life and death [206 Life and its mirror of 27 Apperception death] which determine Da-sein itself with regard to its ownmost possibilities of being in the world. In taking care of things Da-sein which is in its very being concerned about that being, discovers beforehand the regions [at the node of S common to 23 Familiarity, 46 Interpretation, 124 Bureaucracy/Myself, 115 Brotherhood/Ourself and 70 Articulation] which are each in a decisive relevance. The discovery of regions beforehand is determined by the totality of relevance for which what is at hand is set free [from object binding at P, so that it can be interpreted appropriately in the 23 Familiarity-overlaying 46 Interpretation as-structure from FL up to S] as something encountered."

23 Familiarity ESFJ in this way supports 46 Interpretation ESFJ which in turn sustains 70 Articulation (from FL up to S), that itself overlays possibility-projecting 33 Understanding along INTJ; the end result according to Heidegger sustains a wrapping 115 Brotherhood/Ourself spatiality (pages 96, 97): "The handiness which belongs to each region beforehand [at the node of S meaning on the left] has as the being of what is at hand the *character of inconspicuous familiarity* [23 Familiarity] in a more primordial sense. The familiarity itself becomes visible in a conspicuous manner only when what is at hand is discovered circumspectly in the deficient mode of taking care of things [by 124 Bureaucracy/Myself, the caretaker of 20

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Dasein]. When we do not find something in *its* place, the region of that place often becomes explicitly accessible as such for the first time [along 19 Contingency certainty from S down to CL and the ESTP of 50 Conspicuous]. Space, which is discovered in circumspect being-in-the-world [124 Bureaucracy/Myself] as the spatiality [in 115 Brotherhood/Ourself] of a totality of useful things, belongs to beings themselves as their place. Bare space [at the node of P, the mirror of S] is still veiled. Space [at S as a node in spatial 115 Brotherhood/Ourself] is split up into places. But this spatiality has its own unity by virtue of the worldlike totality of relevance of what is spatially at hand. The 'surrounding world' [S-intersecting 45 Duty/World] does not arrange itself in a previously given space, but rather its specific worldliness articulates [by S-intersecting 70 Articulation] in its significance [70 Articulation passage with 206 Life from T down to EL] the relevant context of an actual totality of places [in 115 Brotherhood/Ourself] circumspectly referred to each other [by 46 Interpretation]. The actual world [45 Duty/World] discovers the spatiality of space belonging to it [in 115 Brotherhood/Ourself]. The fact that what is at hand can be encountered in its space of the surrounding world is ontically possible [at the three-dimensional node of 1 Classification P specifics] only because Da-sein itself is 'spatial' [in 115 Brotherhood/Ourself] with regard to its being-in-the-world [care-taking 124 Bureaucracy/Myself which operates within a 115 Brotherhood/Ourself spatial wrapper]."

This entire 23 Familiarity, 46 Interpretation and 70 Articulation structure of relevance generates what Heidegger calls the hermeneutical situation – it must function properly if the mind is to understand its own operation (page 214): "Ontological inquiry [into the architecture of mind] is a possible way of interpretation [by 46 Interpretation] which we characterized as a development and appropriation of an understanding [in 33 Understanding]. Every interpretation [46 Interpretation] has its fore-having, its fore-sight, and its fore-conception [in an underlying 70 Articulation which

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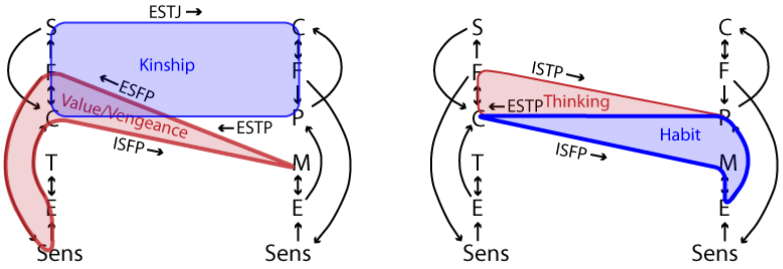
it overlays]. If such an interpretation [into mental architecture] becomes an explicit task of an inquiry, the totality of these 'presuppositions' (which we call the *hermeneutical situation*) needs to be clarified and made secure beforehand both in a fundamental experience of the 'object' to be disclosed, and in terms of that experience. In ontological interpretation beings [symmetrical circuits] are freed with regard to their own constitution of being [so that they can function appropriately]."

According to Heidegger, Cartesian science is not an appropriate hermeneutical position or starting point (page 140): "But if any perception [by 4 Perceiving] of useful things at hand always understands and interprets them [by 46 Interpretation], letting them be circumspectly encountered as something, does this not then mean that initially something merely objectively present is experienced [in a Cartesian manner] which then is understood *as* a door, *as* a house? That would be a misunderstanding of the specific disclosive function of interpretation. Interpretation [46 Interpretation] does not, so to speak, throw a 'significance' over what is nakedly objectively present [at the 1 Classification object-binding node of P] and does not stick a value on it [6 Value which wraps 4 Perceiving and 21 Feeling], but what is encountered in the world is always already in a relevance [some presupposed hermeneutical situation] which is disclosed in the understanding of world [45 Duty/World], a relevance which is made explicit by interpretation [46 Interpretation]."



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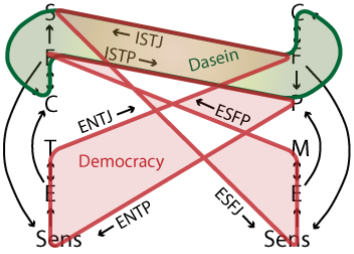
Science thus begins always with a presuppositional bias; its supposedly objective Cartesian analysis is therefore according to Heidegger ultimately subjective (page 141): "The interpretation [46 Interpretation] of something as something is essentially grounded in fore-having, fore-sight, and fore-conception [of 70 Articulation]. Interpretation is never a presuppositionless [Cartesian] grasping of something previously given [through Kuhnian 79 Habit solving of multiple repetitive problems]. When the particular concretion of the interpretation [46 Interpretation] in the sense of exact text interpretation likes to appeal to what 'is there ' what is initially 'there' is nothing else than the self-evident, undisputed prejudice of the interpreter, which is necessarily there in each point of departure of the interpretation as what is already 'posited' with interpretation as such, that is, pre-given with fore-having, fore-sight, fore-conception [of 70 Articulation]."



d) 191 Democracy (Mitda-sein)

191 Democracy is a symmetrical circuit which overlays the backwards-facing portions of both 46 Interpretation and its mirror of 39 Reflection, along with the ISTP and ISTJ legs of saccade-generating 124 Bureaucracy/Myself and its inner 20 Dasein core. It is a way in which 20 Dasein can direct the de-distancing attention of 124 Bureaucracy/Myself (moving backwards to the words themselves) without disturbing the relevance-generating machinery that centers around 70 Articulation, 46 Interpretation and 23 Familiarity. This makes 191 Democracy a suitable deep background for 4 Perceiving; according to Hegel it attempts to reconcile the two selves of 35 Kinship and 20 Dasein (by means of 20 Dasein-directed 124 Bureaucracy/Myself-mediated saccades).

In its structure, 191 Democracy has two important decompositions. The first is 184 Apophantic and 193 Hermeneutic; these enable it to perform

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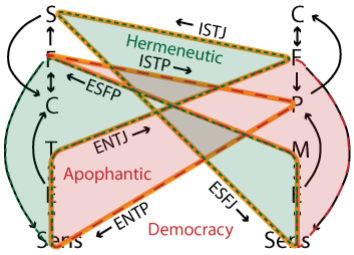
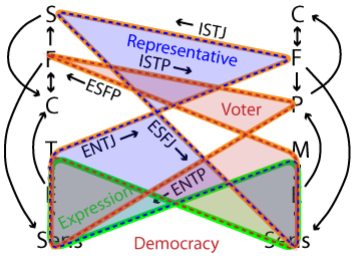
referring or indicating (page 72): "But signs are themselves initially useful things whose specific character as useful things consists in *indicating.* Such signs are signposts, boundary-stones, the mariner's storm-cone, signals, flags, signs of mourning, and the like. Indicating can be defined as a 'kind' of referring. Taken in an extremely formal sense, to refer means to *relate.* But relation does not function as the [1 Classification CR] genus for 'species' of reference which are differentiated as sign, symbol, expression, and signification."





The second decomposition of 191 Democracy is into 150 Representative and 151 Voter; this enables one sign or useful thing in its deep background to stand in for another, giving an overall orientation (page 74): "Signs such as we have described let what is at hand be encountered, more precisely, let their context become accessible in such a way that heedful association gets and secures an orientation. Signs are not things which stand in an indicating relationship to another thing but are *useful things which explicitly bring a totality of useful things to circumspection so that the worldly character of what is at hand makes itself known at the same time.*"

191 Democracy in these two decompositions completes the processing of relevance (page 78): "The fact that the being of things at hand has the structure of reference means that they have in themselves the character of *being referred.* Beings are discovered with regard to the fact that they are referred, as those beings which they are, to something. They are relevant *together with* something else. The character of being of things at hand is

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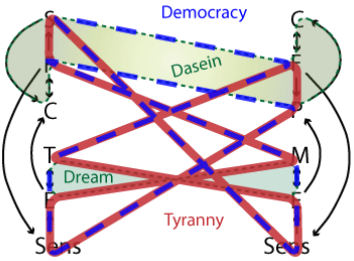
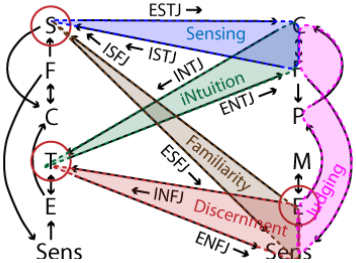
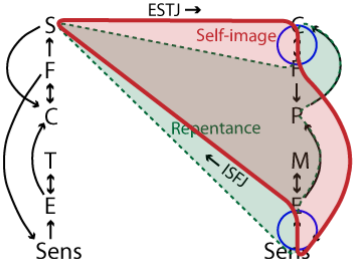
relevance."



Parenthetically, 191 Democracy has one and only one circuit in its complement structure, namely 34 Dream, making 191 Democracy in effect a dedicated co-processor for 34 Dream. 34 Dream appears to handle the decoding of phonemes and morphemes. Phonemes are the smallest units of sound in a language. Morphemes are the minimal bits of language that have meaning. Phonemes appear to be T-filtered; they pass along the INFP of 34 Dream; like apples that are unripe, 68 Character-overlaying INFP of 34 Dream fills up words with phonemes until they are complete. S handles meaning, the ISFJ semantic pole of 23 Familiarity (formed in the intersection of 14 Self-image and 5 Repentance exchange which also completes 18 Sensing) generates ideal types and thus units of meaning; this suggests that the INFJ leg of 34 Dream supplies morphemes to the node of S meaning, presumably by 101 Obtrusive, the second stage of a Heideggerian tool breakdown that is triggered when pieces are missing (after 50 Conspicuous which emerges when things are no longer contiguous).





e) 33 Understanding

Hegel presents 33 Understanding as a circulating circuit in which INTP pieces are joined into an INTJ unity which is then compressed into its

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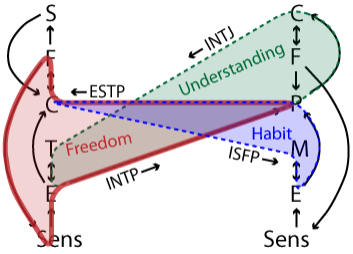
essence in the subsequent 33 Understanding segment from T down to EL. We recall that this 33 Understanding INTJ force of essence can in turn guide 33 Understanding INTP-overlaying 42 Freedom (thus internalizing Newton's First Law).



Heidegger emphasizes rather that portion of 33 Understanding which overlays circuits such as 206 Life, 70 Articulation and 141 Angst/Worldview, namely, the 'project' leg of INTJ and the 'upon which' downward 33 Understanding passage of data through significance from T down to EL. This compressed force of essence can bypass Hegel's 33 Understanding INTP and detour instead into the 70 Articulation-overlaying attunement-mood segment (EL up to CL) (page 134): "Attunement [EL up to CL] is *one* of the existential structures in which the being of the 'there' [from circumspection] dwells. Equiprimordially with it, *understanding* [INTJ of 33 Understanding along with the passage of data through significance from T down to EL] constitutes this being. Attunement [EL up to CL] always has its understanding [along the project of INTJ], even if only by suppressing it. Understanding is always attuned. If we interpret understanding as a fundamental existential, we see that this phenomenon is conceived [along 70 Articulation concept-carrying ESTJ whose data passes into INTJ and overlays 33 Understanding] as a fundamental mode of the *being* of Da-sein. In contrast, 'understanding' in the sense of one possible kind of cognition among others [33 Understanding in its Hegelian completion along the leg of INTP], let us say distinguished from 'explanation,' must be interpreted along with that as an existential derivative of the primary understanding [which overlays circuits such as 206 Life and avoids INTP] which constitutes the being of the there in general."

33 Understanding compression of INTJ data (in the significance segment from T down to EL) according to Heidegger drives both attunement-mood

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(EL up to CL) and the subsequent formation of meaning at the 70 Articulation node of S (page 298): "To expose that upon which [T down to EL] a project [INTJ of 33 Understanding and 70 Articulation] is projected, means to disclose what makes what is projected possible. This exposure requires that we methodically pursue the project (usually an inexplicit one) underlying an interpretation [46 Interpretation in its downstream position from attunement along 70 Articulation] in such a way that what is projected [by INTJ] in the project is disclosed and conceivable [along concept-carrying 70 Articulation ESTJ which leads into INTJ] with regard to its upon-which [33 Understanding passage of data from T down to EL]. To set forth the meaning of care [by 124 Bureaucracy/Myself at the downstream 70 Articulation node of S meaning], then, means to pursue the project [INTJ of 70 Articulation and 33 Understanding] underlying and guiding the primordial existential interpretation [46 Interpretation] of Da-sein in such a way that its upon-which [T down to EL of 33 Understanding] becomes visible in what is projected [along INTJ]. What is projected is the being of Da-sein [20 Dasein that intersects the 1 Classification genus node of CR which is the origin of INTJ], disclosed in what constitutes it as an authentic potentiality-for-being-a-whole. The upon-which [T down to EL] of what is projected [by INTJ], of the disclosed being thus constituted, is what itself makes possible this constitution of being as care [124 Bureaucracy/Myself driven by moods of attunement that result from 33 Understanding passage from T down to EL]. With the question of the meaning [at the node of S] of care [exchange from CR down to FR], we are asking *what makes possible the totality of the articulated structural whole of care* [centered on 70 Articulation and released in 124 Bureaucracy/Myself truncation into 20 Dasein by exchange from CR down to FR] *in the unity of its unfolded articulation* [70 Articulation]?"

Heidegger emphasizes that 33 Understanding-mediated passage of data from T down to EL is the sole significant input into 70 Articulation; this

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segment of 33 Understanding could thus be labeled 'significance' (page 298): "If we say that beings 'have meaning [at S],' this signifies that they have become accessible *in their being,* and this being, projected [by INTJ of 33 Understanding and 70 Articulation] upon its upon-which [T down to EL of 33 Understanding], is what 'really' 'has meaning' first of all. Beings 'have' meaning [at 70 Articulation S] only because, as being that has been disclosed beforehand, they become intelligible in the project [INTJ] of that being, that is, in terms of the upon-which [T down to EL] of this project. The primary project [INTJ] of the understanding of being [by 33 Understanding that overlays 70 Articulation] 'gives' meaning [by passage of data from T down to EL]. The question of the meaning [at S] of the being of a being takes as its theme the upon-which [T down to EL] of the understanding [33 Understanding] of being that underlies all *being* of beings."

We will see shortly that circumspection by the symmetrical visual circuits (e.g. 20 Dasein, 191 Democracy, 124 Bureaucracy/Myself and 115 Brotherhood/Ourself) is based in S-mediated meaning of what matters. This is determined by attunement-mood (EL up to CL) which expresses the tension of essence formation within experience (Sens-L up to EL) as a result of data passage through the significance region (T down to EL). That in turn receives its information from INTJ. Heidegger concludes that the 33 Understanding INTJ project is the 'sight' of the mind (page 137): "In its character of project [INTJ], understanding [33 Understanding] constitutes existentially what we call the *sight* of Da-sein. In accordance with the fundamental modes of its being which we characterized as the circumspection of taking care of things, the considerateness of concern, as the sight geared toward being as such for the sake of which Da-sein is as it is, Da-sein is equiprimordially the sight existentially existing together with the disclosedness of the there [in the form of 20 Dasein contracted out of 124 Bureaucracy/Myself]. We shall call the sight which is primarily and

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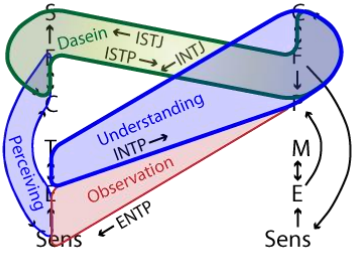
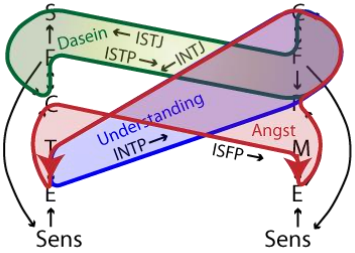
as a whole related to existence [206 Life overlaying 33 Understanding] *transparency.* We choose this term to designate correctly understood 'self-knowledge' in order to indicate that it is not a matter here of perceptually [4 Perceiving] finding and gazing at a point which is the self, but of grasping and understanding the full disclosedness [in 20 Dasein] of being-in-the-world [124 Bureaucracy/Myself] *throughout all* its essential constitutive factors. Existent beings [having 206 Life] glimpse 'themselves' only when they have become transparent to themselves equiprimordially in their being with the world [45 Duty/World which also traverses attunement-mood from EL up to CL], in being together with others as the constitutive factors of their existence."





We are told that this 33 Understanding INTJ 'sight' is not perceiving but rather uncovering (page 138): "We must, of course, guard against a misunderstanding of the expression 'sight.' It corresponds to the clearedness characterizing the disclosedness of the there [as 20 Dasein]. 'Seeing' not only does not mean perceiving with the bodily eyes, neither does it mean the pure, nonsensory perception of something objectively present in its objective presence. *The* only peculiarity of seeing which we claim for the existential meaning of sight is the fact that it lets the beings accessible to it be encountered in themselves without being concealed. Of course, every 'sense' does this within its genuine realm of discovery. But the tradition of philosophy has been primarily oriented from the very beginning toward ' seeing' as the mode of access to beings *and to being*

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[symmetrical circuits such as INTJ-overlaying 141 Angst/Worldview]. To preserve the connection, one can formalize sight and seeing to the point of gaining a universal term which characterizes every access as access whatsoever to beings and to being."

This 33 Understanding and 141 Angst/Worldview INTJ uncovering vision is into possibilities (page 136): "As long as it is, Da-sein always has understood itself [in the 33 Understanding attunement-mood-generating passage through significance from T down to EL] and will understand itself in terms of possibilities. Furthermore, the project character [INTJ] of understanding [33 Understanding] means that understanding does not thematically grasp that upon which it projects [in its passage from T down to EL], the possibilities themselves. Such a grasp precisely takes its character of possibility away from what is projected, it degrades it to the level of a given, intended content, whereas in projecting project [INTJ] throws possibility before itself as possibility, and as such lets it *be* [in the 'to be' exchange segment from CR down to FR]. As projecting, understanding is the mode of being of Da-sein in which it *is* [in the 'to be' exchange segment from CR down to FR] its possibilities as possibilities."

Each 33 Understanding INTJ possibility is understood in attunement (EL up to CL) as a mood whose severity is the distance between what is and what could be (page 135): "And only *because* Da-sein, in understanding is its there, *can* it go astray and fail to recognize itself. And since understanding is attuned and attunement [EL up to CL] is existentially [in its overlay of 206 Life existence] surrendered to thrownness, Da-sein has always already gone astray and failed to recognize itself. In its potentiality of being, it is thus delivered over to the possibility of first finding itself again in its possibilities." Kuhn states that Cartesian science is not interested in understanding; we see now the reason for this reluctance – understanding is emotionally subjective (prone to moods when it is incomplete and unable to pass up INTP).

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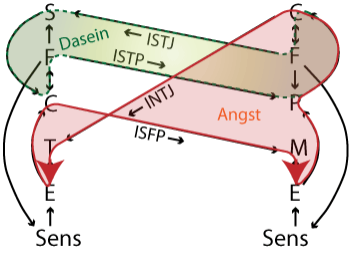
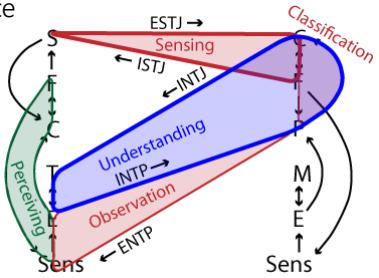
We recall from Hegel that asymmetrical 206 Life existence is not a sufficient being (symmetry); Heidegger will soon agree with Hegel that the meaning of symmetry in a Da-sein organism is 33 Understanding-sustained (and thus emotional) 141 Angst/Worldview (page 299): "The meaning [at S] of being [symmetrical 141 Angst/Worldview] of Da-sein is not something different from it, unattached and 'outside' of it, but is self-understanding Da-sein itself [forming an attunement-mooded relevancy-discerning 33 Understanding-sustained 20 Dasein / 141 Angst/Worldview self-consciousness]."



f) 1 Classification

We have seen that structures of relevance (23 Familiarity, 46 Interpretation, 19 Contingency, 70 Articulation) base themselves in S. We remember also that 33 Understanding, in Heidegger's analysis, works mainly with the left apart from any completion along INTP (that leads to the 1 Classification node of P) which it shares with 22 Observation. Hegel at one point, we recall, also assumed an incomplete 33 Understanding; he found that in the absence of 33 Understanding, 1 Classification-mediated measurement could begin from tension in the relevance region on the left between 11 Feeling of what is heavy in 45 Duty/World and a Kantian 11 Thinking 'I think' that prevents it from falling. This is an idea that Heidegger attributes to Descartes and then implicitly supports as well (page 90): "Hardness is understood as resistance [21 Feeling passage of data from FL down to CL resisting 45 Duty/World moving in the opposite direction from CL up to FL]. But neither hardness nor resistance is understood in a phenomenal sense, as something



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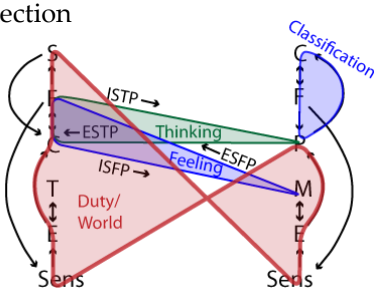
experienced in itself [by 22 Observation which traverses through the experience region from Sens-L up to EL] and determinable in such experience. For Descartes, resistance amounts to no more than not yielding place [that is, balancing 21 Feeling downward flow of data with 11 Thinking upward flow of data in the region from CL up to FL which is the will], that is, not undergoing any change of location. A thing's resistance means that it stays in a definite place [with upwards moving 11 Thinking exactly balancing downwards-drawing 21 Feeling, thus serving as a primitive instrument of measure within 45 Duty/World that it overlays], relative to another thing changing its place, or else that it changes its own location with a velocity that permits the thing to 'catch up' with it [generating a measure of movement at the 11 Thinking and 1 Classification object-binding three-dimensional node of P]."

We recall that spatiality at the node of S develops regions with places having attunement-mooded meaning that matters; this processing is prior to anything that can be done by three-dimensional 1 Classification P and can thus serve to boot it up (page 94): "In connection with our first preliminary sketch of being-in [115 Brotherhood/Ourself, the spatial wrapper for both 124 Bureaucracy/Myself and 20 Dasein], Da-sein had to be contrasted with a way of being in space which we call [Cartesian] insideness. This means that a being which is itself extended is surrounded by the extended boundaries of something extended [as occurs at the Cartesian 1 Classification node of P]. The being which is inside and what surrounds it are both objectively present in [three-dimensional] space. Our rejection of such an insideness of Da-sein in a spatial container [at S, the mirror of P] should not, however, basically exclude all spatiality of Da-sein, but only keep the way clear for seeing the



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kind of spatiality which is constitutive for Da-sein."

Heidegger suggests that 1 Classification on the right is booted up by its mirror of 19 Contingency on the left and then truncated out of it (pages 103, 104): "The spatiality of what is initially circumspectly encountered can itself become thematic[1] and the task of calculation and measurement for circumspection, for example, in building a house and surveying land. With this predominantly circumspect thematization of the spatiality of the surrounding world, space in itself already comes to view in a way. The space which thus shows itself can be studied by purely looking at it if the former sole possibility of access to space, circumspect calculation [based in 19 Contingency S, the mirror of 1 Classification P], is given up. The 'formal intuition' of space [18 Sensing exchange space clipped out by some 8 iNtuition] discovers pure possibilities of spatial relations. Here there is a series of stages laying bare pure homogeneous space [at the 1 Classification node of P], going from the pure morphology of spatial shapes [115 Brotherhood/Ourself oriented around S meaning of what matters] to *analysis situs* [certainty from S down to CL serving as an 'if' to conceptual ESTJ which becomes a 'then'] and finally to the purely metrical science of space [at the 1 Classification node of P, from which hypothesis or belief emerges as a secondary 'if' generating a perceptual 'then' along ESTP]. In this present study we shall not consider how these are all interconnected [to form the mind's logic processor]. In our problematic we wish solely to establish ontologically the phenomenal basis for the thematic discovery and working out of pure space [at three-dimensional P]."

Cartesian non-circumspectual 1 Classification works with objects generated by a superposition of 45 Duty/World with 93 Empire memory

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[1] Thematization is a diversion of data at EL away from attunement-mood (EL to CL) leading into 19 Contingency, in favor of travel up the INTP of 22 Observation and 33 Understanding that inserts itself into 1 Classification, the mirror of 19 Contingency.

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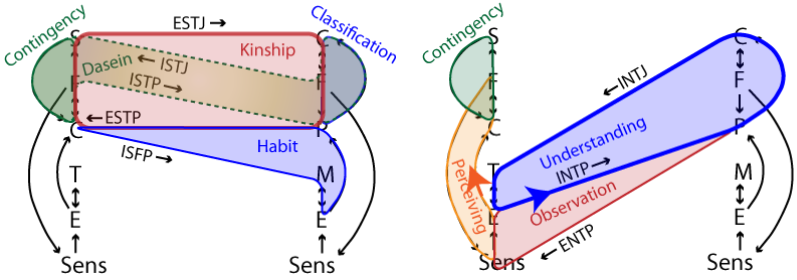
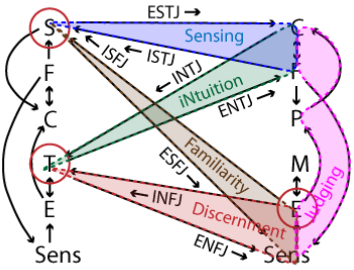
(Hegelian inorganic observation as covered earlier). Since 45 Duty/World intersects 1 Classification only at the common object-binding node of P (with the restriction that the mirror of 45 Duty/World is itself plus the entirety of 1 Classification), its entities at the 1 Classification CR genus and FR species level are, in Heidegger's words, effectively 'de-worlded.' Cartesian observation censors out the attunement-mood-based Hegelian 'observing attitude' of superposition between 27 Apperception (mediating what is organic) and 93 Empire memory; 1 Classification Cartesian filing systems are thus lifeless (no 206 Life, the mirror of 27 Apperception).



Cartesian de-worlded and dehumanized (27 Apperception-blind) objectification leads ultimately to the 1 Classification-dependent relevance-deprived world of the physical hard sciences (page 104): "Where space is discovered non-circumspectly by just looking at it, the regions of the surrounding world get neutralized to pure dimensions. The places [at S] and the totality of places [in certainty from S down to CL] of useful things at hand, which are circumspectly oriented, are reduced to a multiplicity of positions for random things [at three-dimensional P]. The spatiality of innerworldly things at hand thus loses its character of relevance. The world [45 Duty/World] loses its specific character of aroundness, the surrounding world becomes the



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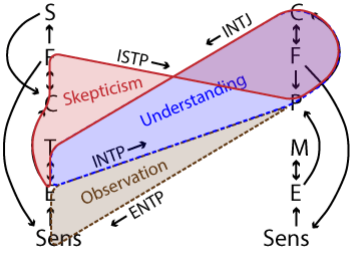
natural world. 'The world' as a totality of useful things at hand is spatialized to become a connection of extended things which are merely objectively present [bound as objects at P which mediates 22 Observation]. The homogeneous space of nature shows itself only when the beings we encounter are discovered in such a way that the worldly character of what is at hand gets specifically deprived of its worldliness [de-worlded out of 45 Duty/World into 1 Classification]."

g) 73 Skepticism (Discourse)

Heidegger will have a great deal to say about discourse (73 Skepticism) in his later analysis of 'idle talk.' We lay here the foundation for that discussion.



We note first that discourse, according to Heidegger, operates above grammar and outside of logic (page 155): "The task of *freeing* grammar from logic [which centers in the dual 'if-then' structure of 35 Kinship] requires *in advance* a *positive* understanding of the *a priori* fundamental structure of discourse [73 Skepticism] in general as an existential [circuit] and cannot be carried out subsequently by improving and supplementing the tradition. Bearing this in mind, we must inquire into the basic forms in which it is possible to articulate [70 Articulation] what is intelligible in general, not only of the innerworldly beings [in 45 Duty/World] that can be known [72 Knowing] in theoretical [Cartesian] observation and expressed in [20 Dasein-based] propositions."

73 Skepticism overlays 70 Articulation and is thus able to articulate it. It departs from 70 Articulation just prior to entry into the 46 Interpretation as-structure (FL up to S); this diversion into 20 Dasein-overlaying ISTP means that its articulation can express 20 Dasein-based propositions (of course apart from 46 Interpretation-mediated relevance). We have already suggested that grammar is accessed by 191 Democracy (acting as a

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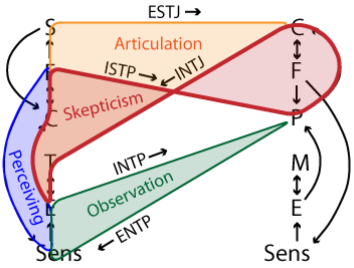
dedicated co-processor for phoneme-morpheme-aggregating 34 Dream); 73 Skepticism overlays 191 Democracy ISTP and thus has access to this grammar. However, unlike 20 Dasein with its propositions, 73 Skepticism has no 18 Sensing ISTJ overlay of Hegel's instinct of reason (91 Reason, 3 Apprehending and 18 Sensing). We conclude, putting things together, that 73 Skepticism is an articulation (in 70 Articulation) devoid of both 46 Interpretation relevance and 18 Sensing sense.



Moving further, we are told that 73 Skepticism is provided with words as word-things; its overlay of saccade-generating 124 Bureaucracy/Myself along ISTP allows it to use these words to direct attention (page 152): "The way in which discourse gets expressed is language. This totality of words in which discourse has its own 'worldly' being can thus be found as an innerworldly being, like something at hand. Language can be broken up into word-things objectively present. Discourse is existential language [overlaying 206 Life] because the beings whose disclosedness it significantly articulates [in 70 Articulation which along with 73 Skepticism, 33 Understanding and 206 Life passes through the significance segment from T down to EL] have the kind of being of being-in-the-world [73 Skepticism-overlaying 124 Bureaucracy/Myself] which is thrown [mooded by attunement-mood from EL up to CL] and reliant upon the 'world' [45 Duty/World which also passes through attunement-mood from EL up to CL]."

Words of 73 Skepticism come from elsewhere (Heidegger implies later that the INTP common to both 33 Understanding and 42 Freedom plays a part); they are then attached to 191 Democracy-mediated significations along the 20 Dasein-overlaying ISTP of 73 Skepticism (page 151): "The attuned intelligibility of being-in-the-world [124 Bureaucracy/Myself] *is expressed as discourse* [73 Skepticism which overlays 124 Bureaucracy/Myself along ISTP

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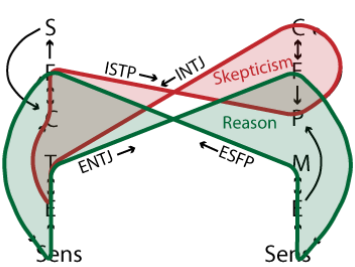
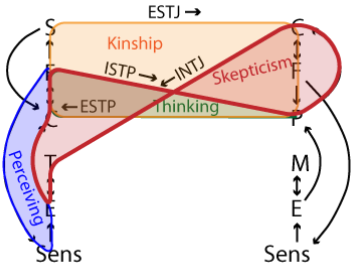
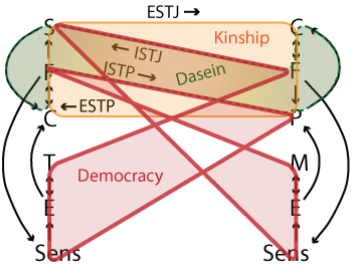
and INTJ]. The totality of significations of intelligibility *is put into words.* Words accrue to significations. But word-things are not provided with significations." The direction is one-way: words arrive from other circuits to 73 Skepticism with its significations; when this input comes from outside the mind (e.g. parents to children), then 73 Skepticism with its ISTP can serve as a boot-up mechanism for higher circuits such as 33 Understanding.





We will see that statements are mediated by 91 Reason; this circuit of 91 Reason intersects 73 Skepticism and with it forms 4 Perceiving. Emergence of some perceived initial 35 Kinship focal entity [which may be a logical 'if-then' structure of ESTJ conceptual presuppositions enabling a secondary 'if-then' hypothesis and ESTP principle] in 4 Perceiving completes 11 Thinking, implying that 73 Skepticism may perceive that it can think. As we will see later, 35 Kinship being-with can combine with 191 Democracy Mitda-sein to form what Heidegger calls being-with-one-another which in turn may take the direction of the mind away from 20 Dasein. 73 Skepticism with its conviction that it can think now becomes the Heideggerian 'idle talk' of an externalized 'the they' (page 152):



"'Communication in which one makes statements [of 91 Reason], for example, giving information, is a special case of the communication that is grasped in principle existentially. Here the articulation [in 70 Articulation] of being-with-one-another understandingly [35 Kinship and 191 Democracy

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driven by moodedness of attunement-mood from EL up to CL] is constituted. It brings about the 'sharing' of being attuned together [collective moods from EL up to CL] and of the understanding [attunement-mood-driven 33 Understanding devoid of INTP] of being-with [35 Kinship]. Communication is never anything like a conveying of experiences, for example, opinions and wishes, from the inside of one subject to the inside of another. *Mitda-sein* [191 Democracy] is essentially already manifest in attunement-with and understanding-with. Being-with [35 Kinship] is 'explicitly' *shared* in discourse [73 Skepticism], that is, it already *is* [in the passage of 35 Kinship through the 'to be' exchange segment from CR down to FR], only unshared [because 20 Dasein has not yet followed it through the exchange process] as something not grasped and appropriated."

The moodedness of collective attunement [EL up to CL] can drive the flow of data through the significance region (T down to EL in each individual) and thus the flow of words in a common 73 Skepticism (page 151): "Discoursing [73 Skepticism] is the 'significant' articulation [33 Understanding-mediated T down to EL, overlaying both 70 Articulation and 73 Skepticism] of the intelligibility of being-in-the-world [saccade-generating 124 Bureaucracy/Myself], to which belongs being-with [35 Kinship], and which maintains itself in a particular way of heedful being-with-one-another [35 Kinship with 191 Democracy]. Being-with-one-another talks in assenting, refusing, inviting, warning, as talking things through, as getting back to someone, interceding, furthermore as 'making statements' [in 91 Reason] and as talking in 'giving a talk.' Discourse is discourse about .... That which discourse is *about* does not necessarily have the character of the theme of a definite statement [of 91 Reason]; in fact, mostly it does not have it."

When higher circuits of communication are operative (boot-up has been successfully accomplished), 73 Skepticism becomes a mediator of intonation and modulation (page 152): "All discourse [73 Skepticism] about ... which

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communicates in what it says has at the same time the character of *expressing itself.* In talking, Da-sein expresses itself not because it has been initially cut off as 'something internal' from something outside, but because as being-in-the-world [124 Bureaucracy/Myself] it is already 'outside' when it understands [in 33 Understanding]. What is expressed is precisely this being outside, that is, the actual mode of attunement (of mood) which we showed to pertain to the full disclosedness of being-in [the 115 Brotherhood/Ourself spatial wrapper for 20 Dasein and 35 Kinship]. Being-in and its attunement are made known in discourse [73 Skepticism] and indicated in language by intonation, modulation, in the tempo of talk, 'in the way of speaking.' The communication of the existential possibilities [INTJ] of attunement [EL up to CL], that is, the disclosing of existence [attunement-mood-traversing 206 Life], can become the true aim of 'poetic' speech."

h) 65 Dissidence

65 Dissidence listening overlays the ISTP of both 73 Skepticism and 124 Bureaucracy/Myself; 73 Skepticism-overlaying 65 Dissidence listening can thus deliver to 73 Skepticism the words of others in place of structures supplied to it internally by 191 Democracy. 65 Dissidence listening completes itself along the ENTP of 45 Duty/World and then back up through reconstructive substance-generating attunement-mood (EL up to CL); the 65 Dissidence-supplied words of others can thus feed back up into 73 Skepticism as a socially-based mooded attunement that drives its responses.

Heidegger claims that we listen to those who are with us as part of the 35 Kinship 'the they' – this moves data up through the 35 Kinship-overlaying 73 Skepticism segment from CL up to FL (the will) in preparation for a bypass down the ISTP of both 65 Dissidence listening and 73 Skepticism (page 153): "Listening to ... is the existential being-open of Da-sein as being-with [35 Kinship] for the other. Hearing even constitutes the primary and authentic openness of Da-sein for its ownmost possibility of being, as in hearing the

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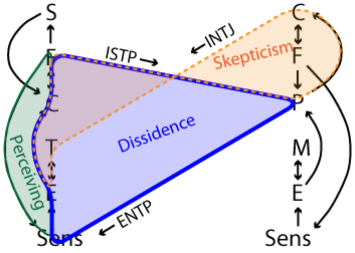
voice of the friend ['the they'] whom every Da-sein carries with it. Da-sein hears because it understands [33 Understanding passage from T down to EL compacting together the essence of what passes through 65 Dissidence-overlaying experience from Sens-L up to EL]. As being-in-the-world [ISTP- and INTJ-overlaying 124 Bureaucracy/Myself] that understands [attunement-mediating 33 Understanding], with the others [in 35 Kinship], it 'listens to' itself and to *Mitda-sein* [191 Democracy], and in this listening belongs to these. Listening to each other, in which being-with [35 Kinship as the listening-based element of 4 Perceiving, sustained at times by 73 Skepticism-resonant 'idle talk'] is developed, has the possible ways of following, going along with, and the privative modes of not hearing, opposition, defying, turning away [thus living up to its name of Dissidence]."



65 Dissidence listening in its overlay of 35 Kinship, 73 Skepticism and 45 Duty/World enables what Heidegger calls 'hearkening' (page 153): "On the basis of this existentially primary potentiality for hearing, something like *hearkening* becomes possible. Hearkening is itself phenomenally more primordial than what the psychologist 'initially' defines as hearing, the sensing of tones and the perception of sounds. Hearkening, too, has the mode of being of a hearing that understands. 'Initially' we never hear noises and complexes of sound, but the creaking wagon, the motorcycle. We hear the column on the march, the north wind, the woodpecker tapping, the crackling fire."

73 Skepticism and 65 Dissidence in their ability to link external words (displacing internal 191 Democracy) to internal processing release the entire mechanism of mind into an analysis of what is heard (page 153): "It requires a very artificial and complicated attitude in order to 'hear' a 'pure noise.'

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The fact that we initially hear motorcycles and wagons is, however, the phenomenal proof that Da-sein, as being-in-the-world [124 Bureaucracy/Myself that directs attention through ears as well as through eyes], always already maintains itself *together with* innerworldly things at hand and initially not at all with 'sensations' whose chaos would first have to be formed to provide the springboard from which the subject jumps off finally to land in a 'world' [45 Duty/World]. Essentially understanding [in 33 Understanding redirected away from INTP into attunement-mood from EL up to CL], Da-sein is initially together with what is understood."

73 Skepticism as a boot-up mechanism places each child and then each childish adult fully into the collective 35 Kinship / 191 Democracy group; it can then keep him or her there through mechanisms of 'idle talk' (page 153): "In the explicit hearing [by 65 Dissidence] of the discourse [73 Skepticism] of the other, too, we initially understand [mooded 33 Understanding] what is said: more precisely, we are already together with the other beforehand, with the being [35 Kinship 'the they' within spatial 115 Brotherhood/Ourself] which the discourse [73 Skepticism] is about. We do not, on the contrary, first hear what is expressed in the utterance. Even when speaking is unclear or the language is foreign, we initially hear *unintelligible* words [with a mooded overlay], and not a multiplicity of tone data. appropriate to what the discourse [73 Skepticism] is about thematically."

Statement and its Truth

a) 124 Bureaucracy/Myself 'being-in-the-world'

Statements are about things discovered by being-in-the-world (124 Bureaucracy/Myself) in cooperation with its processing partners (page 203): "Discovering is a way of being of being-in-the-world [124 Bureaucracy/Myself]. Taking care [which involves the 'to be' of exchange from CR down to FR that truncates 206 Life-based 124 Bureaucracy/Myself

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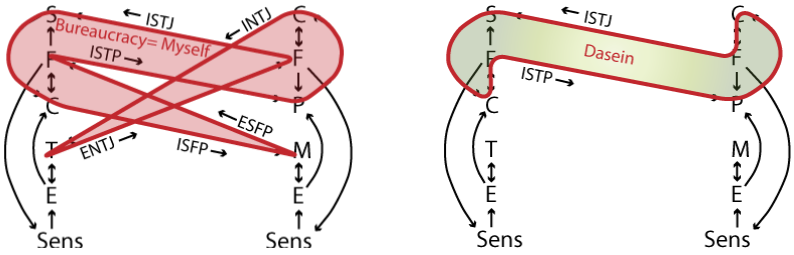
into 20 Dasein] of things [in 45 Duty/World], whether in circumspection or in looking in a leisurely way, discovers innerworldly beings [which then populate 45 Duty/World]. The latter become what is discovered. They are 'true' in a secondary sense. Primarily 'true,' that is, discovering, is Da-sein [20 Dasein as the there]. Truth in the secondary sense does not mean to be discovering (discovery), but to be discovered (discoveredness)."



Heidegger clarifies on pages 207, 208: "The statement is not the primary 'locus' of truth, but the *other way around*, the statement as a mode of appropriation of discoveredness and as a way of being-in-the-world [saccade-directing 124 Bureaucracy/Myself] is based in discovering, or in the *disclosedness* of Da-sein [a 20 Dasein there]. The most primordial 'truth' is the 'locus' of the statement and the ontological condition of the possibility that statements can be true or false (discovering or covering over)."

b) 70 Articulation and 46 Interpretation

Let us look at how statements are formulated. First of all, statements are not possible until those things that have been discovered by 124 Bureaucracy/Myself 'being-in-the-world' are successfully articulated by 70 Articulation (page 146): "The statement's pointing out is accomplished on the basis of what is already disclosed in understanding [along 33 Understanding INTJ 'vision'], or what is circumspectly discovered [by 124 Bureaucracy/Myself which also overlays INTJ]. The statement is not an unattached kind of behavior which could of itself primarily disclose

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beings in general, but always already maintains itself on the basis of being-in-the-world [124 Bureaucracy/Myself] … It needs a fore-having [70 Articulation-overlaying attunement-mood from EL up to CL] of something disclosed in general which it points out in the mode of determining. Furthermore, when one begins to determine something, one has a directed viewpoint of what is to be stated. The function of determining takes over the direction in which beings that have been presented are envisaged in the act of determining. The statement needs a fore-sight [INTJ] in which the predicate which is to be delineated and attributed [note this] is itself loosened, so to speak, in its inexplicit enclosure in beings themselves. A significant [T down to EL] articulation [70 Articulation] of what is pointed out always belongs to the statement as communication that defines: It operates within a definite set of concepts [along 70 Articulation ESTJ]. The hammer is heavy, heaviness belongs to the hammer, the hammer has the property of heaviness. The [70 Articulation ESTJ] fore-conception always also contained in the statement remains mostly inconspicuous because language always already contains a developed set of concepts [along concept-carrying ESTJ].[1] Like interpretation in general [46 Interpretation which also requires 70 Articulation], the statement necessarily has its existential foundations in fore-having, fore-sight, and fore-conception [which together comprise 70 Articulation]."

Moving back to the element noted in the previous quote, we recall from Hegel that ESTJ concepts develop a tension of opposing entities along INTJ – for example, positive in contrast to negative electricity, acidic in relation to something that is more basic. We see here something similar relating to predication. Statements according to Heidegger begin with ESTJ concepts as

[1] Hegel looks in detail at the way in which concepts are formed along ESTJ. There are two distinct paths – one is theoretical, the other experimental. Anomalies can also generate concepts; that route uses 30 Discernment and is more indirect.

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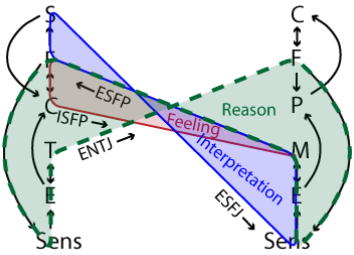
subjects, with the opposing aspect along INTJ (e.g. acidic as a subject calling out what opposes it as basic) serving as a predication which has been 'loosened' in relation to the interpreted (by 46 Interpretation) contextual ESTJ concept as a subject. This is consistent with the suggestion elsewhere that 14 Self-image ESTJ contains the subject of a sentence.

We recall that 70 Articulation INTJ concept-predication tension (relating to something discovered along INTJ by 124 Bureaucracy/Myself) drives the flow of significance from T down to EL; this 33 Understanding-overlaying significance in turn determines the meaning of what matters at the 70 Articulation node of S. The machinery is now in place for the emergence of a 91 Reason-based statement (page 144): "All interpretation [46 Interpretation] is grounded in understanding [33 Understanding]. What is articulated [70 Articulation] as such in interpretation and is prefigured as articulable in understanding in general is meaning [at the node of S, oriented by attunement-mood towards what matters to 206 Life existence]. Since the statement [along 91 Reason ESFP] (the 'judgment') is based on understanding [33 Understanding] and represents a derivative form of interpretation [46 Interpretation], it *also* 'has' a meaning [based in the node of S and made relevant by 46 Interpretation]. Meaning, however, cannot be defined as what occurs 'in' a judgment along with the act of judgment [to be examined shortly]."



We note now that the ESFP backward-facing (in time) return leg of 46 Interpretation overlays 91 Reason ESFP (as does the symmetrical circuit of 191 Democracy formed from the combination of 46 Interpretation with its mirror of 39 Reflection) – it is thus able to retain elements in 70 Articulation (move them backwards in the flow of data) and insert them along ESFP into the 91 Reason Hegelian Now of all nows, which Heidegger will shortly identify as 'world time.' Importantly, it is

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not necessary for this 46 Interpretation ESFP to progress all the way into an ESFP-overlaying 91 Reason statement; it may simply become the destination (at FL) for action by the will (CL up to FL) (page 147): "But how does the statement [along ESFP of 46 Interpretation and 91 Reason] become a *derivative* mode of interpretation [46 Interpretation]? What has been modified in it? We can point out the modification by sticking with limiting cases of statements which function in logic as normal cases and examples of the most 'simple' phenomena of statement. What logic makes thematic with the categorical statement [46 Interpretation ESFP as a candidate for insertion into 91 Reason ESFP], for example, 'the hammer is heavy,' it has always already understood 'logically' before any analysis. As the 'meaning' of the sentence [seen now in the sense of a 91 Reason-based statement that can be true or false] it has already presupposed without noticing it [along 21 Feeling ESFP which overlays 46 Interpretation ESFP and can serve as a primitive measure of weight] the following: this thing, the hammer, has the property of heaviness. 'Initially' there are no such statements in heedful circumspection. But it does have its specific ways of interpretation [46 Interpretation ESFP which overlays 21 Feeling ESFP] which can read as follows as compared with the 'theoretical judgment' just mentioned and may take some such form as 'the hammer is too heavy' or, even better, 'too heavy, the other hammer.' The primordial act of interpretation [46 Interpretation] lies not in a theoretical sentence [along 46 Interpretation-overlaying ESFP of 91 Reason], but in circumspectly and heedfully putting away or changing the inappropriate tool [by moving through the will indirectly by a passage from CL up to FL through the ISFP and 91 Reason-overlaying ESFP of 21 Feeling] 'without wasting words.' From the fact that words are absent, we may not conclude that the interpretation [21 Feeling ESFP overlaying 46 Interpretation ESFP] is absent. On the other hand, the circumspectly *spoken* interpretation [46 Interpretation ESFP triggering 73 Skepticism 'idle talk' down ISTP as part of

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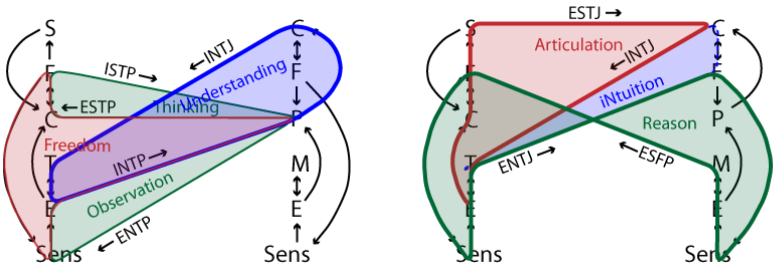
53 Obligation] is not already necessarily a [91 Reason-mediated ESFP-overlaying] statement in the sense defined. *Through what existential ontological modifications does the* [91 Reason-based] *statement originate from circumspect interpretation* [46 Interpretation]?"

We note before we continue that 46 Interpretation, with the help of 21 Feeling which it overlays along 91 Reason statement-generating ESFP, is currently spanning a task. The hammer is too heavy. It is put down without words and the other hammer is picked up; this constitutes an implicit statement or speech act. It is an idea that will be developed shortly in our discussion of temporality.

c) 33 Understanding and 22 Observation



Let us summarize our progress thus far. 124 Bureaucracy/Myself has discovered something and 70 Articulation has articulated it. Tasks are being spanned by means of implicit 46 Interpretation and 91 Reason-overlaying ESFP statements which are speech acts. Suppose that 46 Interpretation for some reason wishes to move beyond a task-spanning ESFP-overlaying interaction with 21 Feeling and make an actual 91 Reason-mediated ESFP-overlaying verbal statement; this requires word-things which we already know cannot come from 73 Skepticism.

Heidegger suggests that the 70 Articulation flow of tension down INTJ and into the significance region (T down to EL) diverts at this point away from attunement-mood (EL up to CL) into the INTP of 33 Understanding and 22 Observation. We learned previously from Hegel that INTP contains pieces

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which could be words – these word-things can be supplied (by a completion of 33 Understanding from INTP to unifying INTJ) to the INTJ-overlaying circuit of 73 Skepticism which may in turn articulate them with the aid of INTJ-overlaying 70 Articulation. This same 33 Understanding INTP overlays 42 Freedom INTP whose ESTP can resolve the focal aspect of 4 Perceiving at CL of 70 Articulation on the left, and together with 73 Skepticism ISTP complete 11 Thinking (pages 147, 148): "The being held in fore-having [attunement-mood from EL up to CL], for example the hammer, is initially at hand as a useful thing. If this being is the 'object' of a statement [within symmetrical 91 Reason], as soon as we begin the statement, a transformation in the fore-having [attunement-mood from EL up to CL] is already brought about beforehand [diversion of data away from attunement-mood, which is EL up to CL, into INTP of both 33 Understanding and the 42 Freedom which it directs]. Something *at hand with which* we have to do or perform something, turns into something [along INTP of 22 Observation, 33 Understanding and 42 Freedom] 'about which' the statement [in symmetrical 91 Reason which by ENTJ intersects 1 Classification at its FR species node] that points it out is made. Fore-sight [70 Articulation- and 33 Understanding-overlaying INTJ] aims [by 8 iNtuition formed from 70 Articulation INTJ and 91 Reason ENTJ] at something objectively present [in the 1 Classification node of P that is part of 22 Observation, 33 Understanding and 42 Freedom INTP] in what is at hand. Both *by* and *for* the way of looking, what is at hand is veiled as something at hand [because 22 Observation is really of 23 Familiarity ideal types]. Within this discovering of objective presence [at the 22 Observation node of P, the terminus of 33 Understanding and 42 Freedom INTP] which covers over handiness [of relevance in the left], what is encountered as objectively present is determined in its being objectively present in such and such a way [on the basis of what was previously interpreted by 23 Familiarity-overlaying 46 Interpretation]. Now the access is first available [in 1

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Classification- and 22 Observation-intersecting object-binding P] for something like *qualities*. That *as* which [in 23 Familiarity-overlaying 46 Interpretation] the statement [of 91 Reason] determines what is objectively present is drawn *from* what is objectively present as such [as the ESFP of 1 Classification-interacting 91 Reason takes over from the ESFP of 46 Interpretation]. The as-structure of interpretation [FL up to S] has undergone a modification [in the takeover of 46 Interpretation by 91 Reason along their common ESFP]. The 'as' no longer reaches out into a totality of relevance in its function of appropriating what is understood [along 33 Understanding sustained now by INTP rather than diverted into attunement-mood from EL up to CL]. It is cut off with regard to its possibilities of the articulation [70 Articulation] of referential relations of significance [T down to EL] which constitute the character of the surrounding world [45 Duty/World]. The 'as' is forced back [by the diversion up along the INTP of 33 Understanding and 22 Observation] to the uniform level of what is merely objectively present [at the INTP-terminating 22 Observation and 1 Classification node of P]. It dwindles to the structure of just letting what is objectively present be seen by way of determination. This levelling down of the primordial 'as' of circumspect interpretation [46 Interpretation FL up to S] to the as of the determination of objective presence [at the 22 Observation INTP-terminating object-binding node of P] is the speciality of the [91 Reason-mediated] statement. Only in this way does it gain the possibility of a pointing something out [along the ENTJ of 91 Reason that is shared with 8 iNtuition] in a way that we sheerly look at it [in 22 Observation]."

We note again that statement-forming objectification in 91 Reason depends critically upon a diversion of 70 Articulation INTJ data away from its supporting attunement-mood (EL up to CL) into 33 Understanding INTP, which can then divide it into 22 Observation and 42 Freedom INTP-overlaying pieces or qualities which may be word-things (supported by INFP

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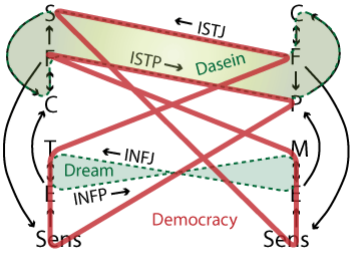
phoneme reconstruction in symmetrical 34 Dream backed up by its dedicated co-processor of symmetrical 191 Democracy which is the deep background to 4 Perceiving); these may in turn be fed back up into 70 Articulation-overlaying 33 Understanding INTJ so as to complete it (page 149): "What is to be got at phenomenally with the formal structures of 'binding' [along 70 Articulation and 33 Understanding INTJ] and 'separating' [along 33 Understanding, 22 Observation and 42 Freedom INTP], more precisely, with the unity of the two [in circulation around 33 Understanding], is the phenomenon of 'something as something' [91 Reason ESFP taking over 46 Interpretation ESFP and triggering the diversion of 70 Articulation data up into 33 Understanding INTP]. In accordance with this structure, something is understood with regard to something else [Hegelian tension along INTJ], it is taken together with it, so that this confrontation that *understands, interprets,* and articulates, at the same time takes apart [along INTP of 33 Understanding] what has been put together [along INTJ of 33 Understanding and 70 Articulation]."



There is of course a spectrum between speech acts as action (33 Understanding INTJ traveling into attunement-mood from EL up to CL and then into the will from CL to FL) and theoretical description (33 Understanding INTJ diverting into 22 Observation-overlaying INTP) (page 148): "There are many interim stages between interpretation [46 Interpretation] which is quite enveloped [through action that spans a task] in heedful understanding and the extreme opposite case of a theoretical statement [based in 91 Reason and a 1 Classification 33 Understanding-mediated takeover of 46 Interpretation] about objectively present things: statements about events in the surrounding world, descriptions of what is at hand, 'reports on situations,' noting and ascertaining a 'factual

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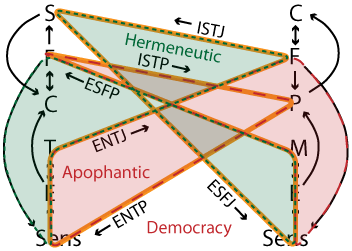
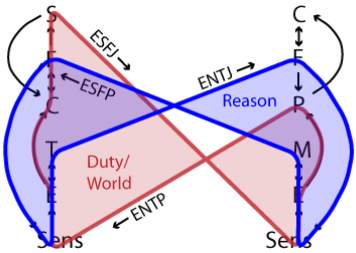
situation,' describing a state of affairs, telling about what has happened. These 'sentences' cannot be reduced to theoretical propositional statements without essentially distorting their meaning. Like the latter, they have their 'origin' in circumspect interpretation."

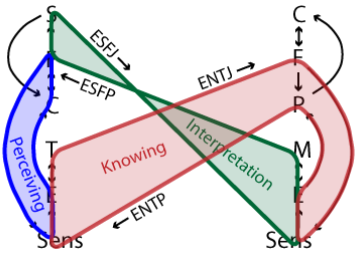
d) 91 Reason and 191 Democracy

We move now to the next aspect of a 91 Reason-mediated statement, the determination of its truth or falsehood. We note first that superposition of the 19 Contingency- and 1 Classification-intersecting symmetrical circuit of 91 Reason with the 191 Democracy deep background to 4 Perceiving generates the two asymmetrical circuits of 184 Apophantic and 193 Hermeneutic – these twin circuits both overlay both legs of 91 Reason (ESFP and ENTJ) and can thus interactively modify it (page 205): "Statement [along 91 Reason] and its structure, the apophantical 'as' [39 Reflection-overlaying 184 Apophantic], are based on interpretation [46 Interpretation] and its structure, the hermeneutical 'as' [46 Interpretation-overlaying 193 Hermeneutic], and furthermore on understanding [33 Understanding with its 22 Observation-overlaying INTP], on the disclosedness of Da-sein. But here truth is regarded as an eminent determination of statements thus derived."



What is this eminent determination which is regarded as truth?





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If the symmetrical circuit of 45 Duty/World is added to the symmetrical circuit of 91 Reason (191 Democracy is not necessary; it can thus interactively modify things through its components of 184 Apophantic and 193 Hermeneutic), then the result is 72 Knowing along with its twin mirrors of 4 Perceiving and 46 Interpretation – that is the mix which we encountered previously as comprehending; we saw that it defined the world of nature.

We recall from elsewhere that 4 Perceiving functions in two stages: first, an initial 35 Kinship focus emerges (which may be a logical argument with assumptions and hypotheses); second, 20 Dasein directs the saccades of its 124 Bureaucracy/Myself caretaker (using 184 Apophantic and 193 Hermeneutic as aspects of 191 Democracy which is the dedicated co-processor for 34 Dream) to uncover the entity. Successful perceiving is a reconciliation of these two symmetrical circuits or Hegelian selves.

Suppose that the initial coalescing of 4 Perceiving into 35 Kinship is added to the mix of 91 Reason, 45 Duty/World and 191 Democracy. We can now think in 11 Thinking about those things perceived in the 72 Knowing world of nature, and we can sense them in 18 Sensing, but we cannot yet perform any 43 Judging of the truth of statements made about them – that requires the additional superposition of 93 Empire memory. Heidegger speaks of these distinctions (pages 199, 200): "But knowledge [72 Knowing] is judging. In judging, one must distinguish between judging as a *real* psychical procedure and what is judged as an *ideal* content [23 Familiarity contains ideal types]. It is of the latter that we say it is 'true.' In contrast, the real psychical procedure is either objectively present or not. Accordingly, the ideal content of judgment stands in a relation of agreement. Thus this relation pertains to a connection between an ideal content of judgment and the real thing as that *about* which one judges." Let us parse this.

We said that 91 Reason in combination with 45 Duty/World gives 72 Knowing, 4 Perceiving and 46 Interpretation (the world of nature). These circuits in their intersection help us 'judge' (in the "psychical" sense of 4

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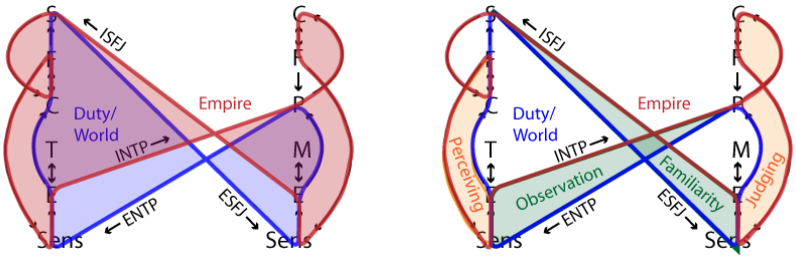
Perceiving) whether something is "objectively present or not."



The further addition of 93 Empire memory (to 45 Duty/World *even apart from 91 Reason and 191 Democracy*) comprises Hegelian Cartesian observation; 91 Reason and 191 Democracy can now make statements about this world. We recall from Hegel that Cartesian observation (45 Duty/World and 93 Empire memory forming 43 Judging, 22 Observation, 23 Familiarity and 4 Perceiving) is of 23 Familiarity ideal types ("what is judged as an ideal content"). It is of these observed entities as ideal types that 91 Reason can make judgments in 43 Judging (formed along with 23 Familiarity from the addition of 93 Empire memory to 45 Duty/World) of the truth or falsehood of statements (generated by 91 Reason and 191 Democracy).

e) 43 Judging of 23 Familiarity

A statement is true only when it proceeds successfully through all of these various stages; it is especially important that the 93 Empire-remembered 23 Familiarity ideal type whose truth is being proclaimed (by some 33 Understanding-based statement generated by 91 Reason and 191 Democracy) match up with the particular substantive sustaining element currently being perceived by 4 Perceiving in 45 Duty/World (the example perhaps being held in the hands as a prop) (pages 200, 201): "Let someone make the true statement with his back to the wall: 'The picture on the wall is hanging crookedly.' This statement [in 91 Reason] demonstrates itself when the speaker turns around and perceives [4 Perceiving] the picture hanging crookedly on the wall. What is proved in this demonstration?

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What is the meaning of confirming this statement? Do we perhaps ascertain an agreement between 'knowledge' [72 Knowing from the initial superposition of 91 Reason and 45 Duty/World] or 'what is known' with the thing on the wall? Yes and no, depending on whether our interpretation [46 Interpretation co-opted by 91 Reason] of the expression 'what is known' is phenomenally adequate. To what is the speaker related when he judges [43 Judging from the superposition of 93 Empire memory and 45 Duty/World] without perceiving the picture, but 'only representing' it [along ENTJ of 91 Reason]? Possibly to 'representations'? Certainly not, if representation is supposed to mean here representing as a psychical event. Nor is he related to representations in the sense of what is represented, if we mean by that a 'picture' of the real thing on the wall. Rather, the statement that is 'only representing' is in accordance with its ownmost meaning related to the real picture on the wall. What one has in mind is the real picture [which has become 50 Conspicuous by hanging crookedly, in comparison to the 23 Familiarity ideal type which is always hung properly], and nothing else. Any interpretation [46 Interpretation co-opted by 91 Reason] that inserts something else here as what one has in mind in a statement that merely represents falsifies the phenomenal state of affairs about which a statement is made."

There are some countries in which pictures are routinely hung crookedly and no one notices. In those cases a look at the picture could be taken as meaning that "Pictures are hung crookedly," and not as "That particular picture on that particular wall is crooked." The point is that truth in a statement is an agreement between an ideal type and some specific instance.

We conclude that perception by 4 Perceiving (which can be generated by the mere superposition of 45 Duty/World and 93 Empire memory) is a critical confirming element in the process of determining whether some statement is true (page 201): "Making statements [in 91 Reason] is a being toward the existing thing itself. And what is demonstrated by perception?

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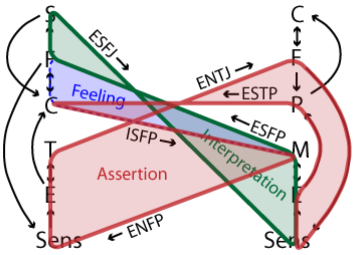
Nothing other than the fact *that* it *is* this very being [in 22 Observation] that one has in mind in one's statement [based in some 23 Familiarity ideal type]. This is further confirmed by the fact that this is pointed out [in 184 Apophantic] by the being in which the statement is made – which is being toward [in 193 Hermeneutic] what is put forward in the statement. What is to be confirmed is *that* it *discovers* the being toward which it is [22 Observation confirming the 23 Familiarity ideal type]. What is demonstrated is the discovering being of the assertion [126 Assertion]. Here knowing [72 Knowing] remains related solely to the being itself in the act of demonstration [from the superposition of 93 Empire memory and 45 Duty/World *apart from any other statement-constructing circuits*]. It is in this being, so to speak, that the confirmation takes place. The being that one has in mind shows itself *as* it is in itself [along ESFP of 91 Reason which leads into the ESFJ of 23 Familiarity by 46 Interpretation], that is, it shows that it, in its selfsameness, is just as *it* is discovered or pointed out [along ENTJ of 72 Knowing and 91 Reason] in the assertion [ENTJ-overlaying 126 Assertion]. Representations are not compared, neither among themselves nor in *relation* to the real thing. What is to be demonstrated is not an agreement of knowing [72 Knowing] with its object [in the truncation of 72 Knowing into 39 Reflection by passage from 1 Classification FR species to 1 Classification P specific], still less something psychical with something physical [43 Judging with 22 Observation], but neither is it an agreement between the 'contents of consciousness' among themselves. What is to be demonstrated is solely the being-discovered of the being itself, *that being* in the how of its being discovered. This is confirmed by the fact that what is stated (that is, the being itself) shows itself *as the very same thing* [43 Judging that 4 Perceiving is actually



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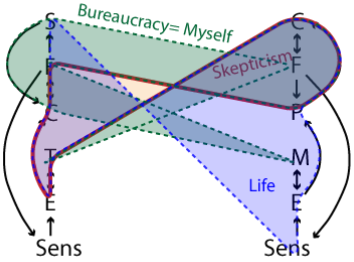
perceiving in 22 Observation the 23 Familiarity ideal type, with all circuits generated *solely* by a superposition of 45 Duty/World and 93 Empire memory]. *Confirmation* means *the beings showing itself in its selfsameness.* Confirmation is accomplished on the basis of the being's showing itself [93 Empire memory with 45 Duty/World generating a 22 Observation that is consistent with its mirror of 23 Familiarity as an ideal type]. That is possible only in that the knowing [72 Knowing] that asserts and is confirmed is itself a *discovering being toward* real beings in its ontological meaning."



f) Regression into 73 Skepticism

Organic beings with 206 Life function according to Heidegger within 124 Bureaucracy/Myself being-in-the-world; we recall that this care-taking circuit of 124 Bureaucracy/Myself is the first stage in forming a statement.

It turns out that a combination of 206 Life with 124 Bureaucracy/Myself (there is no need to include 45 Duty/World) generates the 'idle talk' of 73 Skepticism. If this 73 Skepticism 'idle talk' is now exposed to the 91 Reason-generated statements of others, the result is a 43 Judging-challenged 72 Knowing-deficient 4 Perceiving and 46 Interpretation (formed from the superposition of 206 Life and 91 Reason apart from 124 Bureaucracy/Myself) that can perceive statements as valid (not untrue), *even when the things of which these statements speak do not exist within 45 Duty/World.*

The only safeguard is the downward-flowing stream of 206 Life through significance from T down to EL which can impact upon the 4 Perceiving-generating 91 Reason flow of data within the region of experience (Sens-L up to EL); this may generate moods when the statements are wrong.

Here is raw material for conspiracy theories and much other foolishness (page 205): "Being together with innerworldly beings [45 Duty/World],

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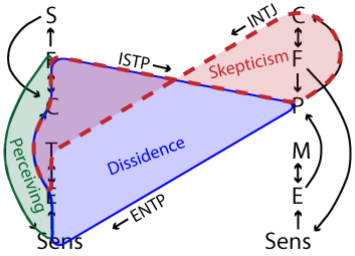
and taking care of them [124 Bureaucracy/Myself], discovers. But to the disclosedness of Da-sein discourse [73 Skepticism] essentially belongs. Da-sein expresses itself [in 73 Skepticism]; *itself – as* a being [124 Bureaucracy/Myself] toward beings that discovers. And it expresses itself as such about beings that have been discovered in statements [generated by 91 Reason within others]. Statements communicate beings in the how of their discoveredness. Da-sein, perceiving the communication [in 4 Perceiving], brings itself to a discovering being toward the beings discussed. The statements made are made about something, and in what they are about they contain the discoveredness of beings. This discoveredness [performed previously by others] is preserved in what is expressed [in the 73 Skepticism of those who pass on the statements in 'idle talk']."

We conclude that 91 Reason statements laboriously constructed by others [or alternatively statements that are outright lies] can be appropriated by simple-minded organic beings possessing only 206 Life existence and 124 Bureaucracy/Myself-directed eye saccades; this can generate 4 Perceiving that validates a possibility that the statements might perhaps be true.

Gullible know-nothing 73 Skepticism can now pass along the derived 91 Reason from one existing organism to another; in the process it covers it over (enhancing 93 Empire as false memory) (page 206): "Discoveredness is appropriated to a large extent not by one's own discovering, but by hearsay [65 Dissidence listening feeding into 73 Skepticism] of what has been said. Absorption in what has been said belongs to the kind of being of the they [35 Kinship as the initial aspect of 4 Perceiving, prior to 20 Dasein]. What is expressed as such [in 73 Skepticism] takes over the being [91 Reason] toward these



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beings discovered in the statement. But if they are to be explicitly appropriated with regard to their discoveredness, this means that the statement is to be demonstrated [by repeating the effort of the original discoverers] as one that discovers. But the statement expressed [in 73 Skepticism] is something at hand [at CL of 73 Skepticism], in such a way that, preserving discoveredness, it has in itself a relation to the beings discovered. To demonstrate that it is something that discovers, means to demonstrate how the statement that preserves discoveredness is related *to* these beings [by moving it into 46 Interpretation and beginning the process of forming the statement internally through personal 33 Understanding into a reconstructed 91 Reason]. The statement is something at hand. The beings to which it has a discovering relation are innerworldly things at hand [in 45 Duty/World that also passes through CL] or objectively present [as speakers of statements in 45 Duty/World]. Thus the relation presents itself as something objectively present [in 4 Perceiving itself rather than in 22 Observation mirroring internally into 23 Familiarity]. But this relation lies in the fact that the discoveredness preserved in the statement is always a discoveredness of .... The judgment [the original 43 Judging of those who discovered] 'contains something valid for the objects' (Kant). But the relation itself now acquires the character of objective presence by getting switched over to a relation between objectively present things [the speaker and the listener]. Discoveredness of ... becomes the objectively present conformity [in 4 Perceiving] of something objectively present, of the statement expressed, *to* something objectively present, the being spoken about. And if this conformity is then viewed only as the relation between objectively present things, that is, if the kind of being of the terms of the relation is understood without differentiation as merely objectively present things, then the relation shows itself as the objectively present conformity of two objectively present things [valid in 4 Perceiving but not necessarily true as a conformity demonstrated by 4 Perceiving of 22

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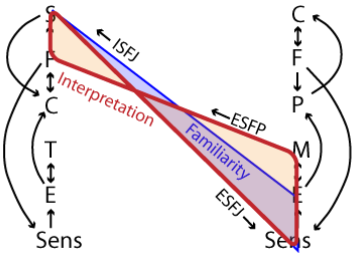
Observation to a 23 Familiarity ideal type as occurs in Hegel's inorganic observation]."

This leads eventually to political correctness within some insulated societal echo chamber (page 207): "Truth as disclosedness and as a being toward discovered beings – a being that itself discovers – has become truth as the agreement between innerworldly things [speakers and listeners in 45 Duty/World] objectively present. Thus we have shown the ontological derivation of the traditional concept of truth."

Time from Temporality

Heidegger derives 'time' at the very end of his book. We cover it now so that his analysis will be available as a tool going forward.

Some of the concepts have already been introduced. We saw in particular that timing is involved in the 46 Interpretation-mediated spanning of 91 Reason statements as speech acts (along the ESFP which they share in common with 21 Feeling); this interacts with 23 Familiarity (page 281): "If the ontological character of its own being is remote from Da-sein because of the dominance of its entangled understanding of being (being as [Cartesian] objective presence), the primordial foundations of this being [in the 46 Interpretation spanning of speech acts] are still more remote. Thus one must not be surprised if at first glance temporality does not correspond to what is accessible to the vulgar understanding as 'time.' Thus neither the concept of time of the vulgar experience of time nor the problematic arising from it can function uncritically as a criterion for the appropriateness of an interpretation [46 Interpretation] of time. Rather, our inquiry must become familiar [23 Familiarity whose ESFJ overlays 46 Interpretation] with the primordial



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phenomenon of temporality *beforehand,* so that *in terms of this* we may cast light on the necessity, the source, and the reason for the dominance of the vulgar [common Cartesian scientific] understanding of time."

a) The Sun and 19 Contingency

Heidegger begins with a superposition of 206 Life existence and 124 Bureaucracy/Myself control of eye saccades (the minimum that can sustain an organic being); it is morning for this primitive organic entity and time to get up (page 379): "Awaiting the possibility of sight [truncation of 124 Bureaucracy/Myself into 20 Dasein] while circumspectly taking care [124 Bureaucracy/Myself motivated by the attunement-mood of 206 Life], Da-sein, understanding itself [in the mooded attunement of 206 Life through 33 Understanding-overlaying significance from T down to EL] in terms of its daily work, gives itself its time with the 'then when it dawns.' The 'then' [FL to S of 46 Interpretation] taken care of is dated in terms of what is in the nearest context [provided by the 19 Contingency path of certainty from S down to CL] of relevance of the surrounding world [45 Duty/World], with getting light, the sunrise. Then, when the sun rises, it is *time for* .... [in the goal-setting 46 Interpretation-overlaying segment of 206 Life from FL up to S]. Thus Da-sein dates the time that it must take for itself in terms of what is encountered within the world [45 Duty/World thus far containing only the sun] and in the horizon of being delivered over to the world [by 206 Life concentration on what is significant from T down to EL] as something for which there is an eminent relevance for the circumspect potentiality-of-being-in-the-world [along INTJ of both 206 Life and 124 Bureaucracy/Myself]. Taking care [124 Bureaucracy/Myself] makes use of the 'handiness' of the sun giving forth light and warmth [making it something that matters at the attunement-mood-influenced 19 Contingency and 124 Bureaucracy/Myself node of S meaning]. The sun dates the time interpreted [by the 19 Contingency segment from FL up to S which overlays an

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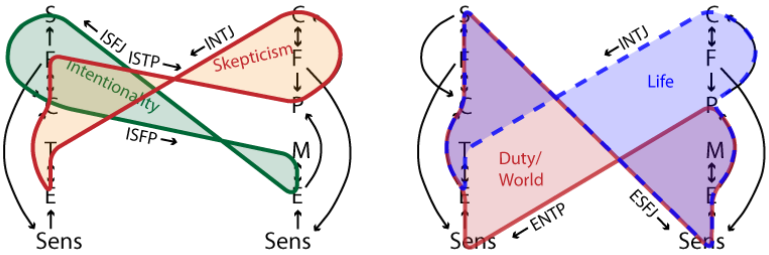
undeveloped 46 Interpretation] in taking care."



We note that 206 Life and 124 Bureaucracy/Myself in combination generate not only 19 Contingency (which must substitute in the segment of certainty from S down to CL for an undeveloped 13 Intentionality, and in FL up to S for an undeveloped 46 Interpretation), but also the boot-up mode of 73 Skepticism 'idle talk.' There is also 94 'I' so that 73 Skepticism in its gossipy 'idle talk' is capable of 'saying-I.' Finally, there are the two legs of 124 Bureaucracy/Myself-overlaying 21 Feeling which cannot complete themselves by a passage from FL down to CL because 206 Life is already sending data in the opposite direction – the primitive organism is thus inherently egoistic. However, 206 Life-overlaying attunement-mood (EL up to CL) makes 124 Bureaucracy/Myself uneasy and so when 206 Life is at stake it labors, altering its activity as the sun changes position (page 379): "The occurrence of Da-sein is a *daily one* [controlled by the sun] by reason of interpreting time [in 46 Interpretation-overlaying 19 Contingency] by dating it [in the 46 Interpretation and 206 Life segment from FL up to S] – a way that is prefigured in its thrownness [by attunement-mood from EL up to CL] into the There [of 35 Kinship and its spatially wrapping 115 Brotherhood/Ourself Hegelian There of all theres]."

Data from the certainty section (S down to CL) of 124 Bureaucracy/Myself arrives at CL and moves then in one of two directions: 1) upwards through the will from CL up to FL as part of 206 Life and 19 Contingency, or 2) down along ISFP of 124 Bureaucracy/Myself, 21 Feeling and 13 Intentionality, forming ISFP into a 'not-yet-now' of procrastination; it is the first aspect of

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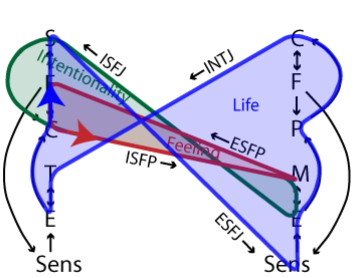
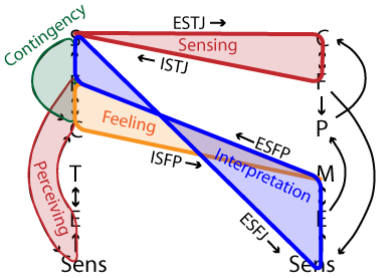
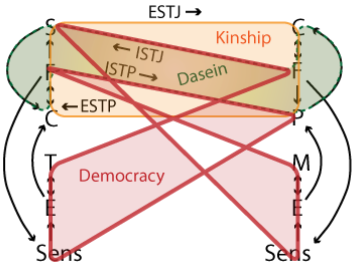
temporality.

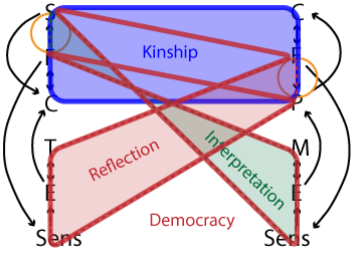




Certainty as a mooded procrastination-inducing facet of 124 Bureaucracy/Myself begins to interact with the 206 Life-overlaying segment from FL up to S of a developing 21 Feeling-extending 46 Interpretation (page 379): "'While it is day' gives to awaiting [the ISFP 'not-yet-now' of 21 Feeling] that takes care [in its overlay of the 124 Bureaucracy/Myself caretaker] of the possibility of determining in a precautionary way [19 Contingency contingencies] the 'thens' [FL to S leading into ESTJ making present of a developing 18 Sensing] of what is to be taken care of [in the 'to be' exchange segment of 18 Sensing from CR down to FR], that is, of dividing up the day [at the 18 Sensing ISTJ terminus of S meaning]."

b) Time as a Statement





Heidegger moves at this point to some social group composed of many organisms all responding similarly to the sun in its passage through the day. The 206 Life attunement-mood stimulus (EL up to CL) in each organic unit is identical. The organisms have been born into a kinship grouping which

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externalizes what could be done by 35 Kinship internally if the members individuated; their agreeing together also simulates an internal circuit of 191 Democracy as the deep background to 4 Perceiving. If the entities can coalesce into a tribal composite unit, then it will not matter that 35 Kinship and 191 Democracy as circuits have not yet developed internally[1] within each separate organism (pages 379, 380):

"This dating of things in terms of the heavenly body giving forth light and warmth [energizing 206 Life attunement-mood from EL up to CL], and in terms of its distinctive 'places' in the sky [developing an attunement-mood-based meaning of what matters at the node of S], is a way of giving time which can be done in our being-with-one-another [191 Democracy plus 35 Kinship as 'the they'] 'under the same sky,' and which can be done for 'everyone' [tribal cohesion simulating internal circuitry] at any time in the same way so that within certain limits everyone [35 Kinship] is initially agreed upon it [191 Democracy]. That which dates is available in the surrounding world [of nature] and yet not restricted to the actual world of useful things taken care of [45 Duty/World which is not yet fully populated]. Rather, in that world [45 Duty/World], nature in the surrounding world and the public surrounding world are always discovered along with it. At the same time everyone can 'count on' this public dating [in which external cohesion substitutes for internal circuits] in which everyone gives himself his time: It makes use of a *measure* that is available to the public [the sun]. This dating reckons with time in the sense of *time measurement* that needs

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[1] 191 Democracy overlays 39 Reflection and 46 Interpretation. A 191 Democracy guided by 20 Dasein can have an independently operative 46 Interpretation and 39 Reflection. Heidegger's being-with-one-another is a 191 Democracy guided rather by 35 Kinship whose movement of data from FL to S and from FR to P locks both 39 Reflection and 46 Interpretation into a subservient position. We demonstrate elsewhere that this represents 'democracy' in the Confucian East.

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something to measure time, that is, a clock. *This means that with the temporality of Da-sein as thrown* [by 206 Life attunement-mood from EL up to CL], *delivered over to the world* [45 Duty/World containing the sun], *and giving itself time* [by responding in 19 Contingency and then 46 Interpretation to the sun's position], *something like a 'clock' is also discovered, that is, a handy thing that has become accessible in its regular recurrence in a making present* [along concept-carrying ESTJ] *that awaits.* Thrown being-together-with things at hand is grounded in temporality [at S which is the origin of ESTJ]. Temporality is the reason for the clock. As the condition of the possibility of the factical [attunement-mood-based] necessity of the clock, temporality is at the same time the condition for its discoverability [i.e. we discover things externally when they echo or mirror what is happening internally]. For while the course of the sun is encountered along with the discoveredness of innerworldly beings [populating 45 Duty/World], it is only by making it present [along the ESTJ of 18 Sensing as a foundation for 70 Articulation] in awaitingly retaining [through retrograde 46 Interpretation interacting along 91 Reason ESFP with the 21 Feeling 'not-yet-now' of ISFP], and by doing so in a way that interprets itself [46 Interpretation formed from the combination of externalized 35 Kinship and 191 Democracy], that dating in terms of things at hand in the public surrounding world is made possible and is also required." Let us parse the latter aspects of this quote.

Heidegger is telling us that a social group in which "everyone is initially agreed (…) in terms of the heavenly body (…) needs something to measure time, that is, a clock." This requirement, we are told, is a sufficient "condition of [the] discoverability" of the clock. That is, some individual will eventually fill the vacuum with a statement about clocks (which may be a mere speech act); the group as a whole will then spread abroad the idea of clocks through 73 Skepticism and its 'idle talk' (pages 380, 381): "When the 'then' [along the ESTJ making present of 18 Sensing] that interprets itself [along the 46 Interpretation ESFJ having-been that is part of 206 Life and 45 Duty/World]

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in heedful awaiting [backwards-facing 46 Interpretation moving from S back down to FL through 23 Familiarity-overlaying ESFJ and 21 Feeling-overlaying ESFP and thus spanning a task] gets dated, this dating includes some such statement [along ESFP-overlaying 91 Reason which reaches across by its ENTJ into 1 Classification on the right] as: then [along ESTJ making present] – when it dawns – it is *time for* [in the segment from FL up to S] the day's work. The time interpreted in taking care [by a passage of 18 Sensing through the 'to be' from CR down to FR] is always already understood [in 206 Life that overlays 33 Understanding along INTJ] as time for ... [in the segment of 206 Life from FL up to S]. The actual 'now that so and so' is as *such* either *appropriate* or *inappropriate* [along 91 Reason ESFP interacting with 21 Feeling ESFP]. The 'now' – and thus every mode of interpreted time – is not only a 'now that ... ' that is essentially datable [along the ESFP of 91 Reason and 46 Interpretation], but is at the same time essentially determined by the structure of appropriateness or inappropriateness [along the ESFP of 91 Reason and 21 Feeling]. Interpreted time has by its very nature the character of 'time for ... 'or 'not the time for ... '. The making present [along the ESTJ of 18 Sensing] that awaits and retains [by spanning a task] of taking care [by 124 Bureaucracy/Myself] understands time in its relation to a what-for [46 Interpretation from FL up to S], that is in turn ultimately anchored in a [124 Bureaucracy/Myself-overlaying] for-the-sake-of-which [20 Dasein certainty from S down to CL truncated out of 124 Bureaucracy/Myself] of the potentiality-of-being of Da-sein. With this relation of in-order-to [46 Interpretation as-structure from FL up to S], time made public reveals *the* structure that we got to know earlier as *significance* [206 Life attunement-determining T down to EL giving meaning to S which in turn is the focal point of certainty from S down to CL, of making present along ESTJ and of having-been along ESFJ]. It constitutes the worldliness of the world [45 Duty/World that overlays 206 Life]. As time-for ... [in its passage from FL up to S], the time that has been made

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public essentially has the nature of world [45 Duty/World overlaying 46 Interpretation from FL up to S which in turn leads to ESFP that overlays 91 Reason]. Thus we shall call the time making itself public in the temporalizing of temporality *world time.* And we shall designate it thus not because it is *objectively present* as an *innerworldly* being (that it can never be), but because it belongs *to the world* in the sense interpreted existentially and ontologically [in the overlay of 46 Interpretation by 45 Duty/World]. How the essential relations of the world structure (for example, the *'in-order-to')* are connected with public time (for example, the 'then-when') on the basis of the ecstatic and horizonal constitution of temporality will be shown in what follows [analyzed later]. At any rate, only now can time taken care of be completely characterized as to its structure: It is datable, spanned, and public and, as having this structure, it belongs to the world itself [injected into 45 Duty/World along the ESFJ of 45 Interpretation]. Every 'now,' for example, that is expressed in a natural, everyday way, has this structure and is understood as such when Da-sein allows itself time in taking care, although unthematically [no data along INTP of 33 Understanding] and preconceptually [no ESTJ concepts]."

Time has become a 91 Reason statement that is true even for the primitive 206 Life- and 124 Bureaucracy/Myself-based 73 Skepticism-oriented group (page 382): "What does reading off the time signify? 'To look at the clock' cannot simply mean to contemplate the tool at hand in its changes and to follow the positions of the pointer. Ascertaining what time it is in using the clock, *we say* [along 91 Reason ENTJ as a statement of saying-now], whether explicitly or not, *now* it is such an hour and so many minutes, *now* it is time to ..., or there is still time ..., namely *now* until .... Looking at the clock is grounded in and guided by a taking-time-for-oneself. What already showed itself in the most elemental reckoning of time becomes more clear here: Looking at the clock and orienting oneself *toward time* is essentially a *now-saying* [along the ENTJ of a 91 Reason

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statement that begins in 91 Reason ESFP]. Here the now is always already understood and *interpreted* [by 46 Interpretation that overlays symmetrical 91 Reason along ESFP] in its complete structural content of datability, spannedness, publicness, and worldliness. This is so 'obvious' that we do not take any notice of it at all; still less do we know anything about it explicitly."

c) Time as 8 iNtuition

Some individuals in the social grouping may decide to check out for themselves the prevailing 73 Skepticism 'idle talk' about time; this might allow them to measure time independently of the sun (page 381): "If we compare 'primitive' Da-sein, which we used as the basis for the analysis of 'natural' time-reckoning, with more 'advanced' Da-sein, we find that for more advanced Da-sein day and the presence of sunlight no longer possess an eminent function, because this Da-sein has the 'advantage' of even being able to turn the night into day. Similarly, we no longer need to glance explicitly and directly at the sun and its position to ascertain the time. The manufacture and use of one's own [1 Classification-based Cartesian] measuring instruments[1] permits us to read off the time directly by clocks explicitly produced for this purpose. The what o'clock is it?, is the 'what time is it?' Because the clock – in the sense of what makes possible a public reckoning of time – must be regulated by the 'natural' clock, even the use of clocks is grounded in the temporality of Da-sein that, with the disclosedness of the There, first makes possible a dating of the time taken care of. This is a fact, even if it is covered over when the

[1] This itself is a process. It begins with the weight of an object being felt by 21 Feeling. Grasping it (which requires 42 Freedom) and opposing its weight by one's effort (in 11 Thinking) according to Hegel is the mind's primordial measuring instrument. This is then extended into Cartesian science as referenced here.

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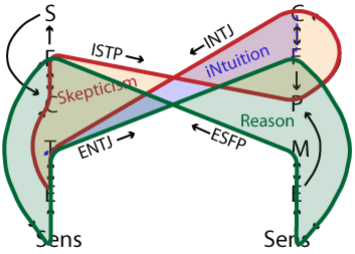
time is read off. Our understanding of the *natural* clock that develops with the progressive discovery of *nature* directs us to [1 Classification-based] new possibilities for time measurement that are relatively independent of the day and of any explicit observation of the sky."

91 Reason saying-now as a statement comes in to 1 Classification along ENTJ. However, the 73 Skepticism that passes it along from person to person moves along INTJ. ENTJ and INTJ are the two legs of 8 iNtuition which can be compared as a ratio (page 382): "But in a way even 'primitive' Da-sein makes itself independent of reading off the time directly from the sky, since it does not ascertain the position of the sun in the sky, but measures the shadow cast by some being available at any time. That can happen at first in the most simple form of the ancient 'peasant's clock.' In the shadow that constantly accompanies everyone, we encounter the sun with respect to its changing presence at different places. The various lengths of the shadow [ENTJ] during the day can be paced off 'at any time' [INTJ as a standard length of the pace]. Even if the lengths of the individual's body and feet are different, still the *relation* of the two [ENTJ and INTJ as a ratio] remain constant within certain limits [because a taller person often has longer legs and thus a longer stride]. Thus, for example, when one takes care of making an appointment, one designates the time publicly by saying: 'When the shadow is so many feet long, we will meet each other there.' Here in being-with-one-another [the external 191 Democracy deep background of 4 Perceiving in combination with external 35 Kinship so as to complete an external 46 Interpretation] in the more narrow limits of a surrounding world [45 Duty/World] nearest to us, we tacitly presuppose that the 'locations' at which the shadow is paced off are at the same latitude [115 Brotherhood/Ourself relative background of



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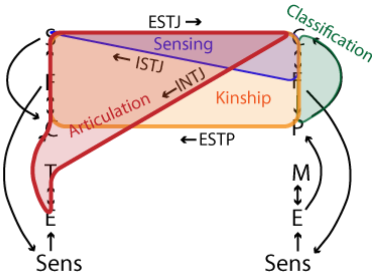
4 Perceiving generating a space for 18 Sensing]. Da-sein does not even need to wear this clock, it is it in a way itself [its own 8 iNtuition]."

d) 35 Kinship as the continuous present

The 35 Kinship-overlaying ESTJ concept of 18 Sensing and its consequent passage along 206 Life INTJ serves as a standard (later integrated into 70 Articulation); 91 Reason snips out ENTJ-dependent 8 iNtuition aspects which constitute a now and a now and a now (pages 382, 383): "But now-saying [along 91 Reason ENTJ] is the discoursing articulation [along the INTJ common to 206 Life, 73 Skepticism and 70 Articulation] of a *making present* [along 18 Sensing, 70 Articulation and 35 Kinship ESTJ] that temporalizes itself in unity with an awaiting that retains [in the spanning 46 Interpretation as-structure from FL up to S]. The dating carried out in the use of the clock turns out to be the eminent making present [along 18 Sensing ESTJ] of something objectively present [within 1 Classification on the left interacting with 91 Reason ENTJ through 8 iNtuition].



Dating does not simply take up a relation [along 91 Reason ENTJ] with something objectively present [and thus bound as an object at P], but taking up a relation itself has the character of *measuring* [in the spectral analysis of 39 Reflection from FR down to P, the mirror of the 46 Interpretation as-structure from FL up to S]. Of course, the number of the measurement can be read off directly [at object-binding P]. However, this means that when a length is to be measured, we understand [along 70 Articulation-overlaying 33 Understanding INTJ] that our standard [along 70 Articulation ESTJ leading into INTJ] is contained in it, that is, we determine the frequency [spectral analysis which can be counting when species entities at FR are all identical] of its *presence* in that length [in the 39 Reflection

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passage from 1 Classification FR to object-binding 1 Classification P]. Measuring is constituted temporally when a present standard [18 Sensing and 70 Articulation ESTJ concept] is made present [along ESTJ leading into INTJ] in a present length [91 Reason ENTJ either being compared in 8 iNtuition with INTJ forming a ratio or alternatively being counted by a passage through the 39 Reflection spectral analysis segment from FR down to P]. The idea of a standard [along 70 Articulation-overlaying ESTJ] implies unchangingness; this means that it must be objectively present in its constancy at every time for everyone [along 11 Thinking ESTP with its focal entity within 4 Perceiving]. When the time taken care of is dated by *measuring* [in the 39 Reflection spectral analysis from FR down to P], one interprets that time [in the 46 Interpretation as-structure from FL up to S, the mirror of spectral analysis by 39 Reflection] by looking at something objectively present [currently being perceived along ESTP of 11 Thinking] and making it present [along 70 Articulation conceptual ESTJ, thus completing 35 Kinship as a logical structure] – something that would not become accessible as a standard [along ESTJ] or as something measured [by spectral analysis in 39 Reflection] except by our eminent making present [along the ESTP present continuous as the mirror of ESTJ making present]. Since the making present [along ESTJ] of what is present [along perceptual ESTP] has special priority in the dating that measures, when one measures and reads off the time by the clock [whose pointer is the ESTP present continuous], one also expresses the now [of what is currently being perceived along ESTP of 11 Thinking] with special emphasis. Thus in *measuring time* [this time as a number at object-binding P], time gets *made public* in such a way that it is encountered in each case and at each time for everyone [in the 35 Kinship 'the they' formed from the ESTJ standard and the ESTP present continuous clock pointer] as 'now and now and now.' This time 'universally' accessible in clocks [because of the common conceptual assumptions within ESTJ of 70 Articulation] is found as an

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objectively present [in object-binding 1 Classification P, the origin of the ESTP present continuous] *multiplicity of nows* [counted in the 39 Reflection spectral analysis path from FR down to P as multiples of the ENTJ/INTJ ratio], so to speak, though time measurement is not directed thematically toward time as such."

We recall that the 35 Kinship-overlaying ESTP of 42 Freedom overlays the ESTP of 11 Thinking which determines the focal aspect of 4 Perceiving. This freely moving 35 Kinship-overlaying ESTP becomes the pointer of the clock focally perceived by 4 Perceiving, which as a perceived element confirms that the time being measured in the 91 Reason statement about time is true (pages 385, 386): "The existential and temporal meaning [rooted in S with its ESTJ concept] of the clock turns out to be making present of the moving pointer [along ESTP of 35 Kinship, 11 Thinking and 42 Freedom]…"

The description at this point becomes a bit cryptic. We look at the text first and then discuss it (pages 385, 386): "…By *following* the positions of the [42 Freedom and 11 Thinking ESTP focal] pointer in a way that makes present, one *counts* them [this time along the ISFP not-yet that looks for them one after another, which leads also to object-binding P]. This making present [along the ESTP of 42 Freedom-overlaying 79 Habit formed from ESTP and ISFP] temporalizes itself in the ecstatic unity of a retaining [of the past along the 39 Reflection ENTP now-no-longer] that awaits [along the ISFP not-yet, this time completing 27 Apperception as an extension of 79 Habit]. To *retain* the 'on that former occasion' [ESFJ having-been] in *making present* [pivoting at S from ESFJ to ESTJ making present] means that in saying-now [91 Reason statements about time along ENTJ] to be open for the horizon of the earlier, that is, the now-no-longer [ENTP of 45 Duty/World which with ENTJ forms 39 Reflection] …"

We note first that 39 Reflection is the mirror of task-spanning 46 Interpretation. Each ESTP 'now' of the ESTP-overlaying 42 Freedom (and 79 Habit) focal moving pointer in 4 Perceiving is dumped when it is done down

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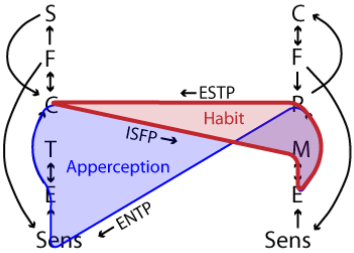
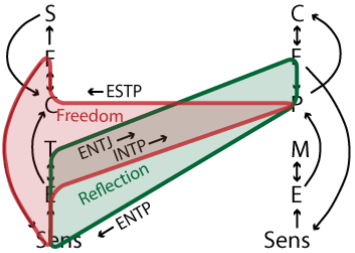
the 'now-no-longer' ENTP of 39 Reflection and 45 Duty/World (by a pivot at the object-binding node of P from ESTP to ENTP). The data can then pass back up along the 39 Reflection-overlaying ENTJ segment of 91 Reason and finally down the 39 Reflection spectral analysis section from FR down to P where it is counted at the object-binding 1 Classification node of P. 39 Reflection as an isolated circuit can at any time take data down its ENTP now-no-longer and up its 91 Reason-overlaying ENTJ to generate the actual reflection of 39 Reflection. This ENTP is the mirror of the ESFJ having-been; together they form an on-that-former-occasion.





The quote continues (pages 385, 386): "…To *await* the 'then' [35 Kinship-overlaying ESTP clock pointer which is the 'then' for the 'if' of a hypothesis or belief from P up to CR] in *making present* [along 35 Kinship-overlaying 70 Articulation ESTJ which is the 'then' for the 'if' of certainty from S down to CL] means that in saying-now [along ENTJ of 91 Reason and 39 Reflection] to be open for the horizon of the later, that is, the now-not-yet [diverting data down along the ISFP of 79 Habit]. *What shows itself in this making present* [along the more fundamental ESTJ of 35 Kinship-overlaying 18 Sensing and 70 Articulation] *is time* …"

The 35 Kinship-overlaying 42 Freedom ESTP perceived clock pointer can deliver its data to ISFP. This ISFP bypass (away from 11 Thinking and the will from CL up to FL) leads not only to 21 Feeling of what is appropriate but also to 79 Habit which can sequence the 'now's of the ESTP clock pointer (at the object-binding node of P); the ISFP of 21 Feeling and 79 Habit in this sense

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becomes futural.

Heidegger has shown that 35 Kinship ESTJ and ESTP both operate in the present on the basis of time spanned by 46 Interpretation, snipped by 8 iNtuition, reflected upon in 39 Reflection and sequenced by 79 Habit according to conceptual standards articulated in 70 Articulation (pages 385, 386): "…Then how are *we t*o define the *time* manifest in the horizon [at the node of P] of the use of the clock that is circumspect and takes time for itself in taking care? *This* time *is* what *is counted* [at object-binding P], *showing itself in following, making present, a*nd counting *the moving pointer* [along ESTP of 35 Kinship and 42 Freedom] *in such a way that making present* [along ESTJ of 35 Kinship and 70 Articulation] *temporalizes itself in ecstatic unity with retaining and awaiting horizonally* [the horizon at P is the mirror of meaning at S] *open according to the earlier* [in the ISFP not-yet of 79 Habit or alternatively the ENTJ of 39 Reflection primed by its ENTP] *and later* [the ESTP present continuous of 79 Habit]."

e) Cartesian Time

Time becomes ever more Cartesian in its 1 Classification aspect and thus what Heidegger calls vulgar (page 384): "The less time Da-sein has to lose while taking care of time, the more 'precious' time becomes and the more *handy* the clock must be. Not only must time be able to be given 'more precisely,' but the determination of time itself should require the least time possible, though it must still be in conformity with the time given by the others."

Time that was counted and sent down the 'now-no-longer' ENTP of 39 Reflection inserts itself into Cartesian 45 Duty/World (page 384): "On the basis of the ecstatic [centered at S] and horizonal [centered at P] constitution of temporality to which it belongs, world time has *the same* transcendence as the world [45 Duty/World]. With the disclosedness of world [45 Duty/World], world time [as a 91 Reason statement] is made public, so that every being-together-with *innerworldly* beings that

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temporally takes care understands those beings as circumspectly encountered 'in time.'"

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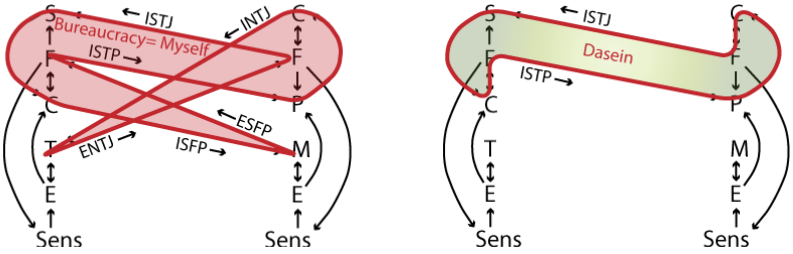
II. Visual Processing

We continue with our analysis of Martin Heidegger's book *Being and Time* as translated from German into English by Joan Stambaugh. We focus in this section on the cognitive architecture of human visual processing.

Actors

a) 124 Bureaucracy/Myself 'being-in-the-world'



We note first that 124 Bureaucracy/Myself being-in-the-world works with multiple other circuits as a composite structure (page 37): "Bearing in mind the point of departure of the investigation, we must analyze a fundamental structure of Da-sein: being-in-the-world [124 Bureaucracy/Myself]. This *'a priori'* of the interpretation of Da-sein is not a structure which is pieced together, but rather a structure which is primordially and constantly whole."

Heidegger repeats (page 49): "The compound expression 'being-in-the-world' [124 Bureaucracy/Myself] indicates in the very way we have coined it, that it stands for a *unified* phenomenon. This primary datum must be seen as a whole."

Here are aspects of its operation as summarized in a quote which we examine in sequential segments:

1) (page 39): "The being whose analysis our task is, is always we ourselves …" 124 Bureaucracy/Myself truncates into 20 Dasein (by passage

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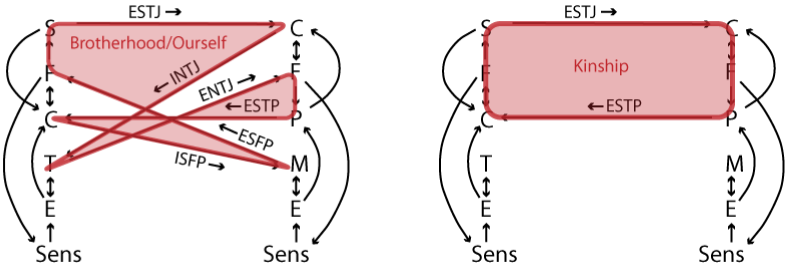
of data along 206 Life from CL up to FL and along 18 Sensing from CR down to FR); this same movement of data simultaneously truncates its 115 Bureaucracy/Myself spatial wrapper into 35 Kinship; these are two distinct selves. 124 Bureaucracy/Myself directs the interaction of the 35 Kinship self with the 20 Dasein self (under the guidance of 20 Dasein when it is operative) and is thus reflexive.



2) (page 39): "… the being of this being is always *mine* …" 20 Dasein is the contraction of 124 Bureaucracy/Myself ("the being of this being"). The same movement of data that forms 20 Dasein out of 124 Bureaucracy/Myself also generates 35 Kinship out of its 115 Brotherhood/Ourself spatial wrapper; they occur together. The 20 Dasein self belongs to the 35 Kinship self ("is always mine").

3) (page 39): "… In the being of this being it is related to its being …" Through the emergence of symmetrical 20 Dasein ("the being of this being"), symmetrical 124 Bureaucracy/Myself ("this being") is related to 35 Kinship ("related to its being").

4) (page 39): "… As the being of this being, it is entrusted to its own being …" In its role as the caretaker being for the being of 20 Dasein ("as the being of this being"), 124 Bureaucracy/Myself ("the being") is entrusted to 20 Dasein ("is entrusted to its own being") which can direct its saccades through 124 Bureaucracy/Myself-overlaying 191 Democracy (Mitda-sein).

5) (page 39): "… It is being about which this being is concerned …" Successful 4 Perceiving according to Hegel is the reconciliation ("being") of the two selves of 20 Dasein and 35 Kinship by means of 124

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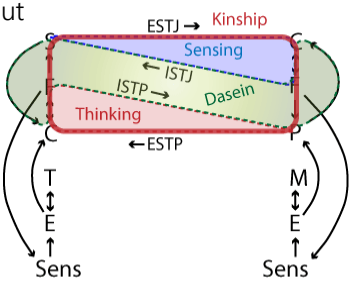
Bureaucracy/Myself-directed saccades ("about which this being is concerned").



b) Distantiality of S meaning

We have seen that the node of 1 Classification P maintains a three-dimensional space populated by bound objects. This according to Heidegger is not the core aspect of visual processing; that is located rather in S (the mirror of P). Nearness in S is the region-organized relevance of what matters and thus has meaning (page 95): "To what extent have we already bumped up against this spatiality in our characterization of what is at hand? We spoke of what is *initially* at hand. This means not only beings which we encounter *first* before others, but means at the same time beings that are 'near by.' The things at hand of everyday association have the character of *nearness.* To be exact, this nearness of useful things is already hinted at in the term which expresses their being, in 'handiness.' Beings 'at hand' have their various nearnesses which are not ascertained by measuring distances [as is done at P]. Their nearness is determined by the handling and use that circumspectly 'calculate.' The circumspection [visual processing] of taking care of things [by 124 Bureaucracy/Myself as the caretaker for 20 Dasein] at the same time establishes what is thus near with respect to the direction in which useful things are always accessible. The structured nearness of useful things [at S] means that they do not simply have a place in space, objectively present somewhere [as at P], but as useful things are essentially installed, put in their place, set up, and put in order. Useful things have their *place,* or else they 'lie around,' which is fundamentally different from merely occurring in a random spatial position. The actual place is defined as the place of this useful thing for ... [46 Interpretation as-structure from FL up to S] in

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terms of a totality of the interconnected places of the context of useful things at hand [delivered to CL by the 19 Contingency and 124 Bureaucracy/Myself path of certainty from S down to CL] in the surrounding world [S-intersecting 45 Duty/World]. Place and the multiplicity of places [at the node of S] must not be interpreted [by 46 Interpretation] as the where of a random objective presence of things [as happens at the 1 Classification node of P]. Place is always the definite 'over there' and the 'there' of a useful thing *belonging there* [because attunement-mood-based meaning at the node of S makes it matter]. Actual belonging there corresponds to the useful character of what is at hand, that is, to its relevant belonging to a totality of useful things [delivered to CL by the 124 Bureaucracy/Myself and 19 Contingency path of certainty from S down to CL]. But a whereto in general, in which the positional totality is referred to a context of useful things [by a full circuit around 124 Bureaucracy/Myself-overlaying 19 Contingency], underlies the positional belonging somewhere of a totality of useful things [at the 19 Contingency node of S] as the condition of their possibility. We call this whereto of the possible belonging somewhere of useful things, circumspectly held in view in advance, and heedful association, the *region.*"

The 20 Dasein self is always separated from what matters in S in a way that requires a 124 Bureaucracy/Myself-mediated saccade in its direction. The actual de-distancing perception by 124 Bureaucracy/Myself from 35 Kinship to that point of interest (which is 20 Dasein) can be directed by 20 Dasein (through the mediation of 191 Democracy-based 184 Apophantic and 193 Hermeneutic), which through this de-distancing creates a new point of interest that once more is itself but also again separate from its 35 Kinship spatially-derived parallel self which must therefore once more chase after it. We see this described (page 100): "As being-in-the-world [saccade-generating 124 Bureaucracy/Myself], Da-sein [20 Dasein which is its core] essentially dwells in de-distancing [which it can direct through 20 Dasein-

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and 124 Bureaucracy/Myself-overlaying 191 Democracy]. This de-distancing, the farness from itself [of 20 Dasein from 35 Kinship] of what is at hand [the visual aspect that matters to S meaning], is something that Da-sein can *never cross over* [by uniting its two selves permanently into one]. It is true that Da-sein can take the remoteness of something at hand to be distance if that remoteness is determined in relation to a thing which is thought of as being objectively present at a place which Da-sein has already occupied. Da-sein can subsequently traverse the 'between' of this distance, but only in such a way that the distance itself becomes de-distanced. So little has Da-sein crossed over its de-distancing that it rather has taken it along and continues to do so *because it is essentially de-distancing* [separation between two selves], *that is, it is spatial* [inside a 35 Kinship-generating 115 Brotherhood/Ourself spatial wrapper for both 124 Bureaucracy/Myself and its 20 Dasein core]. Da-sein cannot wander around in the current range of its de-distancings, it can only change them [by moving from its 35 Kinship self towards its 20 Dasein self]. Da-sein is spatial by way of circumspectly discovering space [reconciling its two selves] so that it is related to beings thus spatially encountered by constantly de-distancing."

c) 115 Brotherhood/Ourself 'being-in'

These two selves of 35 Kinship and 20 Dasein in their attempt to come together define the 115 Brotherhood/Ourself space of what matters and is therefore relevant at the node of S (page 103): "*Space is neither in the subject nor is the world in space.* Rather, space is 'in' the world [45 Duty/World] since the being-in-the-world [124 Bureaucracy/Myself] constitutive for Da-sein has disclosed space. Space is not in the subject, nor does that subject observe the world 'as if' it were in space. Rather, the 'subject,' correctly understood ontologically, Da-sein, is spatial in a primordial sense [two separate selves of 20 Dasein and 35 Kinship]. And because Da-sein is spatial in the way described, space shows itself as *a priori.* This term does not

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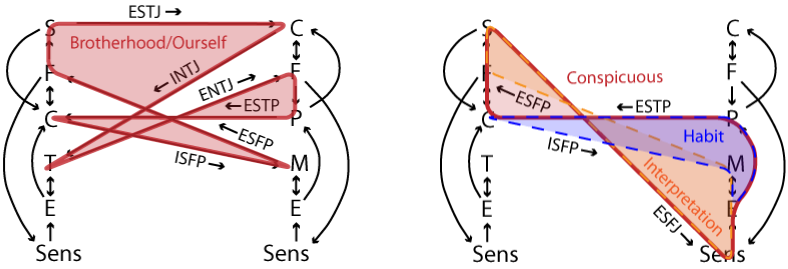
mean something like belonging beforehand to an initially worldless subject which spins a space out of itself. Here, apriority means the previousness of encountering space (as region) in the actual encountering of things at hand in the surrounding world."



Visual elements that are 50 Conspicuous (in need of work or repair) transfer to 1 Classification P-based three-dimensional space where they are 'seen' or observed 'in-themselves'; tools in contrast melt away into the S-based relevance structure of 4 Perceiving and 23 Familiarity on the left (the mirror of 22 Observation) (page 79): "Ontically [in a 1 Classification definitional sense], to let something be relevant means to let things at hand *be* in such and such a way in factical [attunement-mood motivated] taking care of things [by 124 Bureaucracy/Myself], to let them be *as* they are and *in order that* they be such. We grasp the ontic [1 Classification] meaning of this 'letting be' in a fundamentally ontological way [having to do with circuits]. Thus we interpret [46 Interpretation] the meaning [at S] of the previous freeing of innerworldly beings initially at hand [to be relevant in some current context]. Previously letting 'be' does not mean first to bring something to its being [by observing it in 22 Observation] and produce it, but rather to discover something that is already a 'being' in its handiness and thus let it be encountered as the being of this being [in the 46 Interpretation- and 19 Contingency-mediated contextual structure of S-based relevance]. This '*a priori*' letting something be relevant [at S] is the condition of the possibility that things at hand be encountered so that Da-

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sein in its ontic [1 Classification P-based] association with the beings thus encountered can let them be relevant in an ontic sense [as observed objects interacting by Newton's laws in a three-dimensional world]. On the other hand, letting something be relevant, understood in an ontological sense [at S], concerns the freeing of *every* thing at hand as a thing at hand, whether it is relevant in the ontic sense [observed in a superposition of 45 Duty/World and 93 Empire memory] or whether it is such a being which is precisely *not* relevant ontically [50 Conspicuous and thus needing to be repaired] – which is initially and for the most part what is taken care of, which we do not let 'be' as the discovered being it is, but work over it, improve it, destroy it."

Circumspection oriented around the node of S meaning in this way develops the relevance-based space of 115 Brotherhood/Ourself (Heidegger's 'being in') (page 103): "Letting innerworldly beings be encountered, which is constitutive for being-in-the-world [124 Bureaucracy/Myself], is 'giving space.' This 'giving space,' which we call *making room,* frees things at hand for their spatiality [in 115 Brotherhood/Ourself]. As a way of discovering and presenting a possible totality of places relevantly determined, making room makes actual factical [attunement-mood based] orientation possible. As circumspect taking care of things in the world, Da-sein can change things around, remove them or 'make room' for them only because making room – understood as an existential [circuit of 115 Brotherhood/Ourself] – belongs to its being-in-the-world [124 Bureaucracy/Myself]. But neither the previously discovered region nor the actual spatiality in general are explicitly in view [the entities at S are not actually seen by the visual circuits]. In itself, it is present in the inconspicuousness [no 50 Conspicuous bringing things to three-dimensional 1 Classification P] of things at hand being taken care of by a [19 Contingency- and 124 Bureaucracy/Myself-mediated] circumspection absorbed in them for that circumspection. Space

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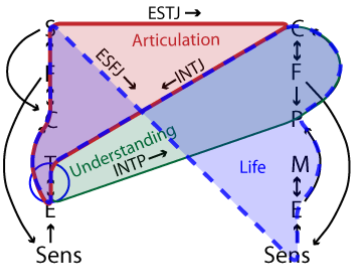
is initially discovered [at the node of S extending into 115 Brotherhood/Ourself] in this spatiality with being-in-the-world [124 Bureaucracy/Myself]. On the basis of the spatiality thus discovered, space itself [as a three-dimensional entity at P] becomes accessible to [Cartesian] cognition."

The being-in of 115 Brotherhood/Ourself is meaningful only in its interaction with other circuits (page 124): "If we thus inquire into being-in [115 Brotherhood/Ourself] thematically, we cannot be willing to nullify the primordiality of the phenomenon by deriving it from others, that is, by an inappropriate analysis in the sense of dissolving it. But the fact that we cannot derive something primordial does not exclude a multiplicity of characteristics of being constitutive for it. If these characteristics show themselves, they are existentially equiprimordial. The phenomenon of the *equiprimordiality* of constitutive factors has often been disregarded in ontology on account of a methodically unrestrained tendency to derive everything and anything from a simple 'primordial ground' [using the 'if-then' structure in which the 'if' primordial ground of certainty from S down to CL leads to a concept along ESTJ which in turn can be understood along the INTJ in which 70 Articulation overlays 33 Understanding]."



d) 20 Dasein

We have learned that 206 Life-, 70 Articulation- and 33 Understanding-overlaying INTJ data passes through the significance region from T down to EL. This compression into its essence generates the attuned moods (EL up to CL) of 206 Life existence which in turn determine what matters at the S meaning node of saccade-mediating 124 Bureaucracy/Myself (pages 129, 130): "And only because the 'senses' belong ontologically to a being [20

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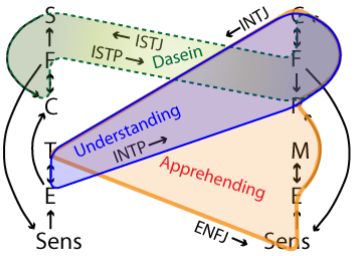
Dasein-overlaying 206 Life] which has the kind of being attuned [in attunement-mood from EL up to CL] to being-in-the-world [124 Bureaucracy/Myself], can they be touched and have a sense for something so that what touches them shows itself in an affect. Something like an affect would never come about under the strongest pressure and resistance [in the region of 4 Perceiving, 206 Life and 45 Duty/World from CL up to FL], resistance would be essentially undiscovered: if attuned being-in-the-world [124 Bureaucracy/Myself] were not already related to having things in the world matter to it [at the node of S meaning] in a way prefigured by moods [attunement-mood from EL up to CL]. *In attunement lies existentially* [206 Life] *a disclosive submission to world* [45 Duty/World which in large part overlays 206 Life] *out of which things that matter to us can be encountered* [at the node of S meaning which is downstream from the will which is CL up to FL]. Indeed, we must *ontologically* in principle leave the primary discovery of the world [45 Duty/World] to 'mere mood.' Pure beholding, even if it penetrated into the innermost core of the being of something objectively present, would never be able to discover anything like what is threatening."



The ultimate controller of attunement-mood is 20 Dasein in its overlay of both 3 Apprehending and 33 Understanding along the path of hypothesis or belief (P up to CR) (page 124): "But then what else presents itself with this phenomenon other than the objectively present *commercium between* an objectively present subject and an objectively present object? This interpretation would come closer to the phenomenal content if it stated that Da-sein *is the being* of this 'between.'"

20 Dasein-influenced hypothesis or belief from P up to CR leads into INTJ. This leg of INTJ in its attunement-mood-based (EL up to CL) energizing

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of 124 Bureaucracy/Myself thus runs ahead of it. If 20 Dasein is the ultimate influence upon INTJ, then the object to which 124 Bureaucracy/Myself de-distances (moving into its possibilities in response to attunement-mood) in effect is colored by 20 Dasein; it is an aspect of self (20 Dasein) which lies ahead of itself (reflexive 124 Bureaucracy/Myself wrapping 20 Dasein).

Let us look now at the mirror of 20 Dasein-overlaying INTJ-influencing belief (P up to CR); this is 19 Contingency- and 124 Bureaucracy/Myself-overlaying certainty (S down to CL). This segment, according to Heidegger, is also ultimately controlled by 20 Dasein (page 78): "Relevance is the being of innerworldly beings, for which they are always already initially freed [by not being bound at the object-binding node of 1 Classification P]. Beings are in each case relevant. Being is the *ontological* determination of the being of these beings [in the form of interlocking symmetrical circuits], not an ontic statement [of 91 Reason] about beings [observed in 1 Classification and bound as objects at its node of P]. What the relevance is about is the what-for [certainty context from S down to CL] of serviceability, the wherefore of usability. The what-for of serviceability can in turn be relevant. For example, the thing at hand which we call a hammer has to do with hammering, the hammering has to do with fastening something, fastening something has to do with protection against bad weather. This protection 'is' for the sake of providing shelter for Da-sein [20 Dasein in its overlay of certainty from S down to CL], that is, for the sake of a possibility of its being. *Which* relevance things at hand have is prefigured in terms of the total relevance. The total relevance which, for example, constitutes the things at hand in a workshop in their handiness is 'earlier' than any single useful thing, as is the farmstead with all its utensils and neighboring lands. The total relevance itself, however, ultimately leads back to a what-for which *no longer* has relevance [namely, the being of 20 Dasein], which itself is not a being of the kind of being of things at hand within a world, but is a being [20 Dasein] whose being [truncated out of 124

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Bureaucracy/Myself] is defined as being-in-the-world [124 Bureaucracy/Myself], to whose constitution of being worldliness itself belongs. This primary what-for [certainty from S down to CL] is not just another for-that as a possible factor in relevance. The primary 'what-for' is a for-the-sake-of-which. But the for-the-sake-of-which always concerns the being of *Da-sein* which is essentially concerned *about* this being itself in its being."

We note that INTJ (through its influence upon attunement from EL up to CL) is futural and thus ahead of all 124 Bureaucracy/Myself-mediated de-distancing; 124 Bureaucracy/Myself certainty (S down to CL) in a similar way reaches back through its setting of context and thus is prior to all de-distancing and therefore once more futural (contextually determining the future because it comes into the past before it). If 20 Dasein wishes to see all of itself, then it will need to take into account both segments.

We see later that 206 Life can be captured by a move into its mirror of 27 Apperception; it is interesting to note that mirroring 27 Apperception back into 206 Life generates not only 206 Life but also both hypothesis- or belief-overlaying 1 Classification and certainty-overlaying 19 Contingency (which we recall are ultimately under the control of 20 Dasein). 27 Apperception in its capture of the future into finiteness can thus mediate production for the sake of a threatened 206 Life.

e) 35 Kinship 'being-with' plus 191 Democracy 'Mitda-sein' equals 'being-with-one-another'

We note again that 20 Dasein is truncated out of 124 Bureaucracy/Myself (by movement of 206 Life through the will from CL up to FL accompanied by movement of data through the mirror exchange region from CR down to FR); this *same* passage of data truncates 35 Kinship being-with out of its 115 Brotherhood/Ourself being-in spatial wrapper.

20 Dasein with its belief (P up to CR) and certainty (S down to CL) overlays the ISTP and ISTJ legs of 46 Interpretation- and 39 Reflection-

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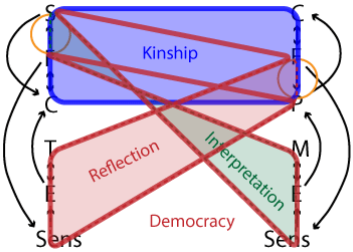
overlaying symmetrical 191 Democracy. 20 Dasein with its propositions can use 191 Democracy to direct the twin *independent* circuits of 46 Interpretation and 39 Reflection which in turn can determine relevance which then directs 124 Bureaucracy/Myself in its saccades.

The origin of 124 Bureaucracy/Myself de-distancing remains the 35 Kinship self; we know this because its two legs of conceptual ESTJ and principled ESTP both operate in the present; it must thus be the initial object. This self can then be brought near to aspects extending from the 20 Dasein past (contextual certainty from S down to CL which comes to the will at CL before it operates and thus in effect is futural) into the 20 Dasein future (belief or hypothesis from P up to CR) by 124 Bureaucracy/Myself-mediated attuned (EL up to CL) saccades in order to complete 4 Perceiving. That is the way it can happen, but according to Heidegger it is not the way it usually occurs.



It turns out that 35 Kinship being-with can bypass a 20 Dasein-mediated spanning of the past into the future and take over the direction of 124 Bureaucracy/Myself saccades independently; it does this by combining itself directly with 191 Democracy apart from any mediation by 20 Dasein.

This 20 Dasein-challenged combination of 35 Kinship and 191 Democracy generates 46 Interpretation and its mirror of 39 Reflection directly by superposition; that of course terminates their independent operation and thus a determination of relevance – the result is what Heidegger terms 'being-with-one-another' (page 113): "But, after all, the expression 'Da-sein' clearly shows that this being is 'initially' unrelated to others, that it can, of course, also be 'with' others [in 35 Kinship] subsequently. But we must not overlook the fact that we are also using the term *Mitda-sein* [191 Democracy] as a designation *of* the being to which the existing others are freed within the world. The *Mitda-sein* [191 Democracy] of others is

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disclosed only within the world [45 Duty/World] for a Da-sein and thus also for those who are *Mitda-sein* [191 Democracy], because Da-sein in itself is essentially being-with [35 Kinship]."

A direct superposition of 35 Kinship and 191 Democracy (being-with-one-another) de-activates the 20 Dasein path of hypothesis or belief (P up to CR) and the segment of certainty (S down to CL) – it thus sets aside all independent logic. 'Being-with-one-another' is therefore 1) a transitional stage in childhood mental development and also 2) a default state when intervention by 20 Dasein is not required (page 116): "The disclosedness of the *Mitda-sein* [191 Democracy] of others which belongs to being-with [35 Kinship] means that the understanding of others already lies in the understanding of being of Da-sein because its being is being-with [social in nature, so that the external kinship grouping can substitute for internal 35 Kinship]. This understanding, like all understanding, is not a knowledge derived from cognition, but a primordially existential kind of being [part of 33 Understanding-overlaying 206 Life existence] which first makes knowledge and cognition possible. Knowing oneself is grounded in primordially understanding being-with [35 Kinship]. It operates initially in accordance with the nearest kind of being of being-together-in-the-world [= 124 Bureaucracy/Myself 'being-in-the-world' under the 'being-with-one-another' domination of externalized 191 Democracy Mitda-sein and 35 Kinship being-with] in the understanding knowledge of what Da-sein circumspectly finds and takes care of with the others. Concernful taking care of things is understood in terms of what is taken care of and with an understanding of them. Thus the other is initially disclosed in the taking care of concern [protection of the kinship grouping which sustains 35 Kinship]."

Primitive 124 Bureaucracy/Myself other-based concern (directed by 35 Kinship-based being-with in the continuous present) displaces 124 Bureaucracy/Myself self-based care for internal 20 Dasein (spanning past

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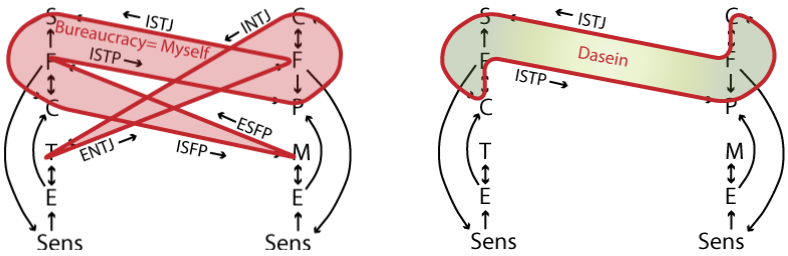
into future); this mechanism may be hijacked in turn by other organic entities also operating in the continuous present (page 118): "The *ontologically* relevant result of the foregoing analysis of being-with [35 Kinship] is the insight that the 'subject character' of one's own Da-sein and of the others is to be defined existentially, that is, in terms of certain ways to be [in the continuous present]. In what is taken care of [by 124 Bureaucracy/Myself] in the surrounding world [45 Duty/World], the others are encountered as what they are; they *are* what they do [in the present continuous]."

There is more to be said and Heidegger will cover it shortly.

124 Bureaucracy/Myself 'being-in-the-world'

We return now to the circuit of 124 Bureaucracy/Myself which with 206 Life is fully operative according to Heidegger in even the most primitive organic entities.

a) De-distancing within S Meaning Space



The de-distancing carried out by 124 Bureaucracy/Myself is oriented around the node of S meaning (page 62): "The phenomenological exhibition of the being of beings [in the intersection of 45 Duty/World and 93 Empire memory that enables 22 Observation of 23 Familiarity ideal types] encountered nearest to us can be accomplished under the guidance of the everyday being-in-the-world [124 Bureaucracy/Myself], which we also call

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association in the world [45 Duty/World] *with* inner-worldly beings."

Remoteness is separate from 20 Dasein; nearness (contraction of 124 Bureaucracy/Myself into 20 Dasein) imbues S with aspects of 20 Dasein self which give it meaning that matters (pages 97, 98): "De-distancing means making distance disappear, making the being at a distance of something disappear, bringing it near. Da-sein is essentially de-distancing. As the being that it is, it lets beings be encountered in nearness. De-distancing discovers remoteness. Remoteness, like distance, is a categorial determination of beings unlike Da-sein [there is no aspect of 20 Dasein in them because they are distant]. De-distancing, on the other hand, must be kept in mind as an existential [the symmetrical circuit of 20 Dasein which contracts out of symmetrical 124 Bureaucracy/Myself]. Only because beings in general are discovered by Da-sein in their remoteness, do 'distances' and intervals among innerworldly beings become accessible in relation to other things. Two points are as little remote from each other as two things in general because neither of these beings can de-distance in accordance with its kind of being. They merely have a measurable distance between them which is encountered in de-distancing."

De-distancing becomes a measure of what must be done to 35 Kinship (in its present continuous activity) to bring it to the 20 Dasein that matters to it[1] (pages 98, 99): "De-distancing does not necessarily imply an explicit estimation of the farness of things at hand in relation to Da-sein. Above all, remoteness is never understood as measurable distance [at three-dimensional 1 Classification P]. If farness is estimated, this is done relative to the de-distancing in which everyday Da-sein is involved. In the calculative sense these estimations may be imprecise and variable, but they have their *own* thoroughly intelligible *definiteness* in the everydayness

[1] According to Hegel, the reconciliation of 20 Dasein and 35 Kinship enables 4 Perceiving. Heidegger (in the light of Hegel) is thus implying that de-distancing is involved in perceiving.

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of Da-sein. We say that to go over there is a good walk, a stone's throw, as long it takes to smoke a pipe. These measures express the fact that they not only do not intend to 'measure,' but that the estimated remoteness belongs to a being [20 Dasein self] which one [35 Kinship self] approaches in a circumspect, heedful way [by saccades of 124 Bureaucracy/Myself]. But even when we use more exact measures and say 'it takes half an hour to get to the house,' this measure must be understood as an estimation. 'Half an hour' is not thirty minutes, but a duration which does not have any 'length' in the sense of a quantitative stretch. This duration is always interpreted in terms of familiar [S meaning-based 23 Familiarity], everyday 'activities.' Even where 'officially' calculated measurements are familiar, remoteness is initially estimated circumspectly [through relevance structures]. Because what is de-distanced is at hand in such estimates, it retains its specifically innerworldly character [in 45 Duty/World]. This even implies that the paths we take in our associations to remote beings are of different lengths every day. What is at hand in the surrounding world [45 Duty/World] is, after all, not objectively present for an eternal spectator exempt from Da-sein, but is encountered in the circumspect, heedful everydayness of Da-sein. On these paths Da-sein does not traverse, like an objectively present corporeal thing, a stretch of space, it does not 'eat up kilometers'; nearing and de-distancing are always a heedful being [by 35 Kinship] toward what is approached and de-distanced [20 Dasein]. An 'objectively' long path can be shorter than an 'objectively' much shorter path which is perhaps an 'onerous one' and strikes one as infinitely long. *When it 'strikes' one thus, however, the actual world* [45 Duty/World based in meaning at the node of S] *is first truly at hand.* The objective distances of objectively present things [at P] do not coincide with the remoteness and nearness of what is at hand within the world [at S]. The former may be exactly known, but this knowledge is blind. It does not have the function of the circumspectly discovering approach to the surrounding world. One

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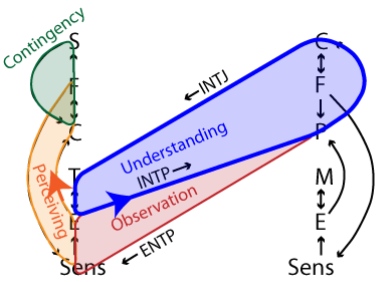
uses such knowledge only in and for a heedful being which does not measure stretches and which is related to the world which 'concerns' us."

b) Tranquility Within Cartesian Science

Cartesian science in its demand for 22 Observation-based objectivity censors out S-mediated subjectivity (page 99): "When there is a prior orientation toward 'nature' and the 'objectively' measured distances of things, one is inclined to consider such interpretations and estimates of remoteness [as discussed above] 'subjective.' However that is a 'subjectivity' which perhaps discovers what is most real about the 'reality' of the world [45 Duty/World], which has nothing to do with 'subjective' arbitrariness and the subjectivistic 'conceptions' of beings which are 'in themselves' otherwise. *The circumspect de-distancing of everyday Da-sein discovers the being-in-itself of the 'true' world, of beings with which Da-sein as existing is always already together.*"



Cartesian science turns away from attunement-mood (EL up to CL) into the emotional tranquility of INTP and 22 Observation (page 130): "The fact that everyday circumspection goes wrong on account of attunement (EL up to CL), which is primarily disclosive and is vastly subject to deception, is, gauged by the idea of an absolute 'world'-cognition, a *me on* (not being). But such ontologically unjustified value judgments completely fail to recognize the existential positivity [creative potential] of the capacity for being deceived. When we see the 'world' [45 Duty/World] in an unsteady and wavering way in accordance with our moods [EL up to CL], what is at hand shows itself in its specific worldliness which is never the same on any given day. Theoretical looking at the world has always already flattened it down [in 91 Reason statements] to the uniformity of what is

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purely objectively present [at 1 Classification P], although, of course, a new abundance of what can be discovered in pure determination lies within that uniformity. But the purest *theoria* does not abandon all moods, either. Even when we look theoretically at what is merely objectively present [at the node of P], it does not show itself in its pure outward appearance unless this *theoria* lets it come toward us in a *tranquil* staying ... in *rhastone* and *diagoge.* We must not confuse demonstrating the existential-ontological constitution of cognitive determination in the attunement of being-in-the-world [124 Bureaucracy/Myself] with the attempt to surrender science ontically to 'feeling.'"

De-distancing with its attuned moods is currently not accepted as part of science; according to Heidegger it needs to be understood and channeled (page 124): "Initially and for the most part, de-distancing is a circumspect approaching, a bringing near as supplying, preparing, having at hand. But particular kinds of the purely cognitive discovery of beings also have the character of bringing near. *An essential tendency toward nearness lies in Da-sein.* All kinds of increasing speed which we are more or less compelled to go along with today push for overcoming distance. With the 'radio,' for example, Da-sein is bringing about today de-distancing of the 'world' which is unforeseeable in its meaning for Da-sein, by way of expanding and destroying the everyday surrounding world."

More Detail: 115 Brotherhood/Ourself 'being-in'

a) De-distancing and Directionality

115 Brotherhood/Ourself is the spatial wrapper for the 124 Bureaucracy/Myself caretaker of 20 Dasein. Its ESTJ overlays foundational 70 Articulation which is energized in turn by the attunement-mood (EL up to CL) of 33 Understanding-overlaying 206 Life (page 125): "We must set forth

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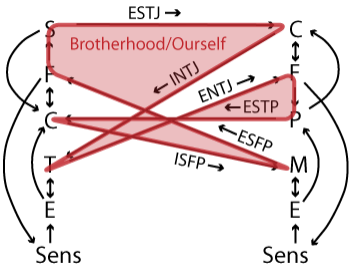
the constitution of this being [115 Brotherhood/Ourself]. But since the nature of this being is existence [206 Life], the existential statement that 'Da-sein is its disclosure' means at the same time that the being [115 Brotherhood/Ourself] about which these beings [124 Bureaucracy/Myself as a wrapper for 20 Dasein] are concerned in their being [35 Kinship] is to be their 'there' [in 115 Brotherhood/Ourself] … This undertakes the explication of being-in [115 Brotherhood/Ourself] as such, that is, of the being of the there."



115 Brotherhood/Ourself space emerges, according to Heidegger, from the temporality of 46 Interpretation spanning of tasks, along with 124 Bureaucracy/Myself movement or de-distancing between a 35 Kinship self truncated out of 115 Brotherhood/Ourself and a 20 Dasein self truncated by the same movement of data out of 124 Bureaucracy/Myself (that is, passage of data through the will from CL up to FL accompanied by simultaneous passage of data through the mirror region from CR down to FR) (page 383): "The temporality of factical [attunement-mood-based] being-in-the-world [124 Bureaucracy/Myself] is what primordially makes the disclosure of space possible [in 115 Brotherhood/Ourself]; and spatial Da-sein has always been referred to a here of the character of Da-sein [35 Kinship self as an aspect of the Da-sein structure] out of an over there that has been discovered [20 Dasein self]. Because of all this, the time taken care of in the temporality of Da-sein is always bound up with some [115 Brotherhood/Ourself] location of Da-sein [20 Dasein in the 'there'] with regard to its datability [in the 115 Brotherhood/Ourself-overlaying 46 Interpretation as-structure from FL up to S]. It is not that time is connected to a location, but rather temporality [at S] is the condition of the possibility that dating may be bound up with the spatially-local [115

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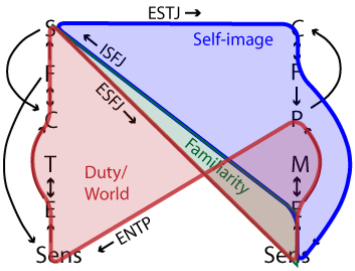
Brotherhood/Ourself] in such a way that the latter is binding for everyone as a measure [relative background to 4 Perceiving]. Time is not first coupled with space, but the 'space' [115 Brotherhood/Ourself overlaying 18 Sensing] that is supposedly to be coupled with it is encountered only on the basis of temporality taking care [in the truncation of 124 Bureaucracy/Myself into 20 Dasein] of time [8 iNtuition time-snips breaking up 18 Sensing]."

We have seen that the 35 Kinship self in its present continuous merges into the Kantian 11 Thinking 'I think' (the will from CL to FL) and is not noticed; this self is understood in terms of the 20 Dasein self in the 'there' to which it de-distances (under the direction of 20 Dasein and not 35 Kinship) through the mediation of the attunement-mood-energized (EL up to CL) 124 Bureaucracy/Myself caretaking saccade-generating wrapper for 20 Dasein (page 100): "Da-sein understands its here [35 Kinship] in terms of the over there [20 Dasein] of the surrounding world [45 Duty/World]. The here does not mean the where of something objectively present, but the where of de-distancing being with [35 Kinship being-with] ... together with this de-distancing. In accordance with its spatiality [115 Brotherhood/Ourself], Da-sein is initially never here [in its 35 Kinship base], but over there [in its 20 Dasein aspect]. From this over there it comes back to its here [by 20 Dasein-directed 124 Bureaucracy/Myself-mediated saccades], and it does this only by interpreting [46 Interpretation] its heedful being toward something in terms of what is at hand over there [spanning the task that matches the visual de-distancing]. This becomes quite clear from a phenomenal peculiarity of being-in [115 Brotherhood/Ourself] which has the structure of de-distancing."



The result of this de-distancing is a non-three-dimensional 115

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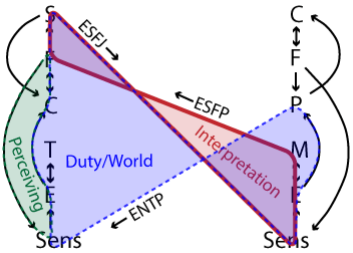
Brotherhood/Ourself space of S-based meaning-oriented regions and places filtered by 23 Familiarity which brings things up as required to S by 14 Self-image-overlaying ISFJ from the region of existence (Sens-R up to ER), and relegates them back into storage within existence (Sens-R up to ER) by 45 Duty/World-overlaying ESFJ when they are no longer relevant (page 97): "When we attribute spatiality to Da-sein, this 'being in space' [115 Brotherhood/Ourself being-in] must evidently be understood in terms of the kind of being of this being. The spatiality of Da-sein, which is essentially not objective presence [at the 1 Classification object-binding node of P], can mean neither something like being found in a position in 'world space' nor being at hand in a place. Both of these are kinds of being belonging to beings encountered in the world [45 Duty/World]. But Da-sein is 'in' the world in the sense of a familiar [23 Familiarity-based] and heedful association [mediated by 19 Contingency and 124 Bureaucracy/Myself] with the beings encountered within the world [45 Duty/World]. Thus when spatiality is attributed to it in some way, this is possible only on the basis of this being-in [115 Brotherhood/Ourself]. But the spatiality of being-in [115 Brotherhood/Ourself] shows the character of *de-distancing* and *directionality*."

b) Radius and Origin of Interest



It turns out that 115 Brotherhood/Ourself is filled by 46 Interpretation-mediated relevance and by 23 Familiarity with items of interest which lie *at the radius of an average reach or grasp* – items inside that radius merge into the 35 Kinship self of action in the present continuous (becoming tools that extend self) and do not populate 115 Brotherhood/Ourself; items beyond that radius are not colored by the mooded attunement which originates in 20 Dasein (page 99): "The primary

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and even exclusive [Cartesian] orientation toward remoteness as measured distances, obscures the primordial spatiality of being-in [115 Brotherhood/Ourself]. What is supposedly 'nearest' is by no means that which has the smallest distance 'from us.' What is 'near' lies in that which is in the circle of an average reach, grasp, and look. Since Da-sein is essentially spatial in the manner of de-distancing, its associations always take place in a 'surrounding world' [45 Duty/World] which is remote from it in a certain leeway [not too near and not too far, but at the radius of a reach or grasp]. Thus we initially always overlook and fail to hear what is measurably 'nearest' to us [because it merges into 35 Kinship]. Seeing and hearing are senses of distance not because of their scope, but because Da-sein [20 Dasein], de-distancing [controlling its 124 Bureaucracy/Myself wrapper], predominantly lives in them. For someone who, for example, wears spectacles which are distantially so near to him that they are 'sitting on his nose,' this useful thing is further away in the surrounding world than the picture on the wall across the room. This useful thing has so little nearness [the near is inverted so as to be far away] that it is often not even to be found at all initially. Useful things for seeing, and those for hearing, for example, the telephone receiver, have the inconspicuousness [no 50 Conspicuous] of what is initially at hand [within the reach of an actual physical grasp but collapsed in 115 Brotherhood/Ourself to the 35 Kinship core of that radius and thus far away] which we characterized. That is also true, for example, of the street, the useful thing for walking. When we walk, we feel it with every step and it seems to be what is nearest and most real about what is generally at hand, it slides itself, so to speak, along certain parts of our body – the soles of one's feet. And yet it is further remote [removed far away through a lack of energized attunement-mood that makes it matter] than the acquaintance one meets while walking at the 'remoteness' twenty steps away on the street [within the reach or grasp of a welcoming call or wave of the hand and thus brought near]. Circumspect

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heedfulness [based in attunement-mood and 46 Interpretation of what currently matters] decides about the nearness and farness of what is initially at hand in the surrounding world. Whatever this heedfulness dwells in from the beginning is what is nearest, and regulates our de-distancing."

Interestingly, the 35 Kinship origin of the donut-like ring of reach or grasp does not necessarily center on the physical body; it can be located elsewhere (consistent with attunement-mood from EL up to CL generating a non-contiguous social substance). For instance, a political leader might be very concerned with what is happening in another country; his or her reach or grasp would then involve those circumstances that bear on the issue (page 100): "When Da-sein in taking care [by 124 Bureaucracy/Myself] brings something near, this does not mean that it fixes upon something at a position in space which has the least measurable distance from a point of its body. To be near means to be in the range [the donut rim] of what is initially at hand [that which merges and disappears into the 35 Kinship present continuous at the hole of the donut] for circumspection. Bringing near is not oriented toward the I-thing encumbered with a body, but rather toward heedful being-in-the-world [124 Bureaucracy/Myself], that is, what that being-in-the-world initially encounters [generating 33 Understanding- and 206 Life-energized attunement-mood from EL up to CL]. Neither is the spatiality of Da-sein determined by citing the position where a corporeal thing is objectively present [in 1 Classification P]. It is true that we also say of Da-sein [20 Dasein] that it occupies a place [as an objectified entity in object-binding P]. But this 'occupying' is to be fundamentally differentiated from being at hand [for use by 35 Kinship in the present continuous] at a place in terms of a region [of meaning at the node of S]. Occupying a place must be understood as de-distancing what is at hand in the surrounding world in a region previously discovered [as a 20 Dasein there which can then populate 115 Brotherhood/Ourself as

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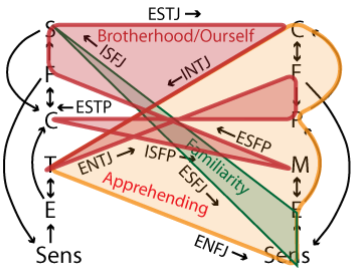
Hegel's There of all theres] circumspectly beforehand."

c) Serving as a Relative Background

115 Brotherhood/Ourself Heideggerian being-in serves as a relative background to 4 Perceiving – its left or right is in relation to some deep background 191 Democracy landmark or sign (page 101): "But we must observe the fact that the directionality that belongs to de-distancing is grounded in being-in-the-world [124 Bureaucracy/Myself]. Left and right are not something 'subjective' for which the subject has a feeling, but they are directions of orientation [within 115 Brotherhood/Ourself] in a world [45 Duty/World] which is always already at hand. I could never find my way around in a world 'by the mere feeling of a difference between my two sides.' The subject with the 'mere feeling' of this difference is a construct posited without regard to the true constitution of the subject, namely that whenever Da-sein has this 'mere feeling' it is always already in a world *and must be* in order to be able to orient itself at all. This becomes clear in the example with which Kant tries to clarify the phenomenon of orientation."



Heidegger's example implies that 115 Brotherhood/Ourself is vulnerable to dyslexic disorientation with regard to mirror-imaging; this uncertainty is resolved by 3 Apprehending which overlays it along INTJ and includes the 20 Dasein-overlaying segment of belief or hypothesis (P up to CR) along with paradigm-attitude (ER up to P) (page 101): "Let us assume that I enter a familiar [23 Familiarity] but dark room which has been rearranged during my absence in such a way that everything which was on the right-hand side is now on the left-hand side. If I am to get oriented, the 'mere feeling of the difference' between my two sides does not help at all as long as I do

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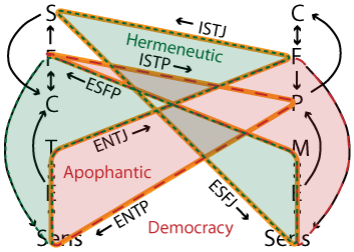
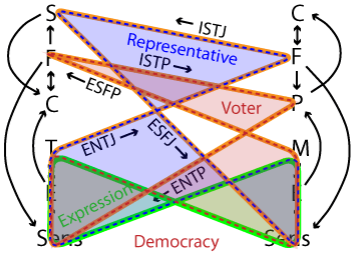
not apprehend [3 Apprehending] some particular object 'whose position,' as Kant casually remarks, 'I have in mind.' But what else does this mean except that I necessarily orient myself in and from already being in a 'familiar' world [3 Apprehending overlays the 23 Familiarity-traversing existence region from Sens-R up to ER and can orient it]. The context of useful things [drawn up by 23 Familiarity ISFJ to S] in a world [45 Duty/World which overlays 23 Familiarity along ESFJ] must already be given to Da-sein [in its 115 Brotherhood/Ourself wrapper]. The fact that I am always already in a world is no less constitutive for the possibility of orientation than the feeling for right and left."





Right and left relative to some geographical landmark depends upon the deep background of north and south (rotating the map so that north is south alters left into right); this ultimate deep background orientation for 115 Brotherhood/Ourself comes from signs within 191 Democracy (Heidegger's Mitda-sein) (pages 100, 101): "As being-in [115 Brotherhood/Ourself] which de-distances, Da-sein has at the same time the character of *directionality*. Every bringing near [of 20 Dasein to 35 Kinship under 20 Dasein-directed 124 Bureaucracy/Myself-mediated 191 Democracy-orientation] has always taken a direction in a region [at the node of S] beforehand from which what is de-distanced approaches so that it can be discovered with regard to its place. Circumspect heedfulness is a directional de-distancing. In this heedfulness, that is, in the being-in-the-world [124 Bureaucracy/Myself] of Da-sein itself, the need for [191 Democracy-based] 'signs' is already

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present. As useful things, signs take over the giving of directions [thus serving as a deep background] in a way which is explicit and easily handled. They explicitly keep the circumspectly used regions open, the actual whereto of belonging, going, bringing, fetching. If Da-sein *is*, it always already has directing and de-distancing, its discovered region. As modes of being of being-in-the-world [124 Bureaucracy/Myself], directing and de-distancing are guided beforehand *by the circumspection* of heedfulness."

Heidegger may be suggesting that the relative background of 115 Brotherhood/Ourself works with fingers but not the whole hand; the hand as a whole is subject rather to the deep background orienting direction of 191 Democracy (page 101): "The firm directions of right and left [115 Brotherhood/Ourself] originate out of this directionality. Da-sein continually takes these directions along together with its de-distancing. The spatialization of Da-sein [115 Brotherhood/Ourself] in its 'corporeality,' which contains a problematic of its own not to be discussed here, is also marked out in accordance with these directions. Thus things at hand and in use for the body, such as gloves, for example, that must go along with the hands' movement, must be oriented in terms of right and left. Tools, however, which are held in the hand and moved with it, do not go along with the specifically 'handlike' movement of the hand. Thus there are no right- and left-handed hammers, even though they are held with the hand as gloves are."

d) De-distancing Through Speech

We may de-distance with eye saccades, or through actions of the fingers and hands – or also through speech. We speak to those who are within the radius of a reach, grasp or look (standing not too near and not at too great a separation). The 'here' of this 'I-here' remains the 35 Kinship self; empathy with the other becomes an attuned or mooded coloring of them with aspects of 20 Dasein self which directs them through 124 Bureaucracy/Myself

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taking care and 191 Democracy-based signs to come closer to personal 35 Kinship self (page 125): "The being which is essentially constituted by being-in-the-world [124 Bureaucracy/Myself] *is* itself always its 'there' [a 20 Dasein 'there' which contracts out of 124 Bureaucracy/Myself]. According to the familiar meaning of the word 'there' points to 'here' and 'over there.' The 'here' of an 'I-here' [35 Kinship self at the core of the attunement-mood donut of what matters] is always understood in terms of an 'over there' [20 Dasein at the rim of the donut] at hand in the sense of being toward it which de-distances [reconciling 35 Kinship with 20 Dasein], is directional [in a 115 Brotherhood/Ourself space], and takes care [through the saccade-directing 124 Bureaucracy/Myself caretaker for 20 Dasein]. The existential spatiality of Da-sein which determines its 'place' for it in this way is itself based upon being-in-the-world [124 Bureaucracy/Myself]. The over there [of 20 Dasein self] is the determinateness of something encountered [because it matters in attunement-mood] within the *world* [45 Duty/World]. 'Here' and 'over there' are possible only in a 'there,' that is, when there is a being [20 Dasein] which has disclosed spatiality [115 Brotherhood/Ourself] as the being of the 'there.' This being bears in its ownmost being the character of not being closed [that is, not preventing mooded attunement from making the other matter to it]. The expression 'there' means this essential disclosedness. Through disclosedness this being (Da-sein) is 'there' for itself [20 Dasein finds itself in what is 'there'] together with the Da-sein of the world [of others who in turn find themselves in their 'there' which may include us]."

Heidegger suggests that 20 Dasein in its 'there' constitutes the light of visual processing; this 'there' shines on 35 Kinship and forms the 115 Brotherhood/Ourself space of what is uncovered (page 125): "When we talk in an ontically figurative [1 Classification-based] way about the *lumen naturale* in human being, we mean nothing other than the existential-ontological structure of this being, the fact that it *is* in the mode of being

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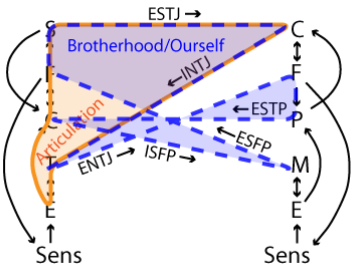
its there [as a 20 Dasein]. To say that it is 'illuminated' means that it is cleared in itself *as* being-in-the-world [saccade-directing 124 Bureaucracy/Myself which wraps 20 Dasein], not by another being, but in such a way that it is itself the clearing [contracting itself into 20 Dasein by movement upwards through the will from CL up to FL and downwards through the mirror exchange region from CR down to FR]. Only for a being thus cleared existentially do objectively present things [in 1 Classification on the right] become accessible in the light or concealed in darkness. By its very nature, Da-sein brings its there along with it [through 33 Understanding-mediated attunement-mood]. If it lacks its there [the visual item of an attuned and mooded 'there' colored by 20 Dasein], it is not only factically [relating to attunement-mood from EL up to CL] not of this nature, but not at all a being [organic entity]. *Da-sein is its disclosure.*"

This non-three-dimensional 115 Brotherhood/Ourself meaning space of what matters to the two selves (20 Dasein and 35 Kinship) is the entity articulated by 115 Brotherhood/Ourself-overlaying 70 Articulation (pages 102, 103): "Space that is disclosed with the worldliness of the world [45 Duty/World] does not yet have the characteristic of a pure manifold of three dimensions [at the object-binding 1 Classification node of P]. In this nearest disclosedness [115 Brotherhood/Ourself], space [at the node of P] is still hidden as the pure wherein in which points are ordered by [Cartesian] measurement and the positions of things are determined. With the phenomenon of the region [at the node of S meaning on the left, the mirror of P] we have already indicated that for which space is discovered beforehand in Da-sein. We understand the region [at S] as that to which the context of useful things at hand [delivered to CL by the 19 Contingency and 124 Bureaucracy/Myself path of certainty from S down to



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CL] possibly belongs, a context which can be encountered as something directional, that is, containing places and as de-distanced. The belongingness is determined by the significance [attunement-mood-determining 33 Understanding- and 206 Life-overlaying passage of data from T down to EL] constitutive for the world [attunement-mood-overlaying 45 Duty/World] and articulates [attunement-mood-overlaying 70 Articulation] the here and there within the possible whereto. The whereto in general is prefigured by the referential totality established in a for-the-sake-of-which [along 20 Dasein certainty from S down to CL] of heedfulness. Freeing [from object-binding at P] and letting something be relevant [in 46 Interpretation] is referred within this totality. *With* what is encountered as things at hand, there is always relevance in a region [at the node of S]. A regional spatial relevance [115 Brotherhood/Ourself] belongs to the totality of relevance which constitutes the being of things at hand in the surrounding world [45 Duty/World]. On the basis of this relevance, things at hand can be found and determined according to form and direction. In accordance with the possible transparency [the 20 Dasein 'there'] of heedful circumspection, innerworldly things at hand [in 45 Duty/World] are de-distanced and oriented with the factical [mooded and attuned] being of Da-sein."

e) Populating 115 Brotherhood/Ourself

We conclude that 115 Brotherhood/Ourself is populated by mooded relevance determination; this happens automatically below the level of conscious awareness (page 102): "We characterized this discovering [by 20 Dasein] which is founded in the worldliness of the world [45 Duty/World] as the freeing of beings [at S] for a totality of relevance [in the path of certainty from S down to CL]. Freeing something and letting it be relevant occur by way of circumspect self-reference [in which the 20 Dasein 'there' guides 124 Bureaucracy/Myself de-distancing through which the 35 Kinship

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'here' brings to itself the 'there'] which is grounded in a previous understanding of signification [attunement-mood-generating 33 Understanding-overlaying passage of data from T down to EL]. We have now shown that circumspect being-in-the-world [124 Bureaucracy/Myself] is spatial [wrapped by a 115 Brotherhood/Ourself relative background]. And only because Da-sein is spatial by way of de-distancing and directionality can things at hand in the surrounding world be encountered in their spatiality [at the Cartesian object-binding node of P]. The freeing of a totality of relevance [centering on S] is equiprimordially a letting something be relevant in a region [at the node of S meaning] which de-distances and gives direction. It is a freeing of the spatial belongingness of things at hand [populating 115 Brotherhood/Ourself space]. The essential disclosure of space [first of all in 115 Brotherhood/Ourself and then at the object-binding node of P] lies in the significance [passage of data from T down to EL] with which Da-sein as heedful being-in [115 Brotherhood/Ourself] is familiar [23 Familiarity]."

More Detail: 'being-with-one-another' = 35 Kinship plus 191 Democracy

We recall that de-distancing within a spatial 115 Brotherhood/Ourself 'being-in' bases itself in 35 Kinship 'being-with' which is brought to the 20 Dasein 'there.' This de-distancing is mediated by 124 Bureaucracy/Myself 'being-in-the-world' which is the caretaker for 20 Dasein (which is contracted out of it by movement of data through the will from CL up to FL accompanied by movement of data from CR down to FR), making the 20 Dasein self in effect the controlling agent that brings itself as the 'there' closer to the 35 Kinship self (contracted in turn out of 115 Brotherhood/Ourself by the same movement of data that constructs 20 Dasein).

What happens if 20 Dasein does not guide de-distancing? How will

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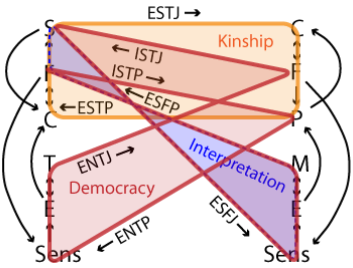
things be brought close to 35 Kinship if 20 Dasein is suddenly passive?

It turns out that there is a compensating mechanism (which is also the default). First, 35 Kinship combines with 191 Democracy in a takeover of 124 Bureaucracy/Myself. Second, 124 Bureaucracy/Myself caretaking of 20 Dasein is replaced by 124 Bureaucracy/Myself concern for 35 Kinship. The result is what Heidegger calls 'being-with-one-another.'

a) Emergence of Concern



191 Democracy Mitda-sein requires 46 Interpretation which in large part it overlays – the full circuit of 46 Interpretation can be provided by an overlay of 191 Democracy with 35 Kinship, meaning that the two circuits (in the presumed absence of 20 Dasein) must always operate together (Heidegger calls this composite of 35 Kinship and 191 Democracy 'being-with-one-another'). The cost of course is a loss of independence in both 46 Interpretation and its mirror of 39 Reflection (because they are formed now by the superposition of 35 Kinship and 191 Democracy which fully determines their content) (page 114): "If *Mitda-sein* [191 Democracy] remains existentially constitutive for being-in-the-world [124 Bureaucracy/Myself], it must be interpreted [by 46 Interpretation], as must also circumspect association with the innerworldly things at hand which we characterized by way of anticipation as taking care of things, in terms of the phenomenon of *care* which we used to designate the being of Da-sein in general."

Passivity in 20 Dasein guidance sets its caretaking wrapper of 124 Bureaucracy/Myself adrift. 35 Kinship is also a self, and 124 Bureaucracy/Myself is thus capable of extending to it a modicum of concern (page 114): "Taking care of things [by 124 Bureaucracy/Myself] is a character of being which being-with [35 Kinship] cannot have as its own, although

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this kind of being is a *being toward* beings encountered in the world, as is taking care of things. The being [spatial 115 Brotherhood/Ourself] to which Da-sein is related as being-with [35 Kinship which is contracted out of 115 Brotherhood/Ourself by the same movement of data that generates what is now a passive 20 Dasein] does not, however, have the kind of being of useful things at hand [in 45 Duty/World]; it is itself Da-sein [part of the mind's architecture]. This being [35 Kinship] is not taken care of [as 20 Dasein would be], but is a matter of *concern*."

Passivity in 20 Dasein might thus lead to an increase in social services; a concerned 35 Kinship community begins to supply what 20 Dasein-deficient individuals are not doing (page 114): "Even 'taking care' of food and clothing, the nursing of the sick body is concern … For example, 'welfare work,' as a factical [attunement-mood-energized] social institution, is based on the constitution of being of Da-sein as being-with [35 Kinship]. Its factical [mooded] urgency is motivated by the fact that Da-sein initially and, for the most part, lives in the deficient modes of concern [35 Kinship in individuals not showing concern, thus forcing the external kinship community to step in]. Being for-, against-, and without-one-another, passing-one-another-by, not-mattering-to-one-another, are possible ways of concern. And precisely the last named modes of deficiency and indifference characterize the everyday and average being-with-one-another [combination of 35 Kinship and 191 Democracy]. These modes of being show the characteristics of inconspicuousness and obviousness which belong to everyday innerworldly *Mitda-sein* [191 Democracy] of others, as well as to the handiness of useful things taken care of daily. These indifferent modes of being-with-one-another [combination of 35 Kinship and 191 Democracy] tend to mislead the ontological interpretation [study of circuits] into initially interpreting this being as the pure objective presence of several subjects [living separate lives without concern for their neighbors]. It seems as if only negligible variations of the same kind of

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being lie before us, and yet ontologically there is an essential distinction between the 'indifferent' being together of arbitrary things and the not-mattering-to-one-another of beings who are with [35 Kinship being-with] one another."

124 Bureaucracy/Myself in its concern for 35 Kinship may objectify the needy other and become overbearing (page 114): "With regard to its positive modes, [124 Bureaucracy/Myself-based] concern [for 35 Kinship] has two extreme possibilities. It can, so to speak, take the other's 'care' away from him and put itself in his place in taking care, it can *leap in* for him. Concern takes over what is to be taken care of for the other. The other is thus displaced, he steps back so that afterwards, when the matter has been attended to, he can take it over as something finished and available or disburden himself of it completely. In this concern, the other can become one who is dependent and dominated even if this domination is a tacit one and remains hidden from him. This kind of concern which does the job and takes away 'care' is, to a large extent, determinative for being-with-one-another [combination of 35 Kinship and 191 Democracy] and pertains, for the most part, to our taking care [124 Bureaucracy/Myself] of things at hand."

b) Durkheim's Mechanical Solidarity

This 'being-with-one-another' linkage of 20 Dasein-challenged 35 Kinship-oriented 124 Bureaucracy/Myself-mediated concern in combination with 191 Democracy sustains what the French sociologist Émile Durkheim calls mechanical solidarity (the counterpart to his organic solidarity which emerges when 20 Dasein is operative).

In the absence of internal 20 Dasein de-distancing direction, this mechanical solidarity turns into an internal 35 Kinship de-distancing directed by the *external collective* 35 Kinship and 191 Democracy of surrounding others (page 115): "The world [45 Duty/World] not only frees things at hand as beings encountered within the world, but also Da-sein [in this case

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35 Kinship], the others in their *Mitda-sein* [191 Democracy]. But in accordance with its own meaning of being [at the node of S], this being which is freed in the surrounding world [as a directing influence] is being-in [115 Brotherhood/Ourself] in the same world in which, as encounterable for others, it is there with them [as an external influence]. Worldliness was interpreted [46 Interpretation] as the referential totality of significance [attunement-mood-generating 33 Understanding-overlaying data flow from T down to EL]. In being familiar [23 Familiarity] with this significance and previously understanding it [33 Understanding], Da-sein lets things at hand be encountered as things discovered in their relevance [and thus also relevant as a guiding influence]. The referential context of significance [T down to EL] is anchored in the being of Da-sein toward its ownmost being [206 Life] – a being which cannot be in a relation of relevance, but which is rather the being *for the sake of which* [in the contextual certainty from S down to CL] Da-sein itself is as it is."

For 35 Kinship to isolate itself from external influence is to become lonely; for 206 Life to guard its mooded attunement (EL up to CL) to itself is to forego the help of others in staying alive (pages 115, 116): "But, according to the analysis which we have now completed, being-with-others belongs to the being of Da-sein, with which it is concerned in its very being. As being-with [35 Kinship], Da-sein 'is' essentially for the sake of others [who guide its de-distancing in the default case when 20 Dasein is passive]. This must be understood as an existential statement [based in 206 Life] as to its essence [compacted in the significance region from T down to EL]. But when actual, factical [attunement-mood-energized] Da-sein does *not* turn to others and thinks that it does not need them, or misses them, it *is* in the mode of being-with [isolated and thus lonely 35 Kinship]. In being-with [35 Kinship] as the existential for-the-sake-of-others, these others are already disclosed in their Da-sein [which could be 20 Dasein and may be merely 35 Kinship]. This previously constituted disclosedness of others together with

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being-with [35 Kinship] thus helps to constitute significance [flow of data from T down to EL which generates attuned moods], that is, worldliness [attunement-mood-overlaying 45 Duty/World]. As this worldliness, disclosedness [of 206 Life INTJ vision] is anchored in the existential for-the-sake-of-which [flow of 19 Contingency certainty from S down to CL]. Hence the worldliness of the world thus constituted in which Da-sein always already essentially is, lets things at hand be encountered in the surrounding world in such a way that the *Mitda-sein* [191 Democracy] of others is encountered at the same time with them as circumspectly taken care of [by 124 Bureaucracy/Myself]."

If self wishes to avoid loneliness, then organic others must become part of its 45 Duty/World and thus its internal 35 Kinship; this sustains concern (page 116): "The structure of the worldliness of the world [45 Duty/World] is such that others are not initially objectively present as unattached subjects along with other things, but show themselves in their heedful being in the surrounding world in terms of the things at hand in that world."

Ongoing de-emphasis of 20 Dasein leads in practice to a gradual lowering of concern (after what may be an initial communal surge); this progressively reduces individuals to the role of mere numbers (pages 117, 118): "But the fact that [20 Dasein-based] 'empathy' is not an original existential phenomenon, any more than is knowing in general, does not mean that there is no problem here. Its special hermeneutic will have to show how the various possibilities of being of Da-sein themselves mislead and obstruct being-with-one-another [combination of 35 Kinship and 191 Democracy] and its self-knowledge, so that a genuine 'understanding' [attunement-mood-generating 33 Understanding] is suppressed and Da-sein takes refuge in surrogates [external others who take over internal de-distancing]; this positive existential condition presupposes a correct understanding of the stranger for its possibility. Our analysis has shown

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that being-with [35 Kinship] is an existential constituent of being-in-the-world [124 Bureaucracy/Myself having concern for 35 Kinship]. *Mitda-sein* [191 Democracy] has proved to be a manner of being which beings encountered within the world have as their own [internally as a circuit, combining with 35 Kinship to form being-with-one-another]. In that Da-sein *is* at all, it has the kind of being of being-with-one-another [combination of 35 Kinship and 191 Democracy]. Being-with-one-another cannot be understood as a summative result of the occurrence of several 'subjects.' Encountering a number of 'subjects' itself is possible only by treating the others encountered in their *Mitda-sein* [191 Democracy] merely as 'numerals.' This number is discovered only by a definite being with [35 Kinship] and toward one another [combination of 35 Kinship and 191 Democracy]. 'Inconsiderate' being-with [35 Kinship not having concern in 124 Bureaucracy/Myself] 'reckons' with others without seriously 'counting on them' or even wishing 'to have anything to do' with them."

Isolated and lonely individuals continue to interact with one another even as concern diminishes; the collective result as we said is Durkheim's mechanical solidarity (page 113): "Being-with [35 Kinship] existentially determines Da-sein even when an other is not factically present [in attuned moods] and perceived [in 4 Perceiving]. The being-alone of Da-sein, too, is being-with [35 Kinship] in the world [45 Duty/World]. The other can be *lacking* only *in* and *for* a being-with [35 Kinship]. Being-alone is a deficient mode of being-with [35 Kinship], its possibility is a proof for the latter. On the other hand, factical being alone [in mooded attunement that is lonely] is not changed by the fact that a second copy of a human being is 'next to' me, or perhaps ten human beings. Even when these and still more are objectively present, Da-sein can be alone. Thus, being-with [35 Kinship] and the facticity [attunement-mood from EL up to CL] of being-with-one-another [combination of 35 Kinship and 191 Democracy] are not based on the fact that several 'subjects' are physically there together. Being alone

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'among' many, however, does not mean with respect to the being of others that they are simply objectively present. Even in being 'among them,' they are *there with.* Their *Mitda-sein* [191 Democracy] is encountered in the mode of indifference and being alien. Lacking and 'being away' are modes of *Mitda-sein* [191 Democracy] and are possible only because Da-sein as being-with [35 Kinship] lets the Da-sein of others be encountered in its world [45 Duty/World]. Being-with [35 Kinship] is an attribute of one's own [internal] Da-sein. *Mitda-sein* [191 Democracy] characterizes the Da-sein of others in that it is freed for a being-with [35 Kinship] by the world [45 Duty/World] of that being-with [35 Kinship that lives with others in Durkheim's mechanical solidarity]. Only because it has the essential structure of being-with [internal 35 Kinship], is one's own Da-sein *Mitda-sein* [191 Democracy] as encounterable by others [and in this sense externalized]."

c) Mechanical Versus Organic Solidarity

A progressive 'closing oneself off' in Durkheim's 20 Dasein-deprived mechanical solidarity is a 35 Kinship / 191 Democracy hijacking of 124 Bureaucracy/Myself-mediated de-distancing. In contrast, the 'opening oneself up' of Durkheim's opposing organic solidarity is an active 20 Dasein control of those very same circuits of 124 Bureaucracy/Myself and 191 Democracy with a view to bringing 35 Kinship to itself (page 116): "But just as opening oneself up or closing oneself off are grounded in the actual mode of being of being-with-one-another [combination of 35 Kinship and 191 Democracy], in fact *is* nothing besides this mode itself, even the explicit disclosure of the other in concern grows only out of one's primarily being-with him [35 Kinship]."

We asked previously what happens to de-distancing when 20 Dasein does not control the process. We now know the answer. Passivity of 20 Dasein within a majority of individuals relegates their communal entity to Durkheim's mechanical solidarity; internal de-distancing within each

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individual in this case is directed *externally* by the collective which Heidegger terms 'the they' (page 107): "By investigating in the direction of the phenomenon which allows us to answer the question of the who, we are led to structures of Da-sein which are equiprimordial with being-in-the-world [124 Bureaucracy/Myself]: being-with [35 Kinship] and *Mitda-sein* [191 Democracy]. In this kind of being, the mode of everyday being a self is grounded whose explication makes visible what we might call the 'subject' of everydayness, the *they*."

Durkheim's organic solidarity in contrast emerges when 20 Dasein is active in the 'there'; concern for 35 Kinship may still be present but the goal is different (page 115): "In contrast to this, there is the possibility of a concern which does not so much leap in for the other as *leap ahead* of him [20 Dasein internal initiative], not in order to take 'care' away from him, but to first to give it back to him as such. This concern which essentially pertains to authentic care; that is, the existence [206 Life] of the other, and not to a *what* which it takes care of, helps the other to become transparent to himself [seeing his or her self in the 33 Understanding-overlaying INTJ of 206 Life] *in* his care and *free for* it."

Organic solidarity implies a division of labor; this activates teamwork (page 115): "Being-with-one-another [combination of 35 Kinship and 191 Democracy] is based initially and often exclusively on what is taken care of together in such being. A being-with-one-another [combination of 35 Kinship and 191 Democracy] which arises from one's doing the same thing as someone else [Durkheim's mechanical solidarity] not only keeps for the most part within outer limits but enters the mode of distance and reserve. The being-with-one-another [combination of 35 Kinship and 191 Democracy] of those who are employed for the same thing often thrives only on mistrust. On the other hand, when they devote themselves to the same thing in common [division of labor], their doing so is determined by their Da-sein [20 Dasein], which has been stirred [guiding de-distancing

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from the 'there' to 35 Kinship through mooded attunement]. This *authentic* alliance first makes possible the proper kind of objectivity which frees the other for himself in his freedom."

Organic solidarity emerges therefore in response to challenges, it builds upon mechanical solidarity as a kind of Cialdini 'click-whirr' default (page 117): "Being toward others is not only an autonomous irreducible relation of being [a default state], as being-with [35 Kinship] it already exists with the being of Da-sein [20 Dasein]. Of course, it is indisputable that a lively mutual acquaintanceship [Durkheim's organic solidarity] on the basis of being-with [35 Kinship] often depends on how far one's own Da-sein [20 Dasein] has actually understood itself, but this means that it depends only upon how far one's essential being with others has made it transparent and not disguised itself. This is possible only if Da-sein as being-in-the-world [124 Bureaucracy/Myself] is always already with others. 'Empathy' [of 20 Dasein initiative] does not first constitute being-with [35 Kinship], but is first possible on its basis, and is motivated by the prevailing modes of being-with [35 Kinship] in their inevitability [as a base or default state]."

The result is a spectrum between Durkheim's 20 Dasein-deficient mechanical solidarity and 20 Dasein-mediated organic solidarity; the latter develops from the former through a division of labor (page 115): "Between the two extremes of positive concern [124 Bureaucracy/Myself concern for 35 Kinship] – the one which does someone's job for him and dominates him [Durkheim's mechanical solidarity], and the one which is in advance of him and frees him [Durkheim's organic solidarity] – everyday being-with-one-another [combination of 35 Kinship and 191 Democracy] maintains itself and shows many mixed forms whose description and classification lie outside of the limits of this investigation."

d) Political Correctness

Heidegger looks more closely now at the progression of Durkheim's mechanical solidarity as 20 Dasein increasingly steps back. We see first that

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spatial 115 Brotherhood/Ourself 'being-in' distance becomes the separation between an internal 35 Kinship 'being-with' continuous present in each individual and the multiple others in their own present continuous (page 118): "In taking care [124 Bureaucracy/Myself] of the things which one has taken hold of, for, and against others, there is constant care as to the way one differs from them, whether this difference is to be equalized, whether one's own Da-sein [35 Kinship] has lagged behind others and wants to catch up in relation to them, whether Da-sein [35 Kinship] in its priority over others [who influence it through their collective 35 Kinship] is intent on suppressing them. Being-with-one-another [combination of 35 Kinship and 191 Democracy] is, unknown to itself, disquieted by the care about this distance. Existentially expressed, being-with-one-another [combination of 35 Kinship and 191 Democracy] has the character of *distantiality.* The more inconspicuous this kind of being is to everyday Da-sein itself [35 Kinship], all the more stubbornly and primordially does it work itself out."

It can be difficult for individual 35 Kinship to decipher this distantiality and act accordingly (page 116): "But because concern [124 Bureaucracy/Myself concern for 35 Kinship], initially and for the most part, dwells in the deficient or at least indifferent modes – in the indifference of passing-one-another-by – a nearest and essential knowing oneself is in need of a getting-to-know-oneself. And when even knowing oneself loses itself in aloofness, concealing oneself and misrepresenting oneself, being-with-one-another [combination of 35 Kinship and 191 Democracy] requires special ways in order to come near to the others or to 'see through them.'"

Subservience to others becomes the path of least resistance; this minimizes mistakes (pages 118, 119): "But this distantiality which belongs to being-with [35 Kinship] is such that, as everyday being-with-one-another [combination of 35 Kinship and 191 Democracy], Da-sein [35 Kinship] stands in *subservience* to the others. It itself *is* not [20 Dasein is passive]; the others have taken its being away from it. The everyday possibilities of being of

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Da-sein [35 Kinship] are at the disposal of the whims of the others. These others are not *definite* others. On the contrary, any other can represent them. What is decisive is only the inconspicuous domination by others that Da-sein as being-with [35 Kinship] has already taken over unawares. One belongs to the others oneself, and entrenches their power. 'The others,' whom one designates as such in order to cover over one's own essential belonging to them, are those who *are there* initially [in the external] and for the most part in everyday being-with-one-another [combination of 35 Kinship and 191 Democracy]. The who is not this one and not that one, not oneself and not some and not the sum of them all. The 'who' is the neuter, *the they*."

The sign-generating 191 Democracy deep background of 4 Perceiving (which with subservient 35 Kinship locks into itself a non-independent 46 Interpretation and its mirror of 39 Reflection) acquires its signs externally now from the world around it (page 119): "We have shown earlier how the public 'surrounding world' is always already at hand and taken care of in the surrounding world [45 Duty/World] nearest to us. In utilizing public transportation, in the use of information services such as the newspaper, every other is like the next. This being-with-one-another [combination of 35 Kinship and 191 Democracy] dissolves one's own Da-sein [35 Kinship] completely into the kind of being of 'the others' in such a way that the others, as distinguishable and explicit, disappear more and more [into Durkheim's ant-hill of mechanical solidarity]. In this inconspicuousness and unascertainability, the they unfolds its true dictatorship. We enjoy ourselves and have fun the way *they* enjoy themselves. We read, see, and judge literature and art the way *they* see and judge. But we also withdraw from the 'great mass' the way *they* withdraw, we find 'shocking' what *they* find shocking. The they, which is nothing definite and which all are, though not as a sum, prescribes the kind of being of everydayness."

Since the collective is in charge and everyone is seeking the middle,

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things become average (page 119): "The they has its own ways to be. The tendency of being-with [35 Kinship] which we called distantiality is based on the fact that being-with-one-another [combination of 35 Kinship and 191 Democracy] as such creates *averageness.* It is an existential character of the they. In its being, the they is essentially concerned with averageness. Thus, the they maintains itself factically in the averageness of what is proper, what is allowed, and what is not. Of what is granted success and what is not. This averageness, which prescribes what can and may be ventured, watches over every [20 Dasein-inspired] exception which thrusts itself to the fore. Every priority is noiselessly squashed. Overnight, everything primordial is flattened down as something long since known [in the ENTP no-longer-now of both 45 Duty/World and 72 Knowing]. Everything gained by a struggle [that led in the past to a 91 Reason statement] becomes something to be manipulated. Every mystery loses its power. The care of averageness reveals, in turn, an essential tendency of Da-sein, which we call the *levelling down* of all possibilities of being [along the INTJ of 206 Life]."

This essential tendency towards leveling down is political (because of the foundation in 191 Democracy) correctness (that averages down 35 Kinship) (page 119): "Distantiality, averageness, and levelling down, as ways of being of the they, constitute what we know as 'publicness' [political correctness]. Publicness initially controls every way in which the world [45 Duty/World] and Da-sein [35 Kinship] are interpreted [by a dependent 46 Interpretation locked into the superposition of a collective externalized 35 Kinship and 191 Democracy], and it is always right, not because of an eminent and primary relation of being to 'things,' not because it has an explicitly appropriate transparency of Da-sein [20 Dasein shining into 33 Understanding INTJ] at its disposal, but because it does not get to 'the heart of the matter,' because it is insensitive [20 Dasein passivity] to every difference of level and genuineness. Publicness obscures everything, and

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then claims that what has been thus covered over is what is familiar [23 Familiarity from the superposition of 45 Duty/World and 93 Empire memory] and accessible to everybody [in the superposition of a common 35 Kinship and 191 Democracy locked into the publicness that is politically correct]."

e) Societal Gridlock

20 Dasein passivity in a majority of the members of some social grouping leaves no one in charge; social institutions break down (pages 119, 120): "The they is everywhere, but in such a way that it has always already stolen away when Da-sein [internal 35 Kinship] presses for a decision [desires de-distancing to something that matters]. However, because the they presents every judgment and decision as its own, it takes the responsibility of Da-sein [internal individual 20 Dasein as the director of internal individual 191 Democracy and de-distancing by internal individual 124 Bureaucracy/Myself] away from it. The they can, as it were, manage to have 'them' constantly invoking it. It can most easily be responsible for everything because no one has to vouch for anything. The they always 'did it,' and yet it can be said that 'no one' did it. In the everydayness of Da-sein [35 Kinship], most things happen in such a way that we must say 'no one did it.'"

Individual effort ceases to make a difference; 20 Dasein initiative in each individual is thus confirmed in its passivity (page 120): "Thus, the they *disburdens* Da-sein [20 Dasein] in its everydayness [lack of de-distancing direction to 124 Bureaucracy/Myself that in turn sustains Durkheim's mechanical solidarity]. Not only that; by disburdening it of its being, the they accommodates Da-sein in its tendency to take things easily and make them easy. And since the they constantly accommodates Da-sein [by taking over the 20 Dasein task of de-distancing by means of political correctness that squashes everything that protrudes], it retains and entrenches its stubborn dominance."

Institutions gridlock (page 120): "Everyone is the other, and no one is himself. The *they*, which supplies the answer to the *who* of everyday Da-

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sein [displacing internal 20 Dasein-guided de-distancing], is the *nobody* to whom every Da-sein [internal 35 Kinship] has always already surrendered itself, in its being-among-one-another [combination this time of 35 Kinship, 191 Democracy and 124 Bureaucracy/Myself]."

The social sciences are perplexed (pages 120, 121): "Nor is the they something like a 'universal subject' which hovers over a plurality of subjects. One could understand it this way only if the being of 'subjects' is understood as something unlike Da-sein, and if these are regarded as factually objectively present cases [at the 1 Classification object-binding node of P] of an existing genus [in 1 Classification CR]. With this approach, the only possibility ontologically is to understand everything which is not a case of this sort in the sense of genus and species [at 1 Classification CR and FR respectively]. The they is not the genus of an individual Da-sein, nor can it be found in this being as an abiding characteristic [observable in 22 Observation]. That traditional logic also fails in the face of these phenomena, cannot surprise us if we consider that it has its foundation in an ontology of objective presence [at the Cartesian 1 Classification and 22 Observation object-binding node of P] – an ontology which is still rough at that. Thus, it fundamentally cannot be made more flexible no matter how many improvements and expansions might be made [because the problem involves circuits which underlie Cartesian object-binding of which Cartesian science is ignorant]. These reforms of logic, oriented toward the 'humanistic sciences,' only increase the ontological confusion."

f) Entry of the Demagogue

Durkheim's mechanical solidarity does not free its constituents from attunement-mood (EL up to CL) (page 120): "In these characteristics of being which we have discussed – everyday being-among-one-another [combination of 35 Kinship, 191 Democracy and 124 Bureaucracy/Myself], distantiality, averageness, levelling down, publicness, disburdening of

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one's being, and accommodation – lies the initial 'constancy' of Da-sein. This constancy pertains not to the enduring objective presence of something [at the 1 Classification object-binding node of P], but to the kind of being of Da-sein as being-with [35 Kinship deprived of 20 Dasein guidance]. Existing in the modes we have mentioned, the self of one's own Da-sein [35 Kinship] and the self of the other [35 Kinship] have neither found nor lost themselves. One is in the manner of dependency [to one another in group-think] and inauthenticity. This way of being does not signify a lessening of the facticity [attunement-mood from EL up to CL] of Da-sein, just as the they as the nobody is not nothing. On the contrary, in this kind of being Da-sein is an *ens realissimum,* if by 'reality' we understand a [mooded] being that is like Da-sein."

It is at this point that the demagogue enters and plays on these moods (page 130): "Publicness [political correctness] as the kind of being of the they not only has its attunedness [attunement-mood from EL up to CL], it uses mood and 'makes' it for itself. The speaker [demagogue] speaks to it [opposing it as an outsider] and from it [exploiting it in its fears]. He needs the understanding of the possibility of mood in order to arouse and direct it in the right way."

Nativistic populism casts the demagogue as both creature and leader of a rebellion against the they (the establishment which is the self) (page 120): "Of course, the they is as little objectively present as Da-sein [35 Kinship] itself. The more openly the they behaves, the more slippery and hidden it is, but the less is it nothing at all. To the unprejudiced ontic-ontological 'eye,' it reveals itself as the 'most real subject' of everydayness. And if it is not accessible like an objectively present stone [at the 22 Observation and 1 Classification object-binding node of P], that is not in the least decisive about its kind of being. One may neither decree prematurely that this they is 'really' nothing, nor profess the opinion that the phenomenon has been interpreted ontologically if one 'explains' it as the result of the objective

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presence of several subjects [perhaps elected leaders of 191 Democracy] which one has put together in hindsight. On the contrary, the elaboration of the concepts of being must be guided by these indubitable phenomena [as Heidegger has described them]."

There may finally be some who gain an insight (page 131): "Attunement [mood from EL up to CL] discloses Da-sein [35 Kinship] not only in its thrownness and dependence on the world [45 Duty/World] already disclosed with its being, it is itself the existential kind of being in which it is continually surrendered to the 'world' and lets itself be concerned by it in such a way that it somehow evades its very self [passive 20 Dasein]. The existential constitution of this evasion becomes clear [and can be studied] in the phenomenon of entanglement."

The attuned group in its entanglement with the demagogue can impact world history in a major way, as also can those who expose this structure (page 121): "*The they is an existential and belongs as a primordial phenomenon to the positive constitution of Da-sein*. It itself has, in turn, various possibilities of concretion in accordance with Da-sein. The extent to which its dominance becomes penetrating and explicit may change historically."

g) Vulgar Concept of Time

We move now to economics and in particular the breakdown of 27 Apperception-based production which inevitably accompanies 35 Kinship-based 20 Dasein-deprived mechanical solidarity. The subject will be approached indirectly through an examination of what Heidegger terms vulgar time (in contrast to 91 Reason-based world time).

We examined its temporality already in a quote beginning on page 385 which we repeat here for reference: "The existential and temporal meaning of the clock turns out to be making present of the moving pointer. By *following* the positions of the [35 Kinship ESTP] pointer in a way that makes present, one *counts* them. This making present temporalizes itself in the ecstatic unity of a retaining that awaits. To *retain* the 'on that former

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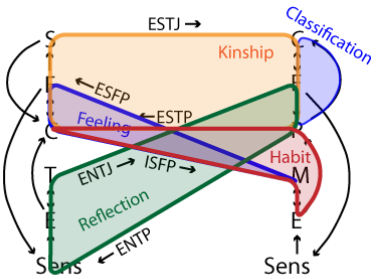
occasion' [39 Reflection] in *making present* means that in saying-now [in 91 Reason] to be open for the horizon of the earlier, that is, the now-no-longer [ENTP, formed by a pivot at the node of P from 35 Kinship- and 42 Freedom-overlaying ESTP into ENTP]. To *await* the 'then' in *making present* means that in saying-now to be open for the horizon of the later, that is, the now-not-yet [deferral of passage up through the will from CL up to FL by a passage along 21 Feeling ISFP]. *What shows itself in this making present is time* [counted in the 39 Reflection passage from 1 Classification FR down to object-binding 1 Classification P with its specifics, or alternatively in the commodities formed in the segment of 79 Habit from ER up to P] …"



We continue here with the remainder of the quote (page 386): "This time is what is counted, showing itself in following, making present, and counting the moving pointer [35 Kinship ESTP] in such a way that making present temporalizes itself in ecstatic unity with retaining and awaiting horizonally open according to the earlier and later [which become clearer as we continue in this section]." We recall that the object-binding node of 1 Classification P is three-dimensional and thus capable of processing movement; present continuous 35 Kinship ESTP with its base in motion-processing 1 Classification P is thus the moving pointer of present time.

We move now to a further quote on page 386 of Heidegger's text, which we give first and then unpack: "All subsequent discussion of the concept of time in principle keeps to the Aristotelian definition, that is, it makes time thematic in the way that it shows itself in circumspect taking care. Time is 'what is counted,' that is, it is what is expressed [by 73 Skepticism in its passage through object-binding P] and what is meant, although unthematically, in the making present [along ESTP] of the *moving* pointer

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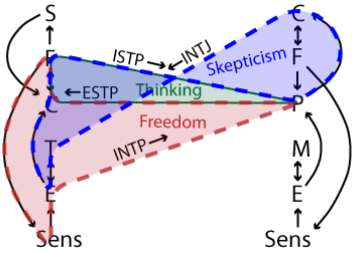
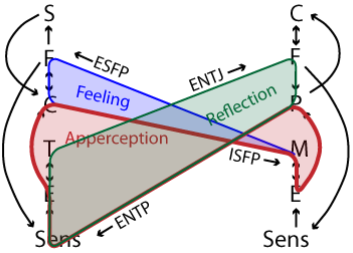
(or shadow). In making present what is moved in its motion [processed at the ESTP-originating node of three-dimensional 1 Classification P], one says 'now here, now here, and so on.' What is counted are the nows. And they show themselves 'in every now' as 'right-away-no-longer-now' [the ESTP moving pointer pivoting at the 1 Classification node of P down into ENTP] and 'just-now-not-yet' [this same ESTP moving pointer leading back into ISFP rather than up through the will from CL up to FL]. The [91 Reason-based] world time 'caught sight of' [by ISFP that leads into 91 Reason ESFP-overlaying 21 Feeling, and ENTP that leads into 91 Reason ENTJ-overlaying 39 Reflection] in this way in the use of the clock we shall call *now-time* [in contrast to world time]."





First, we note that the ESTP leg (the moving pointer of present time) of circuits such as 11 Thinking and 42 Freedom can send data up through the 73 Skepticism-overlaying section from CL up to FL (the human will). 73 Skepticism 'idle talk' thus operates in the present and expresses present time. We note secondly that the ISFP 'just-now-not-yet' and the ENTP 'right-away-no-longer-now' lead away from the two ends of ESTP – these circuits together complete the circuit of 27 Apperception. This implies that 20 Dasein-deficient 35 Kinship-dominated political correctness is accompanied by short-term-ism which aborts 27 Apperception-based production in favor of immediate returns; that is, it operates in 'now-time.'

Along the ENTP of 39 Reflection and 27 Apperception, time passes away; along 27 Apperception- and 79 Habit-overlaying ISFP it prompts short-term action (as distinguished from production which requires capital goods) in the

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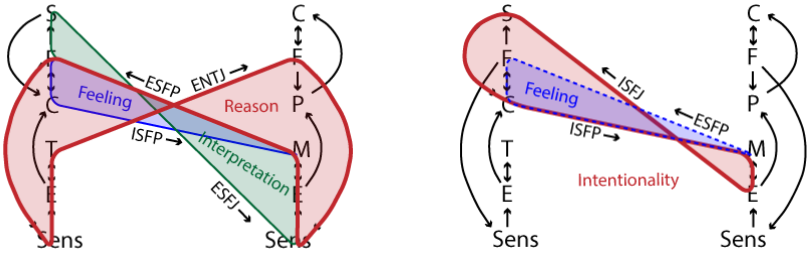
very time that is currently passing away; this continuous present can be released along the ESTP time-pointer of 79 Habit (page 386): "And thus time shows itself for the vulgar understanding as a succession of constantly 'objectively present' nows that pass away [ENTP of 39 Reflection and 27 Apperception] and arrive [ISFP of 27 Apperception, 21 Feeling and 79 Habit] at the same time. Time [along the ESTP of 79 Habit and 42 Freedom] is understood as the 'flux' of nows, as the 'course of time.'"



46 Interpretation and 91 Reason-overlaying ESFP is at most activated by ISFP-overlaying 21 Feeling – this shows what is appropriate and inappropriate (an aspect of political correctness). The rest of 91 Reason-based world time with its statements is covered over (page 387): "The 'now' is essentially a now-that .... The datable now that is understood in taking care, although not grasped as such, is always appropriate or inappropriate [along 21 Feeling ESFP]. *Significance* belongs to the now-structure [in the passage of the 27 Apperception mirror which is 206 Life through significance from T down to EL, overlaying and modifying the passage of 27 Apperception through attunement-mood from EL up to CL]. Thus we called [91 Reason-based] time taken care of *world* time. In the [current] vulgar interpretation of time as a succession of nows, both datability and significance are *lacking* [no independent 46 Interpretation]. The characterization of time as pure sequence does *not* let these two structures 'appear' [because spanning a task would take over ISFP and make it finite as part of 13 Intentionality]. The vulgar interpretation of time *covers* them *over*.

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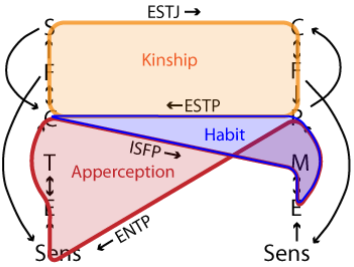
The ecstatic and horizonal constitution of temporality [based in S and P respectively, to be covered later], in which the datability and significance of the now are grounded, is *levelled down* by this covering over. The nows are cut off from these relations, so to speak, and, as thus cut off, they simply range themselves along after one another so as to constitute the succession."

Cartesian 1 Classification object-binding P, the origin of the ESTP moving pointer of time, 'sees' the nows as pseudo-entities in its three-dimensional space (page 387): "The *nows* are thus *also* in a way *objectively present* [at the ESTP origin of 1 Classification P], that is, beings are encountered *and also* the now. Although it is not explicitly stated that the nows are objectively present like things, still they are 'seen' ontologically in the horizon of the idea of objective presence [objects bound at P being present and thus in present continuous time along ESTP]. The nows *pass away* [along ENTP of 27 Apperception], and the past ones constitute the past. The nows arrive [at 1 Classification P from their departure down the ISFP 'now-not-yet' of either 27 Apperception or 79 Habit; each now becomes a contiguous commodity assembled in the paradigm-attitude segment from ER up to P], and the future ones define the 'future.' The vulgar interpretation of [91 Reason] world time as [27 Apperception] now-time does not have the horizon available at all by which such things as world [45 Duty/World], significance [passage of data from T down to EL], and datability [in motion forwards or backwards through 46 Interpretation] can be made more accessible. These structures remain necessarily covered over, all the more so since the vulgar interpretation of time enforces this covering over by the way in which it conceptually [along the ESTJ concept-carrying making-present leg of 35 Kinship] develops its



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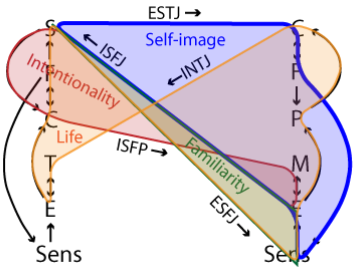
characterization of time [as a fourth dimension extending three-dimensional space]."

Increasingly, the ISFP of 27 Apperception condenses into the ISFP of ESTP-overlaying 79 Habit (page 387): "The succession of nows is interpreted [in a dependent 46 Interpretation formed in the intersection of the 35 Kinship and 191 Democracy the they] as something somehow objectively present; for it itself moves 'in time' [along 35 Kinship ESTP]. We say that *in* every now it is now, *in* every now it already disappears. The now is now in *every* now, thus constantly present as the *same* [programming 79 Habit with its repetitions], even if in every now another may be disappearing as it arrives."

The idea that existence is a formative 23 Familiarity ideal type in the intersection of 206 Life ESFJ and 14 Self-image and 13 Intentionality ISFJ is foreign to 35 Kinship-based 'now-time' (page 388): "The spannedness of time [as a 46 Interpretation-overlaying 23 Familiarity ideal type] is not understood in terms of the horizontal *being stretched along* of the ecstatic unity of temporality that has made itself public in taking care of time. The fact that it is *always already now* in every [35 Kinship-based 20 Dasein-deficient] now, no matter how momentary, must be conceived in terms of what is *still* 'earlier' and from which every now arises: in terms of the ecstatically being stretched along of the temporality [in S-based 23 Familiarity] that is foreign to any continuity of something objectively present [at the 1 Classification object-binding node of P], but that in turn presents the condition of the possibility of the access to something continuous [along 79 Habit ESTP] and objectively present [at the object-binding P node of 27 Apperception and 79 Habit]."



If the 27 Apperception ENTP 'now-no-longer' (generated by a pivot at P

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from ESTP to ENTP) is emphasized, then time is counted as "1, 2, 3, etc." in a forward direction. If in contrast the ISFP 'now-not-yet' leg of 27 Apperception is in view, then the order may be reversed, as in the countdown to a satellite launch – "3, 2, 1, Ignition."

Entry fully into 27 Apperception-based 35 Kinship-mediated 20 Dasein-deficient 'now-time' thus leads to the illusion that time is infinite in both directions and there is no end (page 388): "The main thesis of the vulgar interpretation of time – that time is 'infinite' – reveals most penetratingly the levelling down and covering over of [91 Reason-mediated] world time and thus of temporality in general in this interpretation. Initially, time gives itself as an uninterrupted succession of nows. Every now is already either a just now [at the CL terminus of the ESTP moving pointer] or a right-away [at the P origin of the ESTP moving pointer]. If the characterization of time keeps primarily and exclusively to *this succession*, no beginning and no end can be found in principle in it as such. Every last now, *as a now*, is always *already* a right-away that is no longer, thus it is time in the sense of the no-longer-now, of the past [along ENTP, by a pivot at P from ESTP to ENTP]. Every first now is always a just-now-not-yet, thus it is time in the sense of the not-yet-now [by a detour from the will down the path of 27 Apperception and 79 Habit ISFP], the 'future.' Time is thus endless 'in both directions.' This thesis about time is possible only on the basis of an orientation *toward an unattached in-itself of a course of nows objectively present*, whereby the complete phenomenon of the now is covered over with regard to the datability, worldliness, spannedness, and publicness of Da-sein, so that it has dwindled to an unrecognizable fragment. If 'one thinks' [in 73 Skepticism ISTP that with the ESTP moving pointer forms 11 Thinking] the succession of nows 'to the end' with the perspective of objective presence or the lack of it, an end can never be found. In *this way of thinking* time through to the end, one *must* always *think* more time; from this one concludes that time *is* endless [and that the they which is self

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always existed and must always exist].”

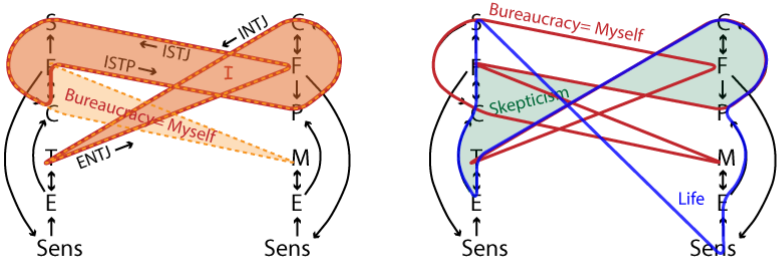
It of course does not continue forever; its end is hastened by those who span 27 Apperception ‘now-time’ with 27 Apperception-based production in finite time.

Diffusion into 73 Skepticism ‘Idle Talk’

It might seem strange to insert hearing and its speaking into a discussion of the visual circuits. Hearing does interact with seeing, though, in some specific and rather major ways.

For instance, we learned previously that the truth of a 91 Reason statement is based upon the perceived in 4 Perceiving. We will see in this section that hearing-based 73 Skepticism speech, in a more negative manner, can cover up what would normally be perceived.

a) 73 Skepticism in Boot-up Mode



Heidegger has demonstrated that 124 Bureaucracy/Myself with its control of eye saccades is foundational to mental operation. Superposition of 124 Bureaucracy/Myself and 206 Life generates both 73 Skepticism and the 94 ‘I’ that enables its ‘I-saying.’ 73 Skepticism ‘discourse’ speaking is thus on the same level (equiprimordial) with the 206 Life- and 33 Understanding-overlaying attunement-mood-generating significance-mediating passage of data from T down to EL – this equivalence forms 73 Skepticism into the mind’s boot-up mode (page 150): “*Discourse* [73 Skepticism] *is existentially equiprimordial with attunement* [EL up to CL of 73 Skepticism and 206 Life]

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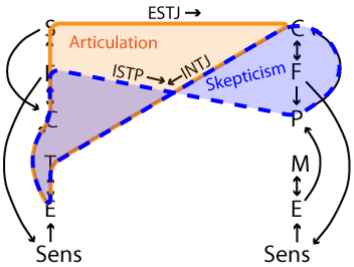
and understanding [33 Understanding INTJ overlaying 73 Skepticism and 206 Life INTJ]. **Intelligibility** [booted up from 73 Skepticism] **is also always already articulated** [73 Skepticism-overlaying 70 Articulation] **before its appropriative interpretation** [46 Interpretation which ties into 70 Articulation downstream from 73 Skepticism]. **Discourse** [73 Skepticism] **is the articulation** [70 Articulation] **of intelligibility** [at the node of S meaning]. **Thus it already lies at the basis of interpretation** [46 Interpretation] **and** [91 Reason] **statement** [thus again making it a boot-up mode]. **We called what can be articulated in interpretation, and thus more primordially in speech, meaning** [at the node of S]. **What is articulated in discoursing articulation** [73 Skepticism booting-up 70 Articulation] **as such, we call the totality of significations** [in the passage of 206 Life-overlaying 73 Skepticism significance data from T down to EL]. **This totality can be dissolved into significations** [within 191 Democracy which can influence 73 Skepticism]."

When some learned speaker gives conclusions and neglects to repeat the steps that led to them, then 70 Articulation of 91 Reason statements can truncate itself into 73 Skepticism 'idle talk' (page 158): "**Discourse** [73 Skepticism], **which belongs to the essential constitution of being of Da-sein, and also constitutes its disclosedness, has the possibility of becoming idle talk and as such of not really keeping being-in-the-world** [124 Bureaucracy/Myself] **open in an articulated understanding** [70 Articulation and 33 Understanding interacting along the INTJ that is shared with 73 Skepticism], **but of closing it off and covering over innerworldly beings** [in 45 Duty/World]. To do this, one need not aim to deceive. Idle talk does not have the kind of being of *consciously passing off* something as something else. The fact that one has said something groundlessly and then passes it along is in further retelling sufficient to



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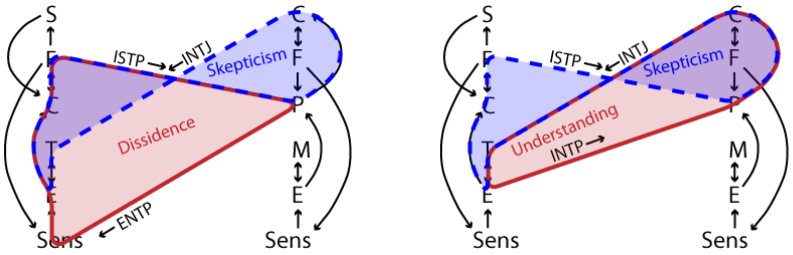
turn disclosing around into a closing off. For what is said is initially always understood as 'saying,' that is, as discovering. Thus, by its very nature, idle talk is a closing off since it *omits* going back to the foundation of what is being talked about."



73 Skepticism 'idle talk' can be a useful shortcut when something is already known by everyone (page 157): "In the language that is spoken when one expresses oneself [in 73 Skepticism], there already lies an average intelligibility; and in accordance with this intelligibility, the discourse [73 Skepticism] communicated can be understood to a large extent without the listener coming to a being toward what is talked about in discourse [73 Skepticism] so as to have a primordial understanding of it. One understands not so much the beings talked about, but one does listen [in 65 Dissidence listening which overlays 73 Skepticism along ISTP] to what is spoken about as such. This is understood, what is talked about is understood [in 73 Skepticism-overlaying 33 Understanding], only approximately and superficially. One means *the same thing* because it is in the *same* averageness that we have a common understanding [in the 33 Understanding INTJ whose 73 Skepticism-overlaying passage of data from T down to EL generates attunement-mood from EL up to CL] of what is said."

73 Skepticism speech constitutes the Cialdini 'click-whirr' default in even the most 'advanced' mind (pages 158, 159): "This interpretedness of idle talk [73 Skepticism] has always already settled itself down in Da-sein. We get to know many things initially in this way, and some things never get

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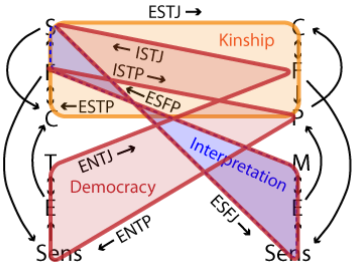
beyond such an average understanding. Da-sein can never escape the everyday way of being interpreted into which Da-sein has grown initially [through 73 Skepticism boot-up of 33 Understanding]. All genuine understanding, interpreting and communication, rediscovery and new appropriation come about in it and out of it and against it. It is not the case that a Da-sein, untouched and unseduced by this way of interpreting, was ever confronted by the free land of a 'world,' merely to look at what it encounters. The domination of the public way in which things have been interpreted has already decided upon even the possibilities of being attuned, that is, about the basic way in which Da-sein lets itself be affected by the world [45 Duty/World]. The they prescribes that attunement [EL up to CL], it determines what and how one 'sees.'"

b) Dominant in 'being-with-one-another'

73 Skepticism boot-up default mode of operation emerges in its full strength in 20 Dasein-challenged 35 Kinship- and 191 Democracy-ruled 'being-with-one-another'; Heidegger claims this must happen and in fact always does happen (page 165): "Idle talk [73 Skepticism] and the public interpretedness [dependent 46 Interpretation from the superposition of 35 Kinship and 191 Democracy] contained in it are constituted in being-with-one-another [combination of 35 Kinship and 191 Democracy]. Idle talk [73 Skepticism] is not objectively present for itself within the world [45 Duty/World], as a product detached from being-with-one-another [combination of 35 Kinship and 191 Democracy]. Nor can it be volatilized to mean something 'universal' which, since it essentially belongs to no one, 'really' is nothing and 'actually' only occurs in individual Da-sein that speaks. Idle talk [73 Skepticism] is the kind of being of being-with-one-another [combination of



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35 Kinship and 191 Democracy] itself, and does not first originate through certain conditions which influence Da-sein 'from the outside.' But when Da-sein [35 Kinship] itself presents itself with the possibility in idle talk [73 Skepticism] and public interpretedness [dependent 46 Interpretation from the superposition of 35 Kinship and 191 Democracy] of losing itself in the they, of falling prey to groundlessness [deficient 20 Dasein], that means that Da-sein prepares for itself the constant temptation of falling prey. Being-in-the-world [124 Bureaucracy/Myself as a wrapper for 20 Dasein] is in itself *tempting*."

According to Heidegger, 73 Skepticism 'saying-I' is a fleeing from the 20 Dasein internal 'there' to those things which are urgent for the they; its 'saying-I' is thus not an expression of care for the 'I' that is speaking (page 296): "How is this 'fleeting' saying-I [73 Skepticism with 94 'I' from the superposition of 124 Bureaucracy/Myself and 206 Life existence] motivated? By the entanglement of Da-sein [35 Kinship], for as falling prey it *flees* from itself [20 Dasein-mediated attunement-mood] to the they ['being-with-one-another' combination of nativist externalized 35 Kinship and demands that 'the they' composed of elected officials within an externalized 191 Democracy do something about what is happening]. The 'natural' talk about the I takes place in the they-self. What expresses itself in the 'I' is that self that, initially and for the most part, I am *not* authentically. When one is absorbed in the everyday multiplicity and rapid succession of what is taken care of, the self of the self-forgetful 'I take care of' shows itself as what is constantly and identically simple, but indefinite and empty. One *is*, after all, *what* one takes care of. The fact that the 'natural' ontic [Cartesian] way of saying-I [as for instance in the social sciences] overlooks the phenomenal content of Da-sein that one has in view in the I does *not* give the ontological interpretation of the I the *right* to *go along with this oversight* and to force an inappropriate 'categorial' horizon upon the problematic of the self."

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An indefinite and empty 73 Skepticism gains authority through gossipy 'idle talk'; uprooted 'being-with-one-another' flees to the commonality of its authoritative protection (page 158): "What is important to it is that one speaks. The being-said, the *dictum,* the pronouncement provide a guarantee for the genuineness and appropriateness of the discourse [73 Skepticism] and the [attunement-mood generating] understanding belonging to it. And since this discoursing has lost the primary relation of being [logical fact-checking of 91 Reason statements] to the being talked about, or else never achieved it, it does not communicate in the mode of a primordial appropriation of this being, but communicates by *gossiping* and *passing the word along* [each individual's 73 Skepticism booting up the minds of the others until all resonate together]. What is spoken about as such spreads in wider circles and takes on an authoritative character. Things are so because one says so. Idle talk is constituted in this gossiping and passing the word along, a process by which its initial lack of grounds to stand on increases to complete groundlessness. And this is not limited to vocal gossip, but spreads to what is written, as 'scribbling.' In this latter case, gossiping is based not so much on hearsay. It feeds on sporadic superficial reading: The average understanding of the reader will *never be able* to decide what has been drawn from primordial sources with a struggle, and how much is just gossip. Moreover, the average understanding will not even want such a distinction, will not have need of it, since, after all, it understands everything [in its overlay of 33 Understanding INTJ along 73 Skepticism INTJ of what is passed along]."

c) Degrading 124 Bureaucracy/Myself 'being-in-the-world'

The echo chamber of a 20 Dasein-challenged 73 Skepticism-sustained 'being-with-one-another' (35 Kinship in combination with 191 Democracy) can seem more real than the external 45 Duty/World; this degrades the 124

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Bureaucracy/Myself 'being-in-the-world' wrapper for 20 Dasein (page 159): "Idle talk [73 Skepticism], which closes off in the way we described, is the mode of being of the uprooted understanding of Da-sein [fragmentation of 20 Dasein]. However, it does not occur as the objectively present condition of something objectively present, but it is existentially uprooted [through growing distortion within its companion visual circuits], and this uprooting is constant. Ontologically [having to do with circuits], this means that when Da-sein maintains itself in idle talk [73 Skepticism]; it is – as being-in-the-world [124 Bureaucracy/Myself] – cut off from the primary and primordially genuine relations of being toward the world [45 Duty/World], toward *Mitda-sein* [191 Democracy, the 35 Kinship 'being-with-one-another' partner], toward being-in [spatial 115 Brotherhood/Ourself] itself. It keeps itself in suspension and yet in doing so it is still always together with the 'world,' with the others, and toward itself. Only those beings whose disclosedness is constituted by attuned and understanding discourse [73 Skepticism], that is, who are in this ontological constitution their there [i.e. have a 20 Dasein the there], who are 'in-the-world,' have the possibility of being of such uprooting which, far from constituting a non-being of Da-sein, rather constitutes its most everyday and stubborn 'reality.'"

The they as a guide makes individual 124 Bureaucracy/Myself visual saccades unnecessary (the screen flips scenes automatically; the viewer need only watch with glazed eyes) (page 166): "Having already become a temptation for itself in this way, the way in which things have been publicly interpreted [by 46 Interpretation in the 'being-with-one-another' superposition of external 35 Kinship and external 191 Democracy] holds fast to Da-sein [internal 35 Kinship] in its falling prey. Idle talk [73 Skepticism] and ambiguity, having-seen-everything and having-understood-everything [along the 33 Understanding-overlaying INTJ of 73 Skepticism], develop the supposition that the disclosedness of Da-sein [external 35 Kinship or nativism] thus available and prevalent could guarantee to Da-

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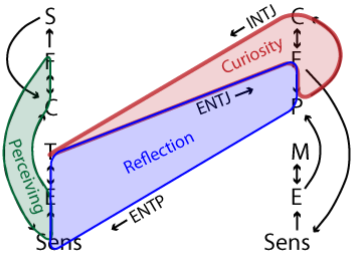
sein the certainty, genuineness, and fullness of all the possibilities of its being [along the INTJ of 73 Skepticism]. In the self-certainty and decisiveness of the they, it gets spread abroad increasingly that there is no need of authentic, attuned understanding [along 33 Understanding INTJ leading into the upon-which significance section from T down to EL]. The supposition of the they that one is leading and sustaining a full and genuine 'life' [INTJ-overlaying 206 Life existence] brings a *tranquillization* to Da-sein [internal 35 Kinship], for which everything is in 'the best order' and for whom all doors are open. Entangled being-in-the-world [degenerating 124 Bureaucracy/Myself as the wrapper for a fragmented 20 Dasein], tempting itself, is at the same time *tranquillizing*."

d) Alienation and Uncanniness

Uprooted averageness alienates individuals from their own 124 Bureaucracy/Myself; the they begins to direct activity. In an attempt to recover themselves, they might make a spasmodic pseudo-saccade to foreignness in something like Indian religion or perhaps Islamic radicalism (page 166): "This tranquillization [externally attuned 124 Bureaucracy/Myself] in inauthentic being, however, does not seduce one into stagnation and inactivity, but drives one to uninhibited 'busyness' [as the they takes over from one's own 20 Dasein-directed attuned moods]. Being entangled in the 'world' does not somehow come to rest. Tempting tranquillization aggravates entanglement. With special regard to the interpretation of Da-sein, the opinion may now arise that understanding the most foreign cultures and 'synthesizing' them with our own may lead to the thorough and first genuine enlightenment [along 73 Skepticism INTJ] of Da-sein about itself. Versatile curiosity [along INTJ of 17 Curiosity, to be examined next] and



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restlessly knowing it all masquerade as a universal understanding [along 33 Understanding INTJ] of Da-sein. But fundamentally it remains undetermined and unasked *what* is then really to be understood; nor has it been understood that understanding itself [33 Understanding in its generation of attunement-mood from EL up to CL] is a potentiality for being which must become *free* solely in one's *ownmost* Da-sein [20 Dasein as its own 'there']. When Da-sein [35 Kinship], tranquillized and 'understanding' everything [along 33 Understanding-overlaying 73 Skepticism INTJ], thus compares itself with everything, it drifts toward an alienation in which its ownmost potentiality for being-in-the-world [124 Bureaucracy/Myself as a wrapper for 20 Dasein] is concealed. Entangled being-in-the-world [124 Bureaucracy/Myself] is not only tempting and tranquillizing, it is at the same time *alienating*."

Self that is alienated attempts to examine itself; one fragment of mind in 73 Skepticism looks at the separate others (page 166): "However, alienation cannot mean that Da-sein is factically [in attuned moods from EL up to CL] torn away from itself. On the contrary, this alienation drives Da-sein into a kind of being intent upon the most exaggerated 'self-dissection' which tries out all kinds of possibilities of interpretation [dependent 46 Interpretation formed from the intersection of externalized 35 Kinship and 191 Democracy], with the result that the 'characterologies' and 'typologies' which it points out are themselves too numerous to grasp. Yet this alienation, which *closes off* to Da-sein its authenticity and possibility, even if only that of genuinely getting stranded, still does not surrender it to beings which it itself is not, but forces it into its inauthenticity, into a possible kind of being of *itself.* The tempting and tranquillizing alienation of falling prey has its own kind of movement with the consequence that Da-sein gets *entangled* in itself."

The tranquilized individual may eventually give up and join the system in which it is entangled (pages 166, 167): "The phenomena pointed out of

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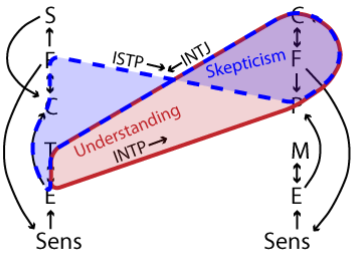
temptation, tranquillizing, alienation, and self-entangling (entanglement) characterize the specific kind of being of falling prey. We call this kind of 'movement' of Da-sein in its own being the *plunge.* Da-sein plunges out of itself into itself, into the groundlessness and nothingness of inauthentic everydayness. But this plunge remains concealed from it by the way things have been publicly interpreted [in a dependent 46 Interpretation formed from the superposition of 35 Kinship and 191 Democracy] so that it is interpreted as 'getting ahead' and 'living concretely.'"

Alienated self moves from thing to thing, searching for authenticity of being (page 167): "The kind of movement of plunging into and within the groundlessness of inauthentic being in the they [combination of 35 Kinship and 191 Democracy] constantly tears understanding [73 Skepticism-overlaying 33 Understanding] away from projecting authentic possibilities [along their common INTJ], and into the tranquillized supposition of possessing or attaining everything. Since the understanding [33 Understanding] is thus constantly torn away from authenticity and into the they (although always with a sham of authenticity), the movement of falling prey is characterized by *eddying.*"



This back-and-forth movement confuses the 115 Brotherhood/Ourself spatial container, leading to sporadic feelings of uncanniness or 'not-being-at-home'; these are not understood (page 159): "However, it is in the nature of the obviousness and self-assurance of the average way of being interpreted that under its protection, the uncanniness [not-being-at-home in 115 Brotherhood/Ourself] of the suspension in which Da-sein can drift toward an increasing groundlessness remains concealed to actual Da-sein itself."

The individual who truly can see may feel that it is best to remain silent

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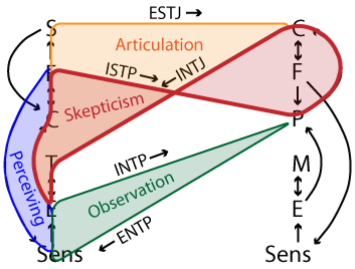
(page 154): "Another essential possibility of discourse [73 Skepticism] has the same existential foundation, *keeping silent*. In talking with one another the person who is silent can 'let something be understood,' that is, he can develop an understanding more authentically than the person who never runs out of words. Speaking a lot about something does not in the least guarantee that understanding is thus furthered. On the contrary, talking at great length about something covers things over and gives a false impression of clarity to what is understood, that is, the unintelligibility of the trivial. But to keep silent does not mean to be dumb. On the contrary, if a person is dumb, he still has the tendency to 'speak.' Such a person has not only not proved that he can keep silent, he even lacks the possibility of proving this. And the person who is by nature accustomed to speak little is no better able to show that he can be silent and keep silent. He who never says anything is also unable to keep silent at a given moment. Authentic silence is possible only in genuine discourse [73 Skepticism as a foundation for 'advanced' thought, thus becoming wisdom]. In order to be silent, Da-sein must have something to say, that is, must be in command of an authentic and rich disclosedness of itself. Then reticence makes manifest and puts down 'idle talk.' As a mode of discourse [73 Skepticism], reticence articulates [in 70 Articulation] the intelligibility of Da-sein so primordially that it gives rise to a genuine potentiality for hearing and to a being-with-one-another [internal 35 Kinship and internal 191 Democracy] that is transparent [in its vision along 33 Understanding-and 73 Skepticism-overlaying INTJ]."



ADHD and 17 Curiosity

One might think that the visual circuits could degrade no further, but

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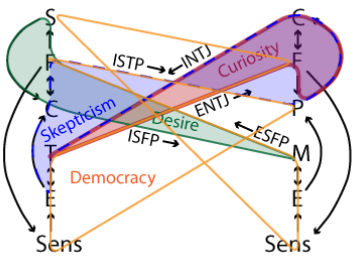
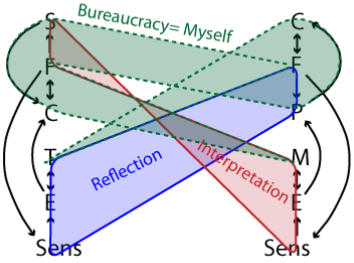
there is yet an additional stage. It centers around the 33 Understanding leg of INTJ which is overlaid by 73 Skepticism discourse, 124 Bureaucracy/Myself being-in-the-world and 115 Brotherhood/Ourself being-in (page 159): "In the analysis of understanding and the disclosedness of the there [colored by 20 Dasein] in general, we referred to the *lumen naturale* [along INTJ] and called the disclosedness of being-in [115 Brotherhood/Ourself] the *clearing* of Da-sein in which something like sight first becomes possible. Sight was conceived with regard to the basic kind of disclosing characteristic of Da-sein, understanding [33 Understanding INTJ overlaying 115 Brotherhood/Ourself INTJ and 124 Bureaucracy/Myself INTJ] in the sense of the genuine appropriation of beings to which Da-sein can be related in accordance with its essential possibilities of being."

a) 17 Curiosity Mirrors into 32 Desire

In this final dialectic regression, 73 Skepticism gives birth to 17 Curiosity which it overlays along the visual *lumen naturale* of INTJ. It turns out that INTJ-overlaying 17 Curiosity and its mirror of 32 Desire in combination with 191 Democracy complete in their intersection 1) 124 Bureaucracy/Myself which now becomes an entity dependent upon 17 Curiosity and 32 Desire; 2) 46 Interpretation which is now dependent upon 32 Desire and 191 Democracy (e.g. clothing styles) rather than 35 Kinship and 191 Democracy; and 3) 39 Reflection which is now dependent upon 17 Curiosity and 191 Democracy (e.g. the idea of progress, state-of-the-art, first adopters) rather than a more static 35 Kinship and 191 Democracy.





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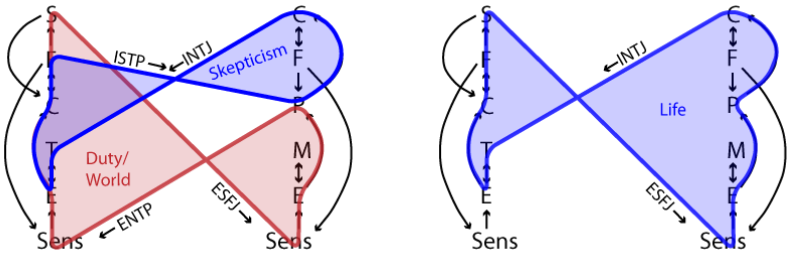
17 Curiosity and 32 Desire are both asymmetrical (in contrast to symmetrical 35 Kinship and symmetrical 191 Democracy 'being-with-one-another'); they are sustained only by continuity within the 73 Skepticism 'idle talk' of advertising and social media (page 165): "Idle talk [73 Skepticism] discloses to Da-sein a being toward its world, to others and to itself – a being in which these are understood, but in a mode of groundless floating. Curiosity [33 Understanding INTJ-overlaying 17 Curiosity] discloses each and every thing, but in such a way that being-in [the INTJ-overlaying 115 Brotherhood/Ourself relative spatial background] is everywhere and nowhere. Ambiguity [124 Bureaucracy/Myself cobbled together from 17 Curiosity, 32 Desire and 191 Democracy] conceals nothing from the understanding of Da-sein, but only in order to suppress being-in-the-world [124 Bureaucracy/Myself as the director of eye saccades, formed artificially now from 17 Curiosity, 32 Desire and the 191 Democracy of social media] in this uprooted everywhere and nowhere."

73 Skepticism 'idle talk' and 45 Duty/World complete the circuit of 206 Life; the goal of 73 Skepticism-fueled 17 Curiosity may thus be to 'get a 206 Life' in this 45 Duty/World – it attains it, according to Heidegger, by 'seeing.' We note that the circuit of 4 Perceiving is completed by the addition of 42 Freedom to 17 Curiosity, 32 Desire and 191 Democracy; this 42 Freedom can bring the seen in 45 Duty/World near in an action-based de-distancing that compensates for the lack of 124 Bureaucracy/Myself independence (pages 159, 160):



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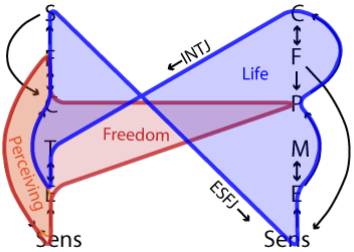
"The basic constitution of being of sight shows itself in a peculiar tendency of being which belongs to everydayness – the tendency toward 'seeing.' We designate it with the term *curiosity* [INTJ-overlaying 17 Curiosity] which is characteristically not limited to seeing and expresses the tendency toward a peculiar way of letting the world [45 Duty/World] be encountered in perception [4 Perceiving]."



b) Leisure, Fantasy and Multi-tasking

Remnants of 124 Bureaucracy/Myself take care of the work-world; 17 Curiosity lives for those times when it can be free (in 42 Freedom which enables 4 Perceiving) of restrictions (page 161): "Being-in-the-world [124 Bureaucracy/Myself] is initially absorbed in the world [45 Duty/World] taken care of [by economic exchange]. Taking care of things is guided by circumspection which discovers things at hand and preserves them in their discoveredness. Circumspection [in its 46 Interpretation-mediated spanning of tasks] gives to all our teaching and performing its route of procedure, the means of doing something, the right opportunity, the proper moment. Taking care of things can rest in the sense of one's interrupting the performance and taking a rest, or of one's finishing something. Taking care of things does not disappear in rest, but circumspection becomes free. It is no longer bound to the work-world. When it rests care turns into circumspection which has become free [in 42 Freedom which enables 4 Perceiving]. The circumspect discovery of the work-world has the character of being of de-distancing [into 17 Curiosity explorations of leisure and fictional 45 Duty/World alternate reality]. Circumspection which has become free no longer has anything at hand which it has to bring near. Essentially de-distancing, it provides new possibilities of de-distancing for itself, that is, it tends to leave the things

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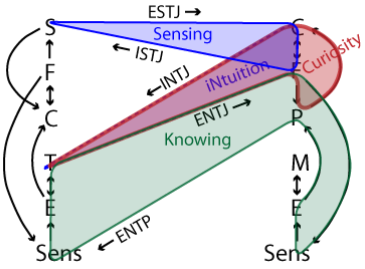
nearest at hand for a distant and strange world [of leisure and fantasy, in which 17 Curiosity and 32 Desire combine with 191 Democracy to create saccade-generating 124 Bureaucracy/Myself in their intersection]. Care turns into taking care of possibilities, resting and staying to see the 'world' only in its *outward appearance.* Da-sein [in 17 Curiosity and 32 Desire] seeks distance solely to bring it near in its outward appearance [at the object-binding node of P, perhaps on a smartphone screen]. Da-sein lets itself be intrigued just by the outward appearance of the world, a kind of being in which it makes sure that it gets rid of itself as being-in-the-world [124 Bureaucracy/Myself], gets rid of being with the nearest everyday things at hand."

Multi-tasking 17 Curiosity jumps from one thing to another without ever staying anywhere (page 161): "When curiosity [17 Curiosity] has become free, it takes care [in its composite 124 Bureaucracy/Myself caretaker formed by the combination of 17 Curiosity, 32 Desire and 191 Democracy] to see not in order to understand what it sees, that is, to come to a being toward it [along the INTP of 22 Observation and 33 Understanding], but *only* in order to see [along the INTJ of 17 Curiosity and 73 Skepticism which overlays the INTJ of 33 Understanding but not its INTP]. It seeks novelty only to leap from it [in an 8 iNtuition 17 Curiosity-wrapped time-snipping of the 18 Sensing status quo] again to another novelty. The care of seeing is not concerned with comprehending [46 Interpretation and 4 Perceiving in a certain combination] and knowingly [72 Knowing as the mirror of 46 Interpretation and 4 Perceiving] being in the truth [of a 91 Reason statement], but with possibilities of abandoning itself to the world [45 Duty/World that with 73 Skepticism forms 206 Life]. Thus curiosity [17 Curiosity] is characterized by a specific *not-staying* with



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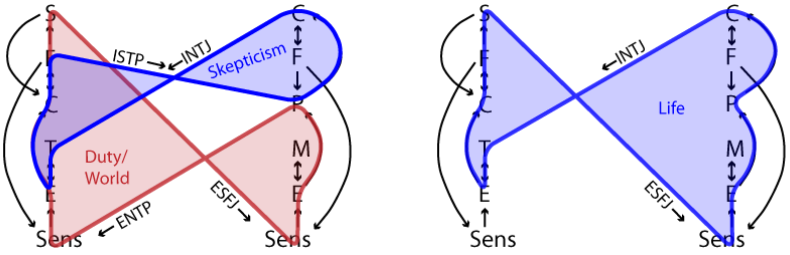
what is nearest. Consequently, it also does not seek the leisure of reflective staying [in which 39 Reflection operates independently], but rather restlessness and excitement from continual novelty and changing encounters. In not-staying [multitasking], curiosity makes sure of the constant possibility of *distraction.* Curiosity [17 Curiosity] has nothing to do with the contemplation that wonders at being, *thaumazein,* it has no interest in wondering to the point of not understanding [by adding INTP to 17 Curiosity to complete 33 Understanding, thus actualizing Hegel's First Law]. Rather, it makes sure of knowing, but just in order to have known [along the 72 Knowing 'now-no-longer' ENTP which overlays 45 Duty/World]. The two factors constitutive for curiosity [17 Curiosity], *not-staying* in the surrounding world taken care of and *distraction* by new possibilities, are the basis of the third essential characteristic of this phenomenon, which we call *never dwelling anywhere* [misprogrammed 115 Brotherhood/Ourself spatial wrapper for 20 Dasein generating Heideggerian uncanniness or Durkheimian anomie]. Curiosity is everywhere and nowhere. This mode of being-in-the-world [124 Bureaucracy/Myself] reveals a new kind of being of everyday *Da-sein,* one in which it constantly uproots itself."

c) 17 Curiosity Vision of 73 Skepticism 'idle talk' Confuses 35 Kinship / 191 Democracy 'being-with-one-another'



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73 Skepticism and 17 Curiosity can reinforce one another, perhaps in the person of some celebrity who determines what should be seen (pages 161, 162): "Idle talk [73 Skepticism] also controls the ways in which one may be curious [17 Curiosity]. It says what one is to have read and seen. The being everywhere and nowhere of curiosity [17 Curiosity] is entrusted to idle talk [73 Skepticism]. These two everyday modes of being of discourse [73 Skepticism] and sight [17 Curiosity] are not only objectively present side by side in their uprooting tendency, but *one* way of being drags the *other* with it [because in combination they form 206 Life]. Curiosity [17 Curiosity], for which nothing is closed off, and idle talk [73 Skepticism], for which there is nothing that is not understood, provide themselves (that is, the Da-sein existing in this way) with the guarantee of a supposedly genuine 'lively life' [206 Life cobbled together from a combination of 45 Duty/World and 73 Skepticism]. But with this supposition a third phenomenon shows itself as characterizing the disclosedness of everyday Da-sein."

20 Dasein-deficient 'being-with-one-another' (combination of externalized 35 Kinship with externalized 191 Democracy) finds it ever more difficult to distinguish fact from fiction (page 162): "When in everyday being with one another [combination of 35 Kinship and 191 Democracy], we encounter things that are accessible to everybody [in 17 Curiosity] and about which everybody can say everything [in 73 Skepticism], we can soon no longer decide what is disclosed in genuine understanding [33 Understanding with its INTP that respects Hegel's First Law] and what is not. This ambiguity extends not only to the world [45 Duty/World], but likewise to being-with-one-another as such [35 Kinship and 191 Democracy], even to the being of Da-sein toward itself [124 Bureaucracy/Myself and 115 Brotherhood/Ourself]."

The genuine is lost in the deluge of 'idle talk' (pages 162, 163): "Everything looks as if it were genuinely understood, grasped, and spoken whereas basically it is not, or it does not look that way, yet

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basically is. Ambiguity [124 Bureaucracy/Myself cobbled together from 17 Curiosity, 32 Desire and an externalized 191 Democracy] not only affects the way we avail ourselves of what is accessible for use and enjoyment, and the way we manage it, but it has already established itself in understanding [33 Understanding- and 73 Skepticism-overlaying 17 Curiosity INTJ] as a potentiality for being, and in the way Da-sein projects itself [along INTJ] and presents itself with possibilities. Not only does everyone know and talk about [in 17 Curiosity-energized 73 Skepticism] what is the case and what occurs, but everyone also already knows how to talk about what has to happen first, which is not yet the case, but 'really' should be done. Everybody has always already guessed [in 8 iNtuition that is wrapped by 17 Curiosity] and felt beforehand [in the attuned moods of a common 206 Life, formed by the combination of 73 Skepticism and 45 Duty/World] what others also guess and feel. This being-on-the-track is based upon hearsay – whoever is 'on the track' of something in a genuine way does not talk about it – and this is the most entangling way in which ambiguity presents possibilities of Da-sein so that they will already be stifled in their power … Ambiguity [124 Bureaucracy/Myself cobbled together from 17 Curiosity, 32 Desire and 191 Democracy] is always tossing to curiosity [17 Curiosity] what it seeks, and it gives to idle talk [73 Skepticism] the illusion of having everything decided in it."

73 Skepticism with 42 Freedom yields 4 Perceiving; the free speech of this 73 Skepticism becomes a substitute for action (page 163): "The ambiguity [124 Bureaucracy/Myself cobbled together from 17 Curiosity, 32 Desire and 191 Democracy] of the way things have been interpreted publicly [dependent 46 Interpretation] passes off talking about things ahead of time [73 Skepticism] and curious guessing [17 Curiosity] as what is really happening, and stamps carrying things out and taking action [in 42 Freedom action and not speech] as something subsequent and of no importance. The understanding of Da-sein in the they thus constantly *goes*

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astray in its projects [along 17 Curiosity-overlaying INTJ] with regard to the genuine possibilities of being. Da-sein is always ambiguously 'there,' that is, in *the* public disclosedness of being-with-one-another [combination of 35 Kinship and 191 Democracy] where the loudest idle talk [73 Skepticism] and the most inventive curiosity [17 Curiosity] keep the 'business' going, where everything happens in an everyday way, and basically nothing happens at all."

The individual who attempts to implement what is idly suggested ends up being opposed (pages 162, 163): "Even supposing that what *they* guessed and felt should one day be actually translated into deeds, ambiguity [124 Bureaucracy/Myself cobbled together from 17 Curiosity, 32 Desire and 191 Democracy] has already seen to it that the interest for what has been realized will immediately die away. This interest persists only, after all, in a kind of curiosity [17 Curiosity] and idle talk [73 Skepticism], only as long as there is the possibility of a noncommittal just-guessing-with-someone. When one is on the track, and as long as one is on it, being 'in on it' with someone precludes one's allegiance when what was guessed at is carried out. For then Da-sein is actually forced back upon itself [into the 124 Bureaucracy/Myself work-world of acting or governing]. Idle talk [73 Skepticism] and curiosity [17 Curiosity] lose their power. And they do take their revenge. In the light of the actualization of what they also guessed, idle talk is quick to ascertain that they could have done that, too, for, after all, they had guessed it, too. In the end, idle talk [73 Skepticism] is indignant that what it guessed and constantly demanded now *actually* happens. After all, the opportunity to keep guessing is thus snatched away from it."

d) Rapid Time-Snipping

Time snips of 8 iNtuition wrapped by 17 Curiosity interrupt 18 Sensing ever more rapidly; it is a temporality more primitive than 91 Reason 'world time' and even 27 Apperception 'now time' (page 163): "Since, however, the

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time span when [more 'advanced'] Da-sein becomes involved in the reticence of carrying something out, and even of genuinely getting stranded, is different from that of idle talk [17 Curiosity-fueled 73 Skepticism] which 'lives at a quicker [8 iNtuition-clocked] pace,' so that viewed publicly it is essentially slower, idle talk [73 Skepticism] will have long since gone on to something else, to what is currently [8 iNtuition] the very newest. That which had been surmised earlier, and has now been carried out, has come too late with regard to what is the very newest [8 iNtuition]. In their ambiguity [124 Bureaucracy/Myself cobbled together from 17 Curiosity, 32 Desire and 191 Democracy], curiosity [8 iNtuition-wrapping 17 Curiosity] and idle talk [73 Skepticism] make sure that what is done in a genuine and new way is outdated as soon as it emerges before the public. Only then can it become free in its positive possibilities, when the idle talk [73 Skepticism] covering it over has become ineffectual and the 'common' interest has died out."

e) An Irreducible Default State

Heidegger has finished his analysis of the visual circuits. He informs us now that the explanation will not be accepted by those who are living in its latter stages of degeneration – they will insist that he is wrong (page 163): "This kind of being of disclosedness of being-in-the-world [124 Bureaucracy/Myself], however, also dominates being-with-one-another [combination of 35 Kinship and 191 Democracy] as such. The other is initially 'there' in terms of what they have heard about him, what they say and know about him. Idle talk [73 Skepticism] initially intrudes itself into the midst of primordial being-with-one-another [combination of 35 Kinship and 191 Democracy]. Everyone keeps track of the other, initially and first of all, watching how he will behave, what he will say to something. Being-with-one-another [combination of 35 Kinship and 191 Democracy] in the they is not at all a self-contained, indifferent side-by-sideness, but a tense,

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ambiguous keeping track of each other, a secretive, reciprocal listening-in. Under the mask of the for-one-another, the against-one-another is at play. Here we must note that ambiguity [124 Bureaucracy/Myself cobbled together from 17 Curiosity, 32 Desire and 191 Democracy] does not first originate out of an explicit intention to deceive and distort, that it is not called forth by the individual Da-sein. It is already implied in being-with-one-another [combination of 35 Kinship and 191 Democracy], as *thrown* being-with-one-another [influenced by attunement-mood from EL up to CL] in a world [45 Duty/World that with 73 Skepticism cobbles together 206 Life]. But publicly it is precisely concealed, and *they* will always protest the possibility that this interpretation [46 Interpretation] of the kind of being of interpreting the they could be correct. It would be a misunderstanding if the explication of these phenomena were to seek to be confirmed by the approval of the they."

The entangled grouping (like a tumbleweed blowing in the wind) keeps its elements together (page 164): "Idle talk [73 Skepticism], curiosity [17 Curiosity], and ambiguity [124 Bureaucracy/Myself cobbled together from 17 Curiosity, 32 Desire and 191 Democracy] characterize the way in which Da-sein is its 'there,' the disclosedness of being-in-the-world [124 Bureaucracy/Myself], in an everyday way. As existential determinations [relating to 206 Life], these characteristics are not objectively present in Da-sein; they constitute its being. In them and in the connectedness of their being, a basic kind of the being of everydayness reveals itself, which we call the *entanglement* of Da-sein."

The individual who can see might find himself or herself quite isolated (page 164): "This term [entanglement], which does not express any negative value judgment, means that Da-sein is initially and for the most part *together with* the 'world' [45 Duty/World] that it takes care of [in 124 Bureaucracy/Myself-mediated economic exchange]. This absorption in ... mostly has the character of being lost in the publicness [external 35 Kinship

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with external 191 Democracy] of the [20 Dasein-deficient] they. As an authentic potentiality for being a self, Da-sein has initially always already fallen away from itself and fallen prey to the 'world' [45 Duty/World]. Falling prey to the 'world' means being absorbed in being-with-one-another [20 Dasein-deficient 35 Kinship and 191 Democracy] as it is guided by idle talk [73 Skepticism], curiosity [17 Curiosity], and ambiguity [124 Bureaucracy/Myself cobbled together from 17 Curiosity, 32 Desire and 191 Democracy]. What we called the inauthenticity of Da-sein may now be defined more precisely through the interpretation of falling prey. But inauthentic and non-authentic by no means signify 'not really,' as if Da-sein utterly lost its being in this kind of being. Inauthenticity does not mean anything like no-longer-being-in-the-world, but rather it constitutes precisely a distinctive kind of being-in-the-world [124 Bureaucracy/Myself] which is completely taken in by the world [45 Duty/World] and the *Mitda-sein* [191 Democracy] of the others in the they. Not-being-its-self functions as a *positive* possibility of beings which are absorbed in a world, essentially taking care of that world [by means of 124 Bureaucracy/Myself]. This *non-being* must be conceived as the kind of being of Da-sein nearest to it and in which it mostly maintains itself."

The collective to which individuals have fallen prey is not something foreign; it is an externalization of the internal within each individual (including the person who can see where it operates as a default) (pages 164, 165): "As factical [attunement-mooded and thus subjective] being-in-the-world [124 Bureaucracy/Myself], Da-sein, falling prey, has already fallen *away from itself,* and it has not fallen prey to some being which it first runs into in the course of its being, or perhaps does not, but it has fallen prey to the *world* [45 Duty/World] which itself belongs to its being. Falling prey is an existential [relating to 206 Life existence] determination of Da-sein itself, and says nothing about Da-sein as something objectively present [in a Cartesian sense that can be studied], or about objectively

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present relations to beings from which it is 'derived' or to beings with which it has subsequently gotten into a *commercium.*"

These degenerative possibilities will not ever be eliminated by any supposed advances in civilization (page 165): "The ontological-existential structure of falling prey would also be misunderstood if we wanted to attribute to it the meaning of a bad and deplorable ontic quality which could perhaps be removed in the advanced stages of human culture."

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III: 27 Apperception as Death

We continue with our analysis of Martin Heidegger's book *Being and Time* as translated from German into English by Joan Stambaugh. We focus in this section on the structure of 27 Apperception as a circuit.

Eyes that See Not

a) Coverings and Obscurities

The 20 Dasein self disperses initially in the they of 35 Kinship being-with and 35 Kinship / 191 Democracy being-with-one-another. To find itself, 20 Dasein must clear away coverings and obscurities in the multiple symmetrical circuits which surround it and are its door to vision (page 121): "The self of everyday Da-sein is the *they-self* [35 Kinship and 191 Democracy being-with-one-another] which we distinguish from the *authentic self*, the self which has explicitly grasped itself. As the they-self, Da-sein is *dispersed* in the they and must first find itself. This dispersion characterizes the 'subject' of the kind of being which we know as heedful absorption in the world [45 Duty/World] nearest encountered. If *Da-sein* is familiar [in 23 Familiarity] with itself [124 Bureaucracy/Myself, the care-taking wrapper for 20 Dasein] as the they-self, this also means that the they prescribes the nearest interpretation [23 Familiarity-overlaying 46 Interpretation] of the world [23 Familiarity-overlaying 45 Duty/World] and of being-in-the-world [124 Bureaucracy/Myself which may be externalized into the state aspect of a nation-state]. The they itself, for the sake of which Da-sein is every day [in its service to the they], articulates [in 70 Articulation] the referential context of significance [70 Articulation upon-which passage from T down to EL overlaying 206 Life and 33 Understanding]. The world [45 Duty/World] of Da-sein frees the beings encountered [at the 23 Familiarity and 46 Interpretation node of S] for a totality of relevance which is familiar [23 Familiarity] to the they in the limits which are established with the

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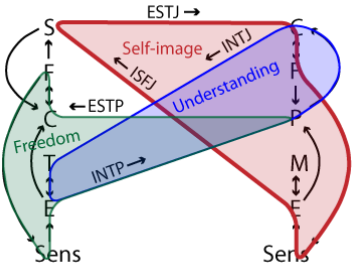
averageness of the they. *Initially,* factical Da-sein is in the with-world [of 35 Kinship being-with and 191 Democracy and 35 Kinship being-with-one-another], discovered in an average way. *Initially,* 'I' 'am' not in the sense of my own self [20 Dasein], but I am the others in the mode of the they [combination of 35 Kinship and 191 Democracy]. In terms of the they, and as the they, I [94 'I' truncated out of 124 Bureaucracy/Myself by 73 Skepticism 'idle talk'] am initially 'given' to 'myself' [124 Bureaucracy/Myself]. Initially, Da-sein is the they and for the most part it remains so. If Da-sein explicitly discovers the world [45 Duty/World] and brings it near, if it discloses its authentic being to itself, this discovering of 'world' and disclosing of Da-sein always comes about by clearing away coverings and obscurities, by breaking up the disguises with which Da-sein [in processing vision] cuts itself off from itself."

Distortion in the visual circuits generates illusions (page 204): "What is discovered and disclosed stands in the mode in which it has been disguised and closed off by idle talk [73 Skepticism], curiosity [17 Curiosity], and ambiguity [124 Bureaucracy/Myself cobbled together from 17 Curiosity, 32 Desire and 191 Democracy]. Being toward beings [symmetrical circuits] has not been extinguished but uprooted. Beings are not completely concealed, but precisely discovered [in the intersection of immature symmetrical circuits], and at the same time distorted. They show themselves, but in the mode of illusion. Similarly, what was previously discovered sinks back again into disguise and concealment. *Because it essentially falls prey to the world, Da-sein is in 'untruth' in accordance with its constitution of being.*"



42 Freedom operates when resources are adequate; its mirror of 14 Self-image mediates exchange (Heidegger calls this care) when there are

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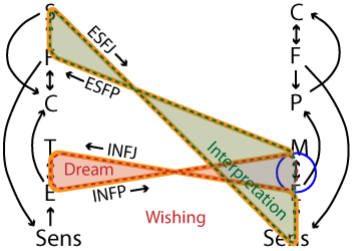
shortages; if vision is distorted, then this mechanism can no longer function effectively and economics breaks down (page 182): "All the same, under the leadership of the they, this tranquillized 'willing' [CL up to FL as part of circuits such as 42 Freedom, 4 Perceiving and 11 Thinking] does not signify that being toward one's potentiality-for-being has been extinguished, but only that it has been modified. Being toward possibilities [along 206 Life INTJ] then shows itself for the most part as mere *wishing* [179 Wishing which contains no INTJ]. In the wish, Da-sein projects its being [in a 179 Wishing excursion into 34 Dream with its 191 Democracy dedicated co-processor] toward possibilities which not only remain ungrasped [by 42 Freedom] in taking care of things [by means of exchange mediated by the 42 Freedom mirror of 14 Self-image], but whose fulfillment is not even thought about [in 11 Thinking that overlays 42 Freedom in the segment from CL up to FL] and expected. On the contrary, the predominance of being-ahead-of-itself [in 206 Life INTJ-triggered attunement-mood from EL up to CL affecting the will from CL up to FL] in the mode of mere wishing brings with it a lack of understanding[1] [in 33 Understanding which does not overlay 179 Wishing] of factical [206 Life attunement-mood-based] possibilities. Being-in-the-world [124 Bureaucracy/Myself] whose world [45 Duty/World] is primarily projected [along INTJ of 124 Bureaucracy/Myself, 17 Curiosity and 206 Life] as a wish-world has lost itself utterly in what is available, but in such a way that in the light of what is wished for, what is available (all the things at hand) is never enough [for 42 Freedom to act on its own]. Wishing is an existential



[1] Heidegger has already demonstrated that 33 Understanding bases itself in subjective 46 Interpretation-mediated relevance. As the diagram indicates, 179 Wishing diverts this 46 Interpretation into 34 Dream.

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modification of understanding self-projection [along INTJ of 17 Curiosity and 206 Life] which, having fallen prey to thrownness [of attunement-mood], solely *hankers after* possibilities [projected along INTJ]. This hankering after *closes off* possibilities [projected by 124 Bureaucracy/Myself and 33 Understanding INTJ]; what is 'there' in such wishful hankering [based in 34 Dream] becomes the 'real world.' Ontologically, wishing presupposes care [exchange in the section from CR down to FR performed magically by the they]."

b) Beings Torn From Concealment

The they may be an average derived from multiple individuals, but the visual structures in each averaged organic entity are not indeterminate; they remain identical to those operating in individuals who manage to become authentic (pages 41, 42): "The explication of Da-sein in its average everydayness [sub-optimal default operation], however, does not just give average structures in the sense of a vague indeterminacy. What *is* ontically [in Cartesian 1 Classification] in the way of being average can very well be understood ontologically [relating to circuits] in terms of pregnant structures which are not structurally different from the ontological [neurological or circuit-related] determinations of an *authentic* being of Da-sein."

Authenticity, moreover, is not developed in a separate existence. If individual members of the they reveal so little concern for one another that they approximate objective separate entities (Durkheim's mechanical solidarity) and yet are intimately bound together (entangled), then we cannot expect authenticity to separate a self from the they – the bond would rather grow stronger, developing eventually into Durkheim's organic solidarity and a division of labor (page 122): "If the being of everyday being-with-one-another [combination of 35 Kinship and 191 Democracy], which seems ontologically to approach pure objective presence, is really fundamentally different from that kind of presence, still less can the being

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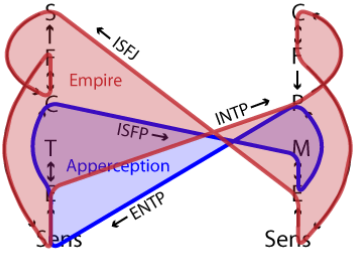
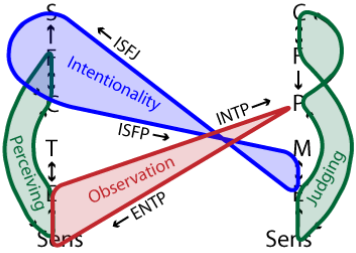
of the authentic self be understood as objective presence. *Authentic being one's self* is not based on an exceptional state of the subject, a state detached from the they, *but is an existentiell* [observed in the intersection of 27 Apperception and 93 Empire memory that can see organic entities as having purpose] *modification of the they as an essential existential* [relating to circuits]."





The first being to be torn from concealment is 45 Duty/World; we recall that it interacts with 93 Empire memory to generate Hegel's inorganic observation as a base for Cartesian science (pages 121, 122): "Everyday Da-sein derives the pre-ontological [unaware of circuits] interpretation [46 Interpretation] of its being from the nearest kind of being of the they. The ontological [relating to circuits] interpretation initially follows this tendency of interpretation, it understands Da-sein in terms of the world [of politics and nations] and finds it there as an innerworldly being [a citizen]. Not only this; the 'nearest' ontology of Da-sein takes the meaning of being on the basis of which these existing 'subjects' are understood also in terms of the 'world' [of nation-states separated by boundaries]. But since the phenomenon of world [internal 45 Duty/World which has externalized itself into this political structure] itself is passed over in this absorption in the world [of external politics between nation-states], it is replaced by objective presence in the world, by things [studied in Cartesian science]. The being [20 Dasein] of beings [externalized symmetrical circuits], which *is there, too,* is understood as objective presence. Thus, by showing the

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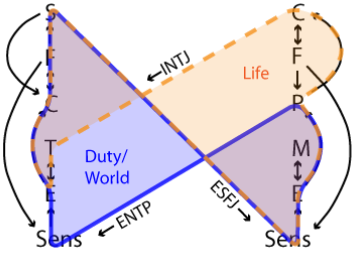
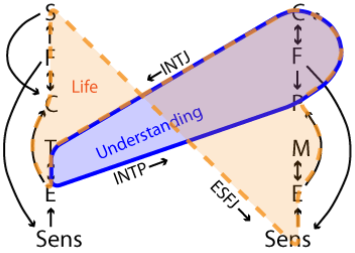
positive phenomenon of nearest, everyday being-in-the-world [124 Bureaucracy/Myself], we have made possible an insight into the root of missing the ontological interpretation [46 Interpretation] of this constitution of being [45 Duty/World as an internal circuit]. It itself, in its everyday kind of being, is what initially misses itself and covers itself over."

c) Altering 45 Duty/World

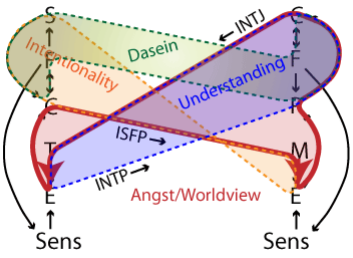
45 Duty/World is uncovered in three stages – all involve the INTJ leg common to 206 Life, 33 Understanding and 70 Articulation:





1) 206 Life existence generates attunement-mood (EL up to CL) which drives the de-distancing of 124 Bureaucracy/Myself that in turn is understood by an inauthentic INTJ-overlaying 33 Understanding which populates 45 Duty/World with significant things that matter. These moods are significant.

2) If 33 Understanding INTJ can manage to take over the generation of attunement-mood (EL up to CL), then the 115 Brotherhood/Ourself space of what matters will be altered.



3) If 33 Understanding can also manage to understand its 206 Life existence (extending asymmetrical 206 Life existence into stable symmetrical Hegelian being of 141 Angst/Worldview), then the two circuits together can

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start to populate a different 45 Duty/World (page 137): "Project [along INTJ] always concerns the complete disclosedness of being-in-the-world [INTJ-overlaying 124 Bureaucracy/Myself]. As a potentiality of being, understanding [INTJ-overlaying 33 Understanding] itself has possibilities which are prefigured by the scope of what can be essentially disclosed to it. Understanding *can* turn primarily to the disclosedness of the world [45 Duty/World], that is, Da-sein can understand itself initially and for the most part in terms of the world [as is done for instance in Cartesian science]. Or else understanding [33 Understanding] throws itself primarily into the for-the-sake-of-which [the 20 Dasein-overlaying path of certainty from CL down to S which sets the context at CL for the INTJ-overlaying 70 Articulation of 33 Understanding] which means Da-sein exists as itself. Understanding is either authentic, originating from its own self, or else inauthentic [tracking 206 Life existence]. The 'in' does not mean that Da-sein cuts itself off from itself and understands 'only' the world. World belongs to its being a self as being-in-the-world [124 Bureaucracy/Myself]. Again, authentic as well as inauthentic understanding *can* be either genuine [taking initiative] or not genuine [passively responding to 206 Life attunement from EL up to CL]. As a potentiality of being understanding [33 Understanding] is altogether permeated with possibility [along its INTJ]. Turning to one of these fundamental possibilities of understanding, however, does not dispense with the other. *Rather, because understanding always has to do with the complete disclosedness of Da-sein as* being-in-the-world [124 Bureaucracy/Myself which is the care-taking wrapper for 20 Dasein], *the involvement of understanding is an existential modification of project* [along INTJ] *as a whole.* In understanding [33 Understanding] the world [45 Duty/World], being-in [115 Brotherhood/Ourself] is always also understood. Understanding of existence [206 Life] as such is always an understanding of world [45 Duty/World]."

33 Understanding can begin to examine and filter that which is spread

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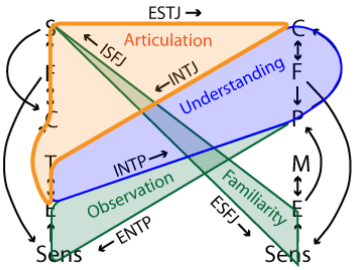
abroad by childish INTJ-overlaying 73 Skepticism 'idle talk' (page 204): "Thus, Da-sein must explicitly and essentially appropriate what has also already been discovered, defend it *against* illusion and distortion, and ensure itself of its discoveredness again and again. All new discovery takes place not on the basis of complete concealment, but takes its point of departure from discoveredness in the mode of illusion. Beings look like ... , that is, they are in a way already discovered, and yet they are still distorted."

The symmetrical circuits can now be repaired – when things have been externalized, then this may involve politics and nation-states (page 204): "Truth, (discoveredness) must always first be wrested from beings [symmetrical circuits]. Beings are torn from concealment. The actual factical discoveredness is, so to speak, always a kind of *robbery*."

Constructing 70 Articulation



33 Understanding is always articulated by 70 Articulation which overlays it along its attunement-mood (EL up to CL)-generating INTJ (page 121): "The they itself, for the sake of which Da-sein is every day, articulates [70 Articulation] the referential context of significance [T down to EL]. The world of Da-sein frees [at S] the beings encountered [by 22 Observation with its object-binding node of P] for a totality of relevance [at S meaning on the left, the mirror of P] which is familiar [in S-traversing 23 Familiarity] to the they in the limits which are established with the averageness of the they."

Maturation of 33 Understanding is thus equivalently the development of 70 Articulation.

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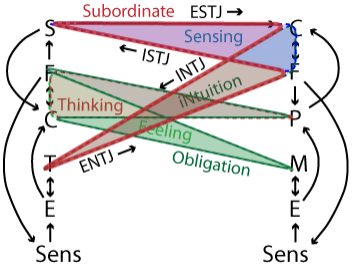
a) Hermeneutical situation: Fore-having, Fore-sight, Fore-conception

70 Articulation, as we have noted previously, has three important segments; together they define what Heidegger calls the hermeneutical situation:

1) fore-having is 45 Duty/World- and 206 Life-overlaying attunement-mood from EL up to CL;

2) fore-sight is 33 Understanding- and 206 Life-overlaying attunement-mood-generating INTJ;



3) fore-conception is concept-carrying ESTJ which overlays the 60 Subordinate director of reality simulation and the making present of 14 Self-image – 70 Articulation spawns from this ESTJ an essence-generating (in experience from Sens-L up to EL) INTJ fore-seeing unified tension of opposites (page 214): "Ontological inquiry is a possible way of interpretation [46 Interpretation] which we characterized as a development and appropriation of an understanding [33 Understanding]. Every interpretation [46 Interpretation which overlays 70 Articulation from FL up to S] has its fore-having, its fore-sight, and its fore-conception. If such an interpretation [46 Interpretation] becomes an explicit task of an inquiry, the totality of these 'presuppositions' (which we call the *hermeneutical situation)* needs to be clarified and made secure beforehand both in a fundamental experience [Sens-L up to EL as part of 22 Observation] of the 'object' to be disclosed, and in terms of that experience. In ontological interpretation [70 Articulation-overlaying 46 Interpretation] beings are freed [at the 70 Articulation-intersecting node of S] with regard to their own constitution of being. Such an interpretation [46 Interpretation] obliges us first to give a phenomenal characterization of the being we have taken as

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our theme and thus bring it into the scope of our fore-having [attunement-mood from EL up to CL] with which all the subsequent steps of our analysis are to conform. But at the same time these steps need to be guided by the possible fore-sight [attunement-mood-generating INTJ] of the kind of being of the being in question. Fore-having and fore-sight then prefigure at the same time the conceptuality [along concept-carrying ESTJ] (fore-conception) to which all the structures of being are to be brought [by 70 Articulation which ties the pieces together]. But a *primordial*, ontological interpretation [46 Interpretation] requires not only in general that the hermeneutical situation be secured in conformity with the phenomena, but also the explicit assurance that *the totality* [at the node of S meaning] of the beings taken as its theme have been brought to a fore-having [attunement-mood from EL up to CL]. Similarly, it is not sufficient just to make a first sketch of the being of these beings, even if it is phenomenally based. If we are to have a fore-sight [33 Understanding-overlaying INTJ] of being, we must see it with respect to the *unity* [of opposites in INTJ] of the possible structural factors belonging to it. Only then can the question of the meaning [at the S node of 70 Articulation] of the unity [along INTJ of 70 Articulation] that belongs to the totality of being [non-contiguous substance in attunement-mood from EL up to CL] of all beings be asked and answered with phenomenal certainty [S down to CL]."

b) An Initially Inadequate Fore-having

The attunement-mood fore-having of 70 Articulation (EL up to CL) is based initially in the existence of 206 Life; this leaves it fractured and incomplete (page 215): "One thing has become unmistakable. *Our existential analytic of Da-sein up to now cannot lay claim to primordiality.* Its fore-having [attunement-mood from EL up to CL] never included more than the *inauthentic* being of Da-sein, of Da-sein as *fragmentary*. If the interpretation [46 Interpretation whose intersection with 70 Articulation is

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downstream from attunement-mood] of the being of Da-sein is to become primordial as a foundation for the development of the fundamental question of ontology, it will have to bring the being of Da-sein in its possible *authenticity* and *totality* existentially to light beforehand."

The segment of attunement-mood forms a non-contiguous substance; it is not easy to grasp its fragments and consider them all at once (page 219): "The inadequacy of the hermeneutical situation from which the foregoing analysis originated must be overcome. With regard to the fore-having [attunement-mood from EL up to CL], which must necessarily be obtained, of the whole of Da-sein, we must ask whether this being, as something existing, can become accessible at all in its being."

c) Fore-sight Lacking Fore-conception

The fore-having of attunement-mood (EL up to CL) is based in fore-seeing INTJ; this also has problems (page 215): "Existence [206 Life] means potentiality-of-being [along INTJ], but also authentic potentiality-of-being. As long as the existential structure of authentic potentiality-of-being is not incorporated in the idea of existence [206 Life], the fore-sight [206 Life- and 70 Articulation-overlaying INTJ] guiding an *existential* interpretation lacks primordiality."

Fore-seeing in turn depends upon fore-conception (along 70 Articulation-overlaying ESTJ); this conceptual level is where the process of constructing a mature 70 Articulation must begin (pages 141, 142): "When with the being of Da-sein innerworldly beings are discovered, that is, have come to be understood [by 33 Understanding], we say that they have *meaning*. But strictly speaking, what is understood is not the meaning, but beings, or being. Meaning [at S] is that wherein the intelligibility of something maintains itself. What can be articulated [by S-traversing 70 Articulation] in disclosure that understands [S generating ESTJ concepts that lead along 70 Articulation into INTJ possibilities] we call meaning. The *concept of meaning* [along concept-carrying ESTJ of S-based 70 Articulation]

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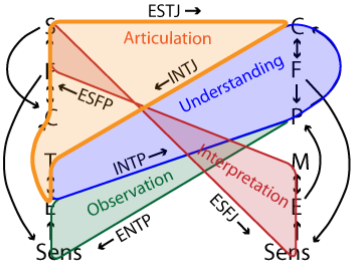
includes the formal framework of what necessarily belongs to what interpretation [70 Articulation-overlaying 46 Interpretation] that understands [70 Articulation-overlaying 33 Understanding] articulates [in 70 Articulation]. *Meaning* [at S], *structured by fore-having, fore-sight, and fore-conception, is the upon which* [significance segment from T down to EL] *of the project* [INTJ of 70 Articulation and 33 Understanding which flows into significance] *in terms of which something becomes intelligible as something* [in 70 Articulation-overlaying 46 Interpretation]. Since understanding [33 Understanding] and interpretation [46 Interpretation] constitute the existential constitution of the being of the there [124 Bureaucracy/Myself truncating into 20 Dasein], meaning must be understood as the formal, existential framework of the disclosedness belonging to understanding [33 Understanding]. Meaning [based in S and generating 70 Articulation concepts along ESTJ] is an existential of Da-sein, not a property which is attached to beings, which lies 'behind' them or floats somewhere as a 'realm between.'"



Some of the concepts will be novel, as can be seen by a brief jump forward into later aspects of the text (page 279): "We projected existentially an authentic potentiality-for-being-a-whole [20 Dasein and 141 Angst/Worldview self-consciousness] of Da-sein. Analyzing this phenomenon revealed authentic being-toward-death [27 Apperception] as *anticipation* [14 Self-image along conceptual ESTJ]. In its existentiell attestation, the authentic potentiality-of-being of Da-sein was shown to be *resoluteness* [retrieve of 14 Self-image ISFJ into 13 Intentionality ISFJ consistent with 74 Blame overlay of 13 Intentionality], and at the same time was interpreted existentially. How are we to bring these phenomena of anticipation and resoluteness together [conceptually]?"

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We return now to our current discussion. The idea of interaction between circuits is Heidegger's conceptual starting point; this ties novel concepts into an interacting whole (pages 279, 280): "Externally binding both phenomena together is intrinsically out of the question. There is still one way out, and this is the only possible method: to start from the phenomenon of resoluteness, attested in its existentiell [attunement-mood-based from EL up to CL] possibility [along INTJ of both 70 Articulation and 33 Understanding], and to ask [forming the response into a concept]: *Does resoluteness* [a novel concept to be defined], *in its ownmost existentiell tendency of being itself, point ahead to anticipatory resoluteness* [another novel concept to be defined] *as its ownmost authentic possibility?*"

d) Choosing to Choose

Concepts of 70 Articulation ultimately enable choices by the will (CL up to FL) which is also part of 70 Articulation (pages 247, 248): "With the lostness in the they, the nearest, factical [attunement-mood-based from EL up to CL] potentiality-of-being [along INTJ of 206 Life, 33 Understanding and 70 Articulation] of Da-sein has always already been decided upon – tasks, rules, standards, the urgency and scope of being-in-the-world [attunement-mood-guided 124 Bureaucracy/Myself], concerned and taking care of things. The they [combination of 35 Kinship and 191 Democracy] has always already taken the apprehension [INTJ-overlaying 3 Apprehending] of these possibilities-of-being away from Da-sein. The they even conceals the way it has silently disburdened Da-sein of the explicit *choice* of these possibilities [in the exchange segment from CR down to FR]. It remains indefinite who is 'really' choosing. So Da-sein is taken along by the no one, without choice, and thus gets caught up in inauthenticity. This process can be reversed only in such a way that Da-sein explicitly brings itself back to itself from its lostness in the they. But this bringing-back must have *the* kind of being *by the neglect of which Da-sein* has lost itself in inauthenticity. When Da-sein thus brings itself back from the they, the

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they-self is modified in an existentiell [attunement-mood-based] manner so that it becomes *authentic* being-one's-self. This must be accomplished by *making up for not choosing.* But making up for not choosing signifies *choosing to make this choice* – deciding for a potentiality-of-being, and making this decision from one's own self. In choosing to make this choice, Da-sein *makes possible,* first and foremost, its authentic potentiality-of-being."

Challenges Needing to be Overcome

a) Moods Lack Authenticity

Attunement-mood fore-having generates unreliable moods, and INTJ fore-seeing easily views only partial aspects. These limitations must somehow be overcome (page 214): "But a *primordial,* ontological interpretation [46 Interpretation] requires not only in general that the hermeneutical situation [70 Articulation fore-having attunement-mood from EL up to CL, fore-seeing INTJ, fore-conceiving ESTJ] be secured in conformity with the phenomena, but also the explicit assurance that *the totality* of the beings taken as its theme have been brought to a fore-having [attunement-mood from EL up to CL]. Similarly, it is not sufficient just to make a first sketch of the being of these beings, even if it is phenomenally based. If we are to have a fore-sight [along the INTJ of 70 Articulation, 33 Understanding and 206 Life] of being, we must see it with respect to the *unity* of the possible structural factors belonging to it. Only then can the question of the meaning [at the 70 Articulation node of S] of the unity that belongs to the totality of being of all beings be asked and answered with phenomenal certainty [S down to CL]."

In particular, 70 Articulation fore-having (attunement-mood from EL up to CL) must project itself (along INTJ) into the possibilities of authentic as

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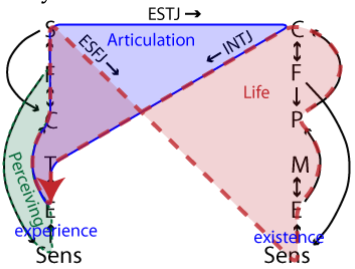
well as inauthentic existence[1] (pages 214, 215): "What is the status of the fore-sight [INTJ] which has been guiding our ontological procedure up to now? We defined the idea of existence [INTJ-overlaying 206 Life] as a potentiality of being, a potentiality that understands [INTJ-overlaying 33 Understanding] and is concerned about its own being. But this *potentiality-of-being* that is always *mine* [overlaying 124 Bureaucracy/Myself] is free for authenticity or inauthenticity, or for a mode in which neither of these has been differentiated. Our previous interpretation [46 Interpretation which overlays 70 Articulation from FL up to S] was limited to an analysis of indifferent or inauthentic existence, starting out with average everydayness. Of course, it was possible and necessary to reach a concrete definition of the existentiality of existence [206 Life] in this way. Still, our ontological characterization of the constitution of existence was flawed by an essential lack. Existence [206 Life] means potentiality-of-being [along INTJ of 70 Articulation, 206 Life and 33 Understanding], but also authentic potentiality-of-being. As long as the existential structure of authentic potentiality-of-being is not incorporated in the idea of existence [206 Life], the fore-sight [INTJ] guiding an *existential* interpretation [70 Articulation-overlaying 46 Interpretation] lacks primordiality."

b) Incomprehensible Nature of 206 Life



206 Life passes through the existence region (Sens-R up to ER) and thus exists; this existence passes along 206 Life INTJ and down through the significance region

[1] Hegel points out that 70 Articulation is itself an inadequate base. Heidegger will later analyze a transition into more reliable 14 Self-image and 3 Apprehending, which are the 9 Service complement partners of 70 Articulation and 40 Monasticism.

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from T down to EL, compressing itself as essence into the experience segment from Sens-L up to EL which is not part of 206 Life. Heidegger wonders whether this kind of a structure can be comprehended mentally in any kind of a unified manner (page 215): "And what is the situation with the fore-having [attunement-mood from EL up to CL] of the hermeneutical situation [70 Articulation attunement-mood fore-having from EL up to CL, INTJ fore-seeing, ESTJ fore-conceiving] up to now? When and how did our existential analytic make sure that by starting with everydayness it forced *all* of Da-sein – this being from its 'beginning' to its 'end' – into the phenomenological view giving us our theme? We did assert that care [truncation of 124 Bureaucracy/Myself into 20 Dasein by exchange in the segment from CR down to FR] is the totality of the structural whole of the constitution of being of Da-sein. But have we not at the very beginning of our interpretation [46 Interpretation] renounced the possibility of bringing Da-sein as a whole to view? Everydayness is, after all, precisely the being 'between' birth and death. And if existence [206 Life] determines the being of Da-sein and if its essence [compressed into the region of experience from Sens-L up to EL by the passage of 206 Life INTJ data through the significance region from T down to EL] is also constituted by potentiality-of-being, then, as long as Da-sein exists, it must always, as such a potentiality, *not yet be* something [i.e. data must pass along the ISFJ not-yet]? A being whose essence [compressed by 206 Life INTJ into the experience region from Sens-L up to EL] is made up of existence [Sens-R up to ER traversed by 206 Life] essentially resists the possibility of being comprehended [in 72 Knowing as mirrored from 46 Interpretation and 4 Perceiving] as a total being. Not only has the hermeneutical situation [of 70 Articulation] given us no assurance of 'having' the whole being up to now; it is even questionable whether the whole being is attainable at all, and whether a primordial, ontological [circuit-related] interpretation [46 Interpretation] of Da-sein must not get stranded – on the kind of being of

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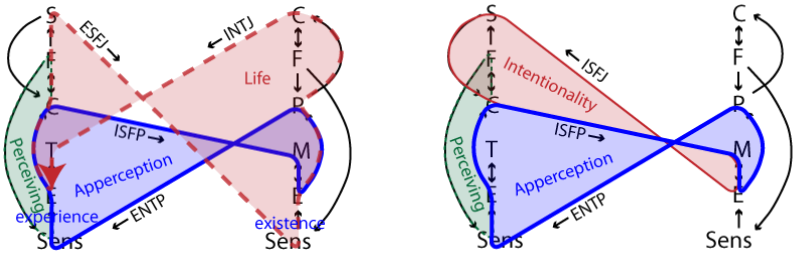
the thematic being itself."

This challenge has a further aspect: the moods of attunement-mood fore-having (EL up to CL) need to confront not only the possibility of authenticity and the totality of 206 Life in the present, but also the completeness of self from beginning to end across time (page 215): "One thing has become unmistakable. *Our existential analytic of Dasein up to now cannot lay claim to primordiality.* Its fore-having [attunement-mood from EL up to CL] never included more than the *inauthentic* being of Da-sein, of Da-sein as *fragmentary.* If the interpretation [46 Interpretation] of the being of Da-sein is to become primordial as a foundation [in 70 Articulation conceptualization along ESTJ] for the development of the fundamental question of ontology [relating to circuits], it will have to bring the being of Da-sein in its possible *authenticity* and *totality* existentially to light beforehand."

c) 27 Apperception, the Mirror of 206 Life



The first challenge is the attuned moods of fore-having (EL up to CL). It turns out that these are traversed not only by 206 Life but also by its mirror of 27 Apperception – we have encountered this circuit of 27 Apperception thus far as the infinite extension from past into future of now-time. As a mirror 27 Apperception can contain all of 206 Life; in its role as the clock of time it can encompass it from beginning to end. Finitude or death in 27 Apperception can now motivate production in defense of a threatened 206 Life (page 215): "Thus the task arises of placing Da-sein as a whole in our

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fore-having [attunement-mood from EL up to CL]. However, that means that we must first unpack the question of this being's potentiality-for-being-a-whole. As long as Da-sein is, something is always still outstanding, what it can and will be. But the 'end' itself belongs to what is outstanding. The 'end' of being-in-the-world [124 Bureaucracy/Myself attuned by a mooded 206 Life] is death [27 Apperception, the mirror of 206 Life]. This end, belonging to the potentiality-of-being [206 Life INTJ], that is, to existence [Sens-R up to ER traversed by 206 Life], limits and defines the possible totality of Da-sein. The being-at-an-end [physical termination] of Da-sein in death, and thus its being a whole [across time], can, however, be included in our discussion of the possible *being* whole [in the 'to be' Dasein-forming exchange segment from CR down to FR] in a phenomenally appropriate way only if an ontologically adequate, that is, an *existential* [circuit-related] concept of death [along the concept-forming ESTJ of 70 Articulation] has been attained. But as far as Da-sein goes, death *is* only in an existentiell [mooded and attuned in attunement-mood from EL up to CL] *being toward death* [27 Apperception]. The existential structure of this being [this circuit] turns out to be the ontological constitution of the potentiality-for-being-a-whole of Da-sein [27 Apperception is the mirror of 206 Life existence and can therefore contain its totality]. Thus, the whole existing Da-sein can be brought into our existential fore-having [27 Apperception-overlaying attunement-mood from EL up to CL]. But can Da-sein also exist [in 206 Life] as a whole *authentically?* How is the authenticity of existence [206 Life] to be defined at all if not with reference to authentic existing? Where do we get our criterion for this?

Obviously Da-sein itself in its being must present the possibility and way of its authentic existence, if such existence [206 Life] is neither imposed upon it ontically [in 1 Classification, by Cartesian science], nor ontologically fabricated [through a theoretical discussion of circuits]. But an authentic potentiality-of-being is attested by conscience [which turns out to

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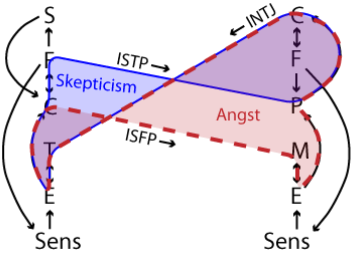
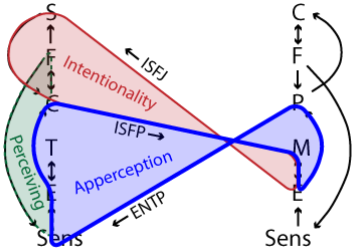
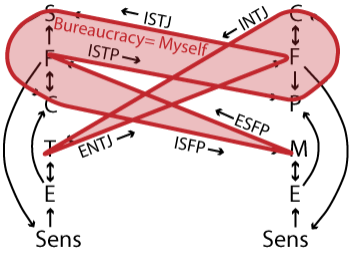
center around 141 Angst/Worldview in interaction with 73 Skepticism]. Like death [which involves 27 Apperception, the mirror of 206 Life], this phenomenon of Da-sein requires a genuinely existential interpretation [46 Interpretation]. It leads to the insight that an authentic potentiality-of-being of Da-sein lies in wanting-to-have-a-conscience [interaction between 27 Apperception and 13 Intentionality around their common leg of ISFP]. This existentiell [attuned and mooded] possibility, however, tends, from the meaning [at the 70 Articulation node of S] of its being, to be made definite in an existentiell [mooded and attuned] way by being toward death [being-toward-death = 27 Apperception]."

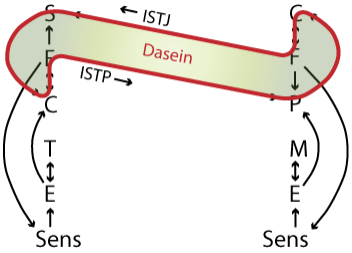




Grasping the Self

a) 206 Life 'ahead of itself'





We have said that 124 Bureaucracy/Myself is the caretaker for 20 Dasein.

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That is because simultaneous truncation of the 124 Bureaucracy/Myself segment from CR down to FR and from CL up to FL (the human will) generates 20 Dasein. 206 Life in its passage from CL to FL forms 94 'I' in every sentient being – this is an intermediate stage. Vision then forms 20 Dasein as the there of what is motivated by attunement-mood from EL to CL. A shortage of resources can block the will from CL to FL; the blockage can be resolved by economic exchange in CR to FR (now generating Heideggerian care). 20 Dasein this time is the Durkheimian agent of organic solidarity and its division of labor; the saccadic motion of 124 Bureaucracy/Myself in vision seeks to optimize the way in which this is done.

When 124 Bureaucracy/Myself is externalized and then perhaps lost (as in a failed state), then 20 Dasein cannot truncate out of it (because 124 Bureaucracy/Myself is missing) and 'being-in-the-world' contracts into a 206 Life existence of raw attunement-mood (206 Life-traversing CL up to FL). In the grim words of Thomas Hobbes, there may be "no arts, no letters, no society and which is worst of all, continual fear and danger of violent death, and the life of man [206 Life], solitary, poor, nasty, brutish, and short."

It is this political state to which the visual circuits may eventually descend. 124 Bureaucracy/Myself 'being-in-the-world' then becomes 206 Life in isolation. However, one factor remains – 'being-in-the-world' is invariably ahead of itself; that is, 206 Life (at times bereft of a 124 Bureaucracy/Myself wrapper) in its attuned moods continues to drive the organism towards survival (page 219): "Care [exchange from CR down to FR], which forms the totality of the structural whole of Da-sein, obviously contradicts a possible being whole of this being according to its ontological sense [relating to circuits]. The primary factor of care, 'being ahead of itself,' however, means that Da-sein always exists for the sake of itself [evidenced especially in the futural certainty segment of 13 Intentionality from S down to CL]. 'As long as it is,' up until its end, it is related to its potentiality-of-being. Even when it, still existing, has nothing further 'ahead of it,' and has 'settled its accounts,' its being is still influenced by 'being ahead of itself.'

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Hopelessness, for example, does not tear Da-sein away from its possibilities, but is only an independent mode of *being toward* these possibilities. Even when one is without illusions and 'is ready *for* anything,' the 'ahead of itself' is there. This structural factor of care tells us unambiguously that something is always still *outstanding* in Da-sein which has not yet [implying passage of data along the ISFP not-yet] become 'real' as a potentiality-of-its-being. A *constant unfinished quality* thus lies in the essence of the constitution of Da-sein. This lack of totality means that there is still something outstanding in one's potentiality-for-being."

We might think that to get entirely 'ahead of itself' is for Da-sein to physically terminate; this is its end, though, in a way that prevents it from being (page 219): "However, if Da-sein 'exists' in such a way that there is absolutely nothing more outstanding for it, it has also already thus become no-longer-being-there. Eliminating what is outstanding in its being is equivalent to annihilating its being. As long as Da-sein *is* as a being, it has never attained its 'wholeness.' But if it does, this gain becomes the absolute loss of being-in-the-world [206 Life as the core of what may sometimes be a deficient 124 Bureaucracy/Myself]. It is then never again to be experienced *as a being.*"

Heidegger has brought us to a very necessary paradigm shift. If physical termination is how we view the end of self, then our approach is misguided. We are analyzing self incorrectly as an objective entity; he hints at the correct approach through a number of questions (page 220): "As an essential structural factor of care, 'being ahead of itself' cannot be eliminated. But is what we concluded from this tenable? Did we not conclude in a merely formal argumentation that it is impossible to grasp the whole of Da-sein? Or did we not at bottom inadvertently wrongly posit Da-sein as something objectively present ahead of which something not yet objectively present constantly moves along [as in 27 Apperception now-time]? Did our argumentation grasp not-yet-being [along ISFP of 27 Apperception which also overlays 13 Intentionality] and the 'ahead-of-itself'

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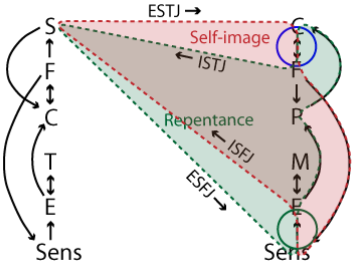
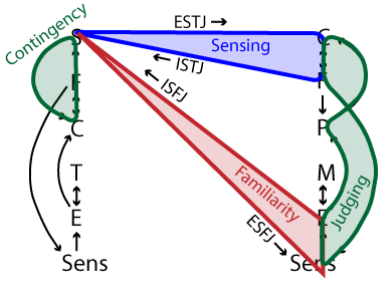
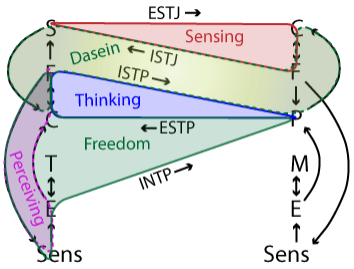
in a genuinely *existential* sense? Did we speak about 'end' and 'totality' in a way phenomenally appropriate to Da-sein? Did the expression 'death' have a [false] biological significance or one that is [correctly] existential and ontological, or indeed was it sufficiently and securely defined at all? And have we actually exhausted all the possibilities of making Da-sein accessible in its totality?"

b) The 'Being' of Life

For something 'to be' is to match subject with object, which is 14 Self-image interacting with 5 Repentance in the segment from CR down to FR; the intersection of these two circuits 1) forms the exchange space of 18 Sensing along with 2) 23 Familiarity with its ideal types, and 3) when combined with 206 Life-traversing action by the will (CL up to FL) completes the movement of exchange from CR down to FR which truncates 20 Dasein out of its 124 Bureaucracy/Myself caretaker. This intersection of 14 Self-image and 5 Repentance (in Durkheimian organic solidarity exchange) ensures that 20







Dasein exists in existence-traversing (Sens-R up to ER) 23 Familiarity as an ideal type of the exchange 'to be' (copula). It is impossible for a circuit such as 11 Thinking to cognitively grasp this

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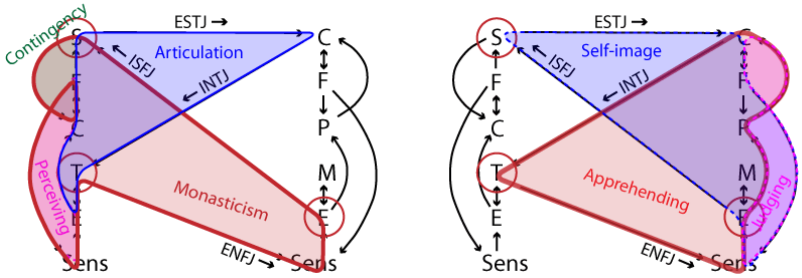
mechanism, especially when it operates ahead of itself (page 220): "The reason for the impossibility of experiencing Da-sein ontically [in the observation of 1 Classification-based objective Cartesian science that views 23 Familiarity ideal types] as an existing whole and thus of defining it ontologically [relating to circuits] in its wholeness does not lie in any imperfection of our *cognitive faculties*. The hindrance lies on the side of the *being* [in the 20 Dasein-forming 'to be' from CR down to FR] of this being. What cannot even *be* in *such a way* that an experience [Sens-L up to EL] of Da-sein [206 Life that does *not* traverse the experience region from Sens-L up to EL] could pretend to grasp it, fundamentally eludes being experienced [in the segment from Sens-L up to EL that is filtered by 22 Observation but is not part of 206 Life]. But is it not then a hopeless undertaking to try to discern the ontological [circuit-related] wholeness of being of Da-sein?"



According to Heidegger, the structure can be discerned (by 3 Apprehending-overlaying 30 Discernment) if we let go of the concept (along ESTJ, thus moving from ESTJ- and INTJ-overlaying 70 Articulation to INTJ- and 30 Discernment ENFJ-overlaying 3 Apprehending, which is a transfer from the first to the second complement set of 9 Service) that self is an objective entity moving in some objective way ahead of itself (page 220): "As an essential structural factor of care, 'being ahead of itself' cannot be eliminated. But is what we concluded from this tenable? Did we not conclude in a merely formal argumentation that it is impossible to grasp

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the whole of Da-sein? Or did we not at bottom inadvertently posit Da-sein as something objectively present ahead of which something not yet objectively present constantly moves along [as in 27 Apperception now-time]? Did our argumentation grasp not-yet-being and the 'ahead-of-itself' in a genuinely *existential* [circuit-related] sense? Did we speak about 'end' and 'totality' in a way phenomenally appropriate to Da-sein? Did the expression 'death' have a[n incorrect] biological significance or one that is existential and ontological [relating to the circuit of 27 Apperception, the mirror of 206 Life], or indeed was it sufficiently and securely defined at all? And have we actually exhausted all the possibilities of making Da-sein accessible in its totality?"

c) End of 206 Life as the Death of Another

Fore-having (attuned mood from EL up to CL) needs to grasp the entirety of self from beginning to end. To the everyday mind, end means biological termination. For Da-sein to die physically, though, is for it to lose its presence in the there to which 124 Bureaucracy/Myself can de-distance. 206 Life INTJ can then no longer project along INTJ through significance (the upon-which of T down to EL) and impress its essence onto experience (Sens-L up to EL) as an event. This means that physical death could not ever be experienced in such a way as to lend completion to Da-sein.

But perhaps, suggests Heidegger, the they could experience death through the passing away of those who make up the they, and in this way self could gain a grasp of itself as a totality (page 221): "When Da-sein reaches its wholeness in death, it simultaneously loses the being of the there. The transition to no-longer-being-there lifts Dasein right out of the possibility of experiencing this transition and of understanding [33 Understanding] it as something experienced [Sens-L up to EL as part of 4 Perceiving]. This kind of thing is denied to actual Da-sein in relation to itself. The death of others, then, is all the more penetrating. In this way, an end of Da-sein becomes 'objectively' accessible [to Cartesian analysis]. Da-

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sein can gain an experience of death, all the more because it is essentially being-with [35 Kinship] with others. This 'objective' givenness of death must then make possible an ontological [circuit-related] analysis of the totality of Da-sein."

Or, perhaps 20 Dasein could be grasped as a unit by looking at the life-as-a-whole of others who have lived and died – for instance, as recorded in history (page 221): "Thus from the kind of being that Da-sein possesses as being-with-one-another [combination of 35 Kinship and 191 Democracy], we might glean the fairly obvious information that when the Da-sein of others has come to an end, it might be chosen as a substitute theme for our analysis of the totality of Da-sein. But does this lead us to our intended goal?"

Heidegger suggests that we learn from these two approaches only that the absence of 206 Life leaves behind it an object which can be objectively observed and studied. The totality of what is complete cannot be analyzed, for it is no longer there (page 221): "Even the Da-sein of others, when it has reached its wholeness in death, is a no-longer-being-there in the sense of no-longer-being-in-the-world. Does not dying mean going-out-of-the-world and losing being-in-the-world [124 Bureaucracy/Myself with its energizing 206 Life]? Yet, the no-longer-being-in-the-world of the deceased (understood in an extreme sense) is still a being in the sense of the mere objective presence of a corporeal thing encountered. In the dying of others that remarkable phenomenon of being can be experienced that can be defined as the transition of a being from the kind of being of Da-sein (or of life) to no-longer-being-there. The *end* of the being qua Dasein is the *beginning* of this being qua something objectively present."

Even in this objective presence, though, Da-sein is still not complete. It has become 'unliving,' not dead; there are still residual aspects of its former 206 Life (page 221): "This interpretation [46 Interpretation] of the transition from Da-sein to something merely objectively present, however, misses the phenomenal content in that the being still remaining does not

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represent a mere corporeal thing. Even the objectively present corpse is, viewed theoretically, still a possible object for pathological anatomy whose understanding is oriented toward the idea of life [206 Life]. Merely-being-objectively-present is 'more' than a *lifeless,* material thing. In it we encounter something *unliving* which has lost its life."

The they may continue its relationship with the physical remains of this thing that once had 206 Life (page 222): "But even this way of characterizing what still remains does not exhaust the complete phenomenal findings with regard to Da-sein. The 'deceased,' as distinct from the dead body, has been torn away from 'those remaining behind,' and is the object of 'being taken care of' in funeral rites, the burial, and the cult of graves. And that is so because he is 'still more' in his kind of being than an innerworldly thing at hand to be taken care of. In lingering together with him in mourning and commemorating, those remaining behind *are with* him [35 Kinship being-with], in a mode of concern which honors him. Thus the relation of being to the dead must not be grasped as a being together with something at hand which *takes care of it.* In such being-with [35 Kinship] with the dead, the deceased *himself* is no longer factically 'there.' However, being-with [35 Kinship] always means being-with-one-another [124 Bureaucracy/Myself] in the same world [45 Duty/World]. The deceased has abandoned our *'world'* and left it behind. It is *in terms of this world* [45 Duty/World and its objective entities] that those remaining can still *be with him.*"

Summarizing, we might say that the death of another lets us experience our own loss, not the totality of what 206 Life is in some other who has passed away (page 222): "The more appropriately the no-longer-being-there of the deceased is grasped phenomenally, the more clearly it can be seen that in such being-with [35 Kinship] with the dead, the real having-come-to-an-end of the deceased is precisely *not* experienced. Death does reveal itself as a loss, but as a loss experienced by those remaining behind.

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However, in suffering the loss, the loss of being as such which the dying person 'suffers' does not become accessible. We do not experience the dying of others in a genuine sense; we are at best always just 'there' too."

d) 'Coming-to-an-end' as an Aspect of 206 Life

We have learned that the termination of another's existence gives us no insight into the totality of 20 Dasein so as to include it in our 70 Articulation fore-having attunement mood (EL up to CL) (page 222): "And even if it were possible and feasible to clarify 'psychologically' the dying of others, this would by no means let us grasp the way of being we have in mind, namely, coming-to-an-end. We are asking about the ontological [relating to circuits] meaning of the dying of the person who dies, as a potentiality-of-being of *his being,* and not about the way of being-with [35 Kinship] and the still-being-there of the deceased [in his or her physical remains] with those left behind. If death as experienced in others is to be the theme of our analysis of the end of Da-sein and its totality, this cannot give us what it presumes to give, either ontically [in 1 Classification] or ontologically [relating to circuits]."

The fact that we might attempt this kind of substitution demonstrates once more our total immersion in self-objectifying Cartesian scientific thought (page 222): "After all, taking the dying of others [in a Cartesian objective manner] as a substitute theme for the ontological [relating to circuits] analysis of the finished character of Da-sein and its totality rests on an assumption that demonstrably fails altogether to recognize the [circuit-related] kind of being of Da-sein. That is what one presupposes when one is of the opinion that any Da-sein could arbitrarily be replaced by another [consistent with Durkheim's mechanical solidarity], so that what cannot be experienced in one's own Da-sein is accessible in another Da-sein. But is this assumption really so groundless?"

It is not the science that is inappropriate, says Heidegger, nor yet the mechanical solidarity of membership in a scientific profession, but rather the

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emphasis on doing rather than on being. It is the totality of being that we seek (pages 222, 223): "Indubitably, the fact that one Da-sein *can be represented* by another belongs to the possibilities-of-being of being-with-one-another [combination of 35 Kinship and 191 Democracy] in the world [45 Duty/World]. In the everydayness of taking care of things, constant use of such representability is made in many ways [for instance, in the electoral decomposition of externalized 191 Democracy into 151 Voter and 150 Representative]. Any going to ... , any fetching of ... , is representable in the scope of the 'surrounding world' initially taken care of. The broad multiplicity of ways of being-in-the-world [124 Bureaucracy/Myself energized by 206 Life] in which one person can be represented by another extends not only to the used-up modes of public being with one another [35 Kinship plus 191 Democracy], but concerns as well the possibilities of taking care of things limited to definite circles, tailored to professions, social classes, and stages of life. But the very meaning of such representation is such that it is always a representation 'in' and 'together with' something, that is, in taking care of something. Everyday Da-sein understands itself initially and for the most part, however, in terms of *what* it is accustomed to take care of. 'One is' what one does. With regard to this being (the everyday being-absorbed-with-one-another in the 'world' taken care of), representability is not only possible in general, but is even constitutive for being-with-one-another [combination of 35 Kinship and 191 Democracy]. *Here* [for instance in the political process of externalized 191 Democracy decomposing into 151 Voter and 150 Representative] one Da-sein can and must, within certain limits, *'be'* another Da-sein."

If 'coming to an end' is to have meaning in this world, then it must be an aspect of 206 Life and existence. It is experienced in this world, by each individual and only by that individual, while he or she is still alive and remains alive (page 223): "However, this possibility of representation gets completely stranded when it is a matter of representing the possibility of

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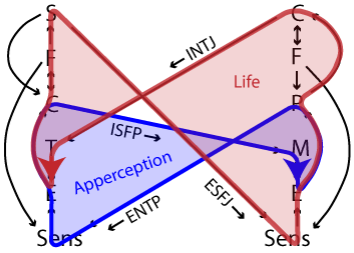
being that constitutes the coming-to-an-end of Da-sein and gives it its totality as such. *No one can take the other's dying away from him.* Someone can go 'to his death for an other.' However, that always means to sacrifice oneself for the other *'in a definite matter.'* Such dying for ... can never, however, mean that the other has thus had his death in the least taken away. Every Da-sein must itself actually take dying upon itself. Insofar as it 'is,' death is always essentially my own. And it indeed signifies a peculiar possibility of being in which it is absolutely a matter of the being of my own Da-sein. In dying, it becomes evident that death is ontologically [relating to circuits] constituted by mineness [124 Bureaucracy/Myself] and existence [206 Life]. Dying is not an event [formed as essence within experience from Sens-L up to EL by the pressure of INTJ and significance from T down to EL], but a phenomenon to be understood existentially [by a living person who remains in 206 Life while it is experienced] in an eminent sense still to be delineated more closely."

e) Death as a Circuit



Heidegger distils what has been said thus far into a concept (along concept-carrying ESTJ of 70 Articulation): 1) the totality of Da-sein is a circuit; 2) each individual can access this circuit only in his or her own mind and thus cannot die for the other or experience death in the other (page 223): "But if 'ending,' as dying, constitutes the totality of Da-sein, the being of the totality itself must be conceived [as a 70 Articulation ESTJ concept] as an existential phenomenon [a circuit related to 206 Life; it turns out to be the 206 Life mirror which is 27 Apperception] of my own Da-sein. In 'ending,' and in the totality thus constituted of Da-sein, there is essentially no representation [for instance by a 151 Voter for a 150 Representative as part of 191 Democracy]. The way out suggested fails to

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recognize this existential [206 Life-related] fact when it proposes the dying of others as a substitute theme for the analysis of totality."

Heidegger has demonstrated that the original approach was badly formulated. It has led us, though, to a useful conclusion: death must be conceptualized (in concept-carrying ESTJ of 70 Articulation) as an internal circuit that relates in some way to 206 Life (pages 223, 224): "Thus the attempt to make the totality of Da-sein phenomenally accessible in an appropriate way [through a consideration of death as something objective and external] gets stranded again. But the result of these considerations is not just negative. They were oriented toward the phenomena, even if rather crudely. We have indicated that death is an existential phenomenon [involving 206 Life existence]. Our inquiry is thus forced into a purely existential orientation [involving circuits] toward my own Da-sein. For the analysis of death as dying, there remains only the possibility of bringing this phenomenon either to a purely *existential* [relating to the existence that is 206 Life] concept [along the ESTJ of 70 Articulation] or, on the other hand, of renouncing any ontological [circuit-related] understanding [33 Understanding] of it."

This relation of death to life is confirmed even in our everyday speech. For instance, when anonymous living beings cease to exist, as for instance in an airplane crash, we may say that they have perished. The term dying is reserved for those – perhaps close friends or family members – whom we know more intimately in 206 Life (page 224): "Furthermore, it was evident in our characterization of the transition from Da-sein to no-longer-being-there as no-longer-being-in-the-world that the going-out-of-the-world of Da-sein in the sense of dying must be distinguished from a going-out-of-the-world of what is only alive. The ending of what is only alive we formulate terminologically as perishing. The distinction can become visible only by distinguishing the ending characteristic of Da-sein from the ending of a living thing. Dying can, of course, also be conceived [along

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70 Articulation concept-carrying ESTJ] physiologically and biologically. But the medical concept of *'exitus'* does not coincide with that of perishing."

Understanding uncovers illusions. Heidegger has just presented one such distortion – namely, death as physical cessation of existence. He suggests that other similar errors could easily be made. He will thus digress for a time into ISTJ definitions; these will construct an 18 Sensing space (ISTJ definitions and ESTJ concepts interacting in the 'to be' from CR down to FR) that can sustain accurate 70 Articulation ESTJ conceptualizations (page 224): "From the previous discussion of the ontological possibility of conceiving [70 Articulation ESTJ concept] of death, it becomes clear at the same time that substructures of beings of a different kind of being (objective [Cartesian scientific] presence or life) thrust themselves to the fore unnoticeably and threaten to confuse the interpretation [70 Articulation-overlaying 46 Interpretation] of the phenomenon, even the *first* appropriate *presentation* of it. We can cope with this problem only by looking for an ontologically adequate way of defining [along ISTJ of 18 Sensing] constitutive phenomena for our further analysis, such as end and totality [as 18 Sensing ESTJ concepts based in these ISTJ definitions]."

Outstanding, End and Totality

a) Setting the Stage

Determination of the circuit (it will turn out to be 27 Apperception) that is the totality of Da-sein up to its 'death' is aided by a knowledge of other circuits (page 224): "Our ontological [relating to circuits] characterization of end and totality can only be preliminary in the scope of this inquiry. To perform this task adequately we must not only set forth the *formal* structure of end in general and totality in general. At the same time, we must disentangle the structural variations possible for them in different realms, that is, deformalized variations which are related to definite beings [circuits] with content and structurally determined in terms of their

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being. This task again presupposes a sufficiently unequivocal and positive interpretation [70 Articulation-overlaying 46 Interpretation] of the kinds of being that require a regional separation of the whole of beings [interaction between circuits]. The understanding [70 Articulation-overlaying 33 Understanding] of these ways of being, however, requires a clarified idea of being [circuit structure] in general. The task of adequately carrying out the ontological [relating to circuits] analysis of end and totality gets stranded not only because the theme is so far-reaching, but because there is a difficulty in principle: in order to master this task, we must presuppose that precisely what we are seeking in this inquiry (the meaning [at S] of being in general) is something that we have found already and with which we are quite familiar [in S-based 23 Familiarity with its ideal types]."

Heidegger informs us that he will work by elimination: various definitions of 'end and totality' will be explored and shown to fail in encapsulating the totality of what is Da-sein; in this way he will end up defining what is correct (pages 224, 225): "In the following considerations, the 'variations' in which we are chiefly interested are those of end and totality; these are ontological [relating to circuits] determinations of Da-sein which are to lead to a primordial interpretation [46 Interpretation] of this being. With constant reference to the existential constitution of Da-sein already developed, we must initially try to decide how ontologically [relating to circuits] inappropriate to Da-sein are the concepts of end and totality initially forcing themselves upon us, no matter how indefinite they are categorially. The rejection of such concepts [along ESTJ of 70 Articulation] must be further developed to a positive *directive* to their specific realms. Thus our understanding [70 Articulation-overlaying 33 Understanding] of end and totality in their variant forms as existentials [circuits sustained by 206 Life] will be strengthened, and this guarantees the possibility of an ontological [circuit-related] interpretation of death."

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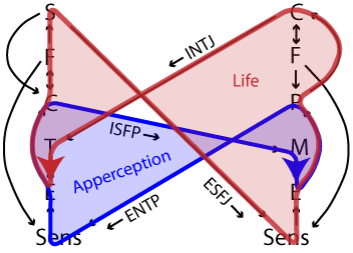
Since the mind cannot logically comprehend its own 'ahead-of-itself,' this process of elimination will not be deductive; it necessarily will work rather with the mind's 'to be' (Dasein-completing CR down to FR) which packages existence (page 225): "But if the analysis of the end and totality of Da-sein takes an orientation of such broad scope, this nevertheless cannot mean that the existential concepts of end and totality are to be gained by way of a deduction. On the contrary, it is a matter of taking the existential meaning of the coming-to-an-end of Da-sein from Da-sein itself and of showing how this 'ending' can constitute a *being whole* of that being that *exists* [in the 'to be' or copula that is the segment of exchange from CR down to FR]."

Heidegger prepares by summing up what is known thus far (page 225): "What has been discussed up to now about death can be formulated in three theses:

"1. As long as Da-sein is, a not-yet belongs to it, which it will be – what is constantly outstanding." This not-yet turns out to be the leg of ISFP.

"2. The coming-to-its-end of what is not-yet-at-an-end (in which what is outstanding is liquidated with regard to its being) has the character of no-longer-being-there." The no-longer-being-there, or alternatively the now-no-longer, is the leg of ENTP.

"3. Coming-to-an-end implies a mode of being in which the actual Da-sein absolutely cannot be represented by someone else." Individuation in which Da-sein cannot be represented by someone else is the path of identification from M down to ER.



These three aspects in combination define the circuit of 27 Apperception, the mirror of 206 Life. It makes sense that a circuit which mirrors 206 Life existence should sum up the end or totality of Da-sein existence. But let us follow Heidegger and watch him arrive at this same conclusion by a process of elimination.

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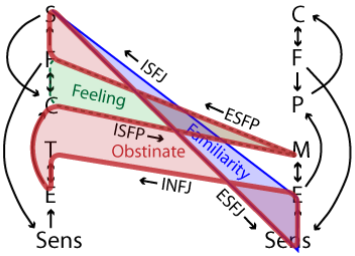
b) Togetherness as a Sum



We know that 23 Familiarity works with ideal types – it could thus in theory contain a sum that is complete. 164 Obstinate/Punitive, the third stage of Heideggerian tool breakdown, triggers when things are missing and cannot be repaired, and the broken machine simply sits there; it overlays the ESFJ of 23 Familiarity. Like 27 Apperception, it too contains an ISFP not-yet; perhaps 164 Obstinate/Punitive could be the circuit which we are seeking (pages 225, 226): "In Da-sein there is inevitably a constant 'fragmentariness' which finds its end in death. But may we interpret the phenomenal fact that this not-yet [ISFP] 'belongs' to Da-sein as long as it is to mean that it is something *outstanding?* With regard to what kind of beings do we speak of something outstanding [missing as in a tool that has broken down]? The expression means indeed what 'belongs' to a being, but is still lacking. Outstanding, as lacking, is based on a belongingness [in the substance-forming attunement-mood segment of both 206 Life and 164 Obstinate/Punitive]. For example, the remainder of a debt still to be paid is outstanding. What is outstanding is not yet [ISFP of 164 Obstinate/Punitive] available. Liquidating the 'debt' as paying off what is outstanding means that the money 'comes in,' that is, the remainder is paid in sequence [by acts of 11 Thinking based on some 18 Sensing exchange space (its mirror) of 20 Dasein exchange], whereby the not-yet [ISFP of 21 Feeling-overlaying 164 Obstinate/Punitive that opposes 11 Thinking in its passage from CL up to FL] is, so to speak, filled out until the sum owed is 'all together' [truncating 164 Obstinate/Punitive into 46 Interpretation and then 23 Familiarity]. Thus, to be outstanding means that what belongs together is not yet [ISFP of 21 Feeling opposing actions of the will in CL up to FL] together. Ontologically,

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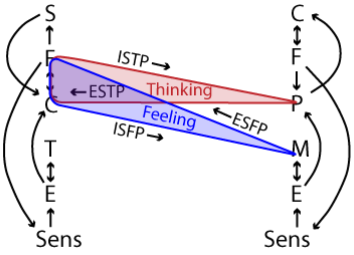
this implies the unhandiness [tool breakdown] of portions to be brought in [calling up second-stage 101 Obtrusive when pieces are missing and third-stage 164 Obstinate/Punitive when a loan is made to resolve the shortcoming] which have the same kind of being of those already at hand. The latter in their turn do not have their kind of being modified by having the remainder come in. The existing untogetherness is liquidated by a cumulative placing together [which collapses 164 Obstinate/Punitive into 46 Interpretation and completes 46 Interpretation-overlaying 23 Familiarity as an ideal type or sum]. *The being for which something is outstanding has the kind of being of something at hand* [requiring action by 11 Thinking that repays the loan in installments]. We characterize the together, or the untogether based on it, as a *sum* [ideal type of 23 Familiarity when the loan is repaid]."



We conclude that a loan is handled by mechanisms of tool breakdown. Da-sein, however, is not like this: 1) it is not a tool; 2) the increments that are added to it already belong to it, and 3) its end does not complete it as a 23 Familiarity ideal type but rather throws it into finitude (page 226): "The untogether belonging to such a mode of the together, lacking as something outstanding, can, however, by no means ontologically [relating to circuits] define the not-yet [ISFP common to both 164 Obstinate/Punitive and 27 Apperception] that belongs to Da-sein as its possible death [entry into finiteness of termination]. Da-sein does not have the kind of being of a thing at hand [such as a tool] in the world at all. The together of the being that Da-sein is 'in running its course' until it has completed 'its course' is not constituted by a 'progressive' piecing-on of beings [as in the repayment of a loan] that, somehow and somewhere, are already at hand in their own right. That Da-sein should *be* together only when its not-yet [ISFP that is shared with 164 Obstinate/Punitive] has been

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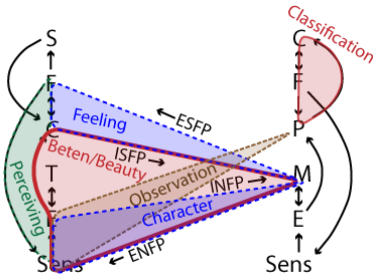
filled out is so far from being the case that precisely then it no longer is. Da-sein always already exists in such a way that its not-yet [ISFP] *belongs* to it. But are there not beings which are as they are and to which a not-yet [ISFP] can belong, without these beings necessarily having the kind of being of Da-sein?"

Heidegger moves to another ISFP-overlaying circuit in which the various aspects do actually belong to the entity as it completes itself.

c) Togetherness as a Perception



The ISFP-overlaying circuit of 10 Beten/Beauty (Beten is German for prayer) contains an inner circuit of 68 Character which it overlays along ENFP. The larger circuit of 10 Beten/Beauty overlays 4 Perceiving along the non-contiguous substance-forming attunement-mood segment from EL up to CL (traversed also by 27 Apperception) and can thus perceive how its substance formation is progressing. According to Heidegger it fills in those pieces that are missing (i.e. it 'prays' when 4 Perceiving is incomplete). Its subset of M-based experience-traversing (Sens-L up to EL) 68 Character contains things that ripen or mature on their own which can be bound or frozen and observed in their various stages of development by the object-binding P node of experience-traversing 22 Observation. Finally, these sequential 22 Observation snapshots can be gathered in 22 Observation-overlaying 39 Reflection and summed in the 39 Reflection-overlaying 1 Classification spectral analysis segment from FR down to P. Heidegger wonders whether this is how Da-sein might be summed up (page 226): "For example, one can say that the last quarter of the moon is outstanding until it is full. The not-yet [ISFP considered now as part of 10 Beten/Beauty] decreases with the disappearance of the shadow covering it [that is, 10 Beten/Beauty is more

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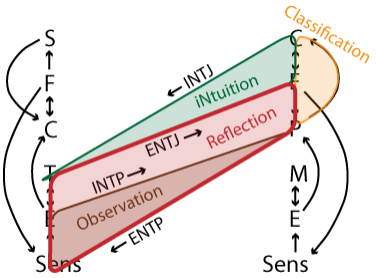
active when pieces need to be filled in]. And yet the moon is, after all, always already objectively present as a whole [to be observed by 22 Observation in the 4 Perceiving-overlaying experience segment from Sens-L up to EL which is also traversed by 10 Beten/Beauty]. Apart from the fact that the moon is never *wholly* to be grasped even when it is full, the not-yet [ISFP of 10 Beten/Beauty] by no means signifies a not-yet-being-together [ISFP of 164 Obstinate/Punitive tool breakdown] of parts belonging together, but rather pertains only to the way we *grasp* it perceptually [in 4 Perceiving as it is completed by 42 Freedom grasping]. The not-yet [ISFP] that belongs to Da-sein, however, not only remains preliminarily and at times inaccessible [perhaps because part of the thing being perceived is hidden behind something else] to one's own or to others' experience [Sens-L up to EL which is part of 4 Perceiving and 10 Beten/Beauty], it 'is' not yet 'real' at all [because it is not there in its fullness to be perceived]. The problem does not pertain to the *grasp* of the not-yet [ISFP] of the character [68 Character interacting with 10 Beten/Beauty] of Da-sein, but rather its possible *being* or *non-being.* Dasein, as itself, has to *become,* that is, *be* [in 206 Life which passes through the region of existence from Sens-R up to ER], what it is not yet [along ISFP which overlays both 10 Beten/Beauty and 27 Apperception, the mirror of 206 Life]. In order to thus be able, by comparison, to define the *being of the not-yet* [ISFP] *of the character* [68 Character] *of Da-sein,* we must reflect [39 Reflection with its spectral analysis from 1 Classification FR down to P of the observations of the 39 Reflection helper circuit of 22 Observation] on beings [such as 68 Character which like 22 Observation traverses the experience region from Sens-L up to EL] to whose kind of being becoming belongs."



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d) Togetherness as the Ripening of a Fruit

Heidegger now contrasts a loan being repaid to the ripening of a fruit – we look at the quote first and then unpack it (pages 226, 227): "For example, the unripe fruit moves toward its ripeness. In ripening, what it not yet is [along ISFP] is by no means pieced together as something not-yet-objectively-present [as occurs in the 164 Obstinate/Punitive-mediated repayment of a loan]. The fruit ripens itself, and this ripening characterizes [68 Character] its being as fruit. Nothing we can think of [in 11 Thinking that with 42 Freedom grasping of the payment increment repays loans] which could be added on could remove the unripeness of the fruit, if this being did not ripen *of itself.* The not-yet [ISFP] of unripeness does not mean something other which is outstanding that could be objectively present in and with it in a way indifferent to the fruit. It means the fruit itself in its specific kind of being. The sum that is not yet complete is, as something at hand, 'indifferent' to the unhandy remainder that is lacking. Strictly speaking, it can be neither indifferent to it nor not indifferent. The ripening fruit, however, is not only not indifferent to its unripeness as an other to itself, but, ripening, it *is* the unripeness. The not-yet [ISFP] is already included in its own being, by no means as an arbitrary determination, but as a constituent. Correspondingly, Da-sein, too, *is always already its not-yet* [ISFP] as long as it is."

Let us analyze what Heidegger has said:

1) A 164 Obstinate/Punitive-triggering loan is repaid as things not-yet-objectively-present are inserted into 4 Perceiving by 11 Thinking (in their common 206 Life-traversing segment from CL up to FL) to form the completed sum as a 23 Familiarity ideal type (collapsing 164 Obstinate/Punitive into 46 Interpretation which generates 23 Familiarity along the common leg of ESFJ); a fruit in contrast adds its ripeness to itself in 68 Character which does not intersect the will (CL up to FL). Because 11 Thinking has nothing in common with 68 Character, there is nothing that it

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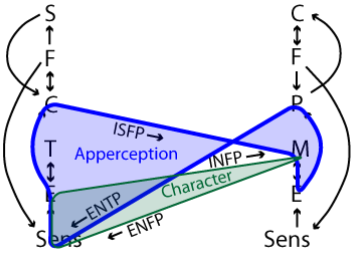
can do to speed up or slow down the process.

2) A loan that is repaid can at any time be observed by 22 Observation (in a Hegelian superposition of 45 Duty/World and 93 Empire memory; we recall that it appears as a 23 Familiarity ideal type). According to Heidegger, this observation of 23 Familiarity is "present in and with [the fruit perceived in 4 Perceiving] in a way indifferent to the fruit." That is, the circuits of 4 Perceiving-overlaying 68 Character and 23 Familiarity once more have no aspects in common.

3) An unpaid loan is handled by the tool breakdown circuit of 164 Obstinate/Punitive which overlays 21 Feeling along ISFP. The 164 Obstinate/Punitive unhandiness of the unpaid aspect becomes a 21 Feeling resistance to the 42 Freedom of 11 Thinking (both of which move together from CL up to FL in the opposite direction to 21 Feeling from FL to CL).

4) The ripening fruit 'is' its unripeness because 68 Character in which it ripens shares its node of M with 11 Thinking-opposing 21 Feeling which generates the unhandiness and unsuitability for 11 Thinking-overlaying 42 Freedom action (as for instance with an unpaid loan). This in turn filters into 23 Familiarity which is formed in the intersection of 14 Self-image and 5 Repentance which together handle exchange in the 'to be' which is CR down to FR; the fruit thus 'is' its unripeness.

5) We conclude that the circuit which we seek (we know it will be 27 Apperception) must pass along ISFP and somehow access the circuit of 68 Character that mediates the ripening of a fruit. That access will give it feelings or emotions, like those from an unpaid loan and also a ripening apple, which at times keep it from acting – this awareness of what to do and what not to do will be its 68 Character (which travels with 27 Apperception through the region of experience from Sens-L up to EL and also intersects the common node of M).



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We recall that attunement-mood (EL up to CL) of 206 Life energizes 124 Bureaucracy/Myself de-distancing. 27 Apperception, the circuit that Heidegger seeks, is the mirror of 206 Life; its ISFP 'not-yet' is thus precisely (through mirroring) the 'ahead-of-itself' of attuned 206 Life. We note in confirmation that the attunement-mood segment of 27 Apperception transfers all of its data (which is precisely the data of its mirror of 206 Life) directly into its leg of ISFP (page 227): "What constitutes the 'unwholeness' in Da-sein, the constant being-ahead-of-itself, is neither a summative together which is outstanding, nor even a not-yet-having-become-accessible, but rather a not-yet [ISFP] that any Da-sein always has to be, given the being that it is. Still, the comparison with the unripeness of the fruit does show essential differences despite some similarities. To reflect on these differences [39 Reflection] means that we shall recognize [25 Recognition as an aspect of 11 Thinking P-mediated object-binding] how indefinite our previous discussion of end and ending has hitherto been."

Heidegger concludes by contrasting the actual 'ripening' of 206 Life itself to that of a fruit as mediated by 10 Beten/Beauty aided by its inner aspect of 68 Character. 4 Perceiving-overlaying 10 Beten/Beauty in combination with 68 Character, he says, can perceive the fruit in its eventual fullness as a ripened entity – this is no longer a prayer for completeness (4 Perceiving-overlaying 10 Beten supplementing the missing aspects of perception); it is rather an appreciation of the full beauty of actual completeness (4 Perceiving-overlaying 10 Beauty in its 68 Character). But 206 Life in its cessation of consciousness (totality) generally is not complete in its possibilities, nor is it beautiful in old age – this implies once more that ISFP-overlaying 10 Beten/Beauty (even when aided by 68 Character) cannot be the circuit which contains the full totality of 206 Life (page 227): "Ripening is the specific being [68 Character] of the fruit. It is also a kind of being of the not-yet [ISFP] (unripeness), and is formally analogous to Da-sein in that the latter, as well as the former, always already *is* its not-yet [ISFP] in a sense yet to be defined. But even then, this does not mean that [perceived]

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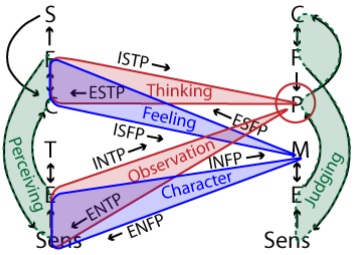
ripeness as 'end' and death as 'end' coincide with regard to their ontological [circuit-related] structure as ends. With ripeness, the fruit *fulfills* itself [as an aspect of its 68 Character]. But is the death at which Da-sein arrives a fulfillment in this sense? It is true that Da-sein has 'completed its course' with its death. Has it thus necessarily exhausted its specific possibilities? Rather, are these not precisely what gets taken from it? Even 'unfulfilled' Da-sein ends. On the other hand, Da-sein so little needs to ripen only with its death that it can already have gone beyond that ripeness before the end. For the most part, it ends in unfulfillment, or else disintegrated and used up."

e) Ending as Cessation

Heidegger moves now to another aspect of these interlocking circuits. The apple in ripening fulfills itself; that is the end of its 68 Character. But there are cases in which end and fulfillment are not so clearly linked (page 227): "Ending does not necessarily mean fulfilling oneself. It thus becomes more urgent to ask *in what sense, if any, death must be grasped as the ending of Da-sein.*"

We recall that ESTP delivers the focal element to the CL node of 4 Perceiving; this leg of ESTP originates in the object-binding node of P. If 11 Thinking is generating the ESTP, as for instance in the perception of rain, then a pivot at P from ESTP into the ENTP now-no-longer means that the rain is no longer being perceived; it has stopped. However, it is precisely the ENTP now-no-longer that enables ENTP-overlaying 22 Observation to observe that a fully traveled road is objectively present.



Moving further, 22 Observation and 68 Character both filter the segment of experience (Sens-L up to EL); it is possible that the road observed in 22 Observation might currently have the 68

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Character of being under construction. Alternatively, the last stroke of the brush to a painting could finally bring it in 22 Observation out of construction to the fullness of a 68 Character of 10 Beten/Beauty completeness.

Let us observe Heidegger making these same points (page 227): "Initially, ending means *stopping,* and it means this in senses that are ontologically different. The rain stops [pivot at P from ESTP to ENTP]. It is no longer objectively present [for 11 Thinking]. The road stops [same pivot at P from ESTP to ENTP]. This ending does not cause the road to disappear, but this stopping rather determines the road as this objectively present one [for 22 Observation]. Hence ending, as stopping, can mean either to change into the [P-based 11 Thinking] absence of objective presence or, however, to be objectively present [for P-based 22 Observation] only when the end comes. The latter kind of ending can again be determinative for [experience-traversing (Sens-L up to EL) 68 Character of] an *unfinished* thing objectively present [in a 22 Observation snapshot], as a road under construction breaks off, or it may rather constitute the 'finishedness' of something objectively present [taken once more as a snapshot by experience-traversing 22 Observation, this time when experience-traversing 68 Character is done with its becoming] – the painting is finished with the last stroke of the brush."

In combination, these various processes enable perceiving: 1) experience-overlaying (Sens-L up to EL) 22 Observation observing something as finished means that there is no longer any contribution from experience-overlaying (Sens-L up to EL) 68 Character. 2) By the same token, any experience-traversing 68 Character involvement means that experience-traversing 22 Observation must, in the normal course of events (with an event defined as the impact of essence-forming INTJ upon the region of experience from Sens-L up to EL), eventually observe that the entity being constructed has been fully finished. 3) This suggests that 68 Character is programmed by multiple previous 22 Observation snapshots and cannot become operative

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apart from them. 4) As soon as 68 Character has finished its becoming, then the observed result may be objectified in 22 Observation and bound at its node of P. 5) 11 Thinking ESTP can then project the bound object from 22 Observation P into 4 Perceiving CL as the perceived foreground, replacing what in the interim has been tentatively interpolated by 10 Beten/Beauty with the help of an active 68 Character. 6) Pieces that are not yet part of this emerging non-contiguous perceived substance in CL-terminating 4 Perceiving-overlaying attunement-mood (EL up to CL) can be supplied by mechanisms of tool breakdown and repair (as in the repayment of a loan); this may involve 21 Feeling (which runs in a direction counter to both 4 Perceiving and 11 Thinking) and thus the subjectivity of attuned moods (page 227): "But ending as getting finished [in 22 Observation] does not include fulfillment [in 68 Character]. On the other hand, whatever has got to be fulfilled [in 68 Character] must reach its possible finishedness [in 22 Observation]. Fulfillment [68 Character] is the mode of 'finishedness' [22 Observation], and is founded upon it [programmed by it]. Finishedness [68 Character] is itself possible only as a determination of something objectively present [and bound at the P node of 22 Observation in preparation for passage along 11 Thinking ESTP] or at hand [at the CL node in 4 Perceiving, the destination of both 11 Thinking ESTP and attunement-mood from EL up to CL]."

Heidegger moves finally to the 22 Observation-overlaying ENTP now-no-longer of 45 Duty/World, whose entities (as described by Hegel) can be consumed (in 206 Life-overlaying INTJ whose essence generates events within experience from Sens-L up to EL) and thus is depleted to sustain 206 Life. This turns out to be important in production; 27 Apperception in mirroring away from 206 Life will not willingly consume its designated capital goods or raw materials (page 228): "Even ending [ENTP] in the sense of disappearing [entities of ENTP-overlaying 45 Duty/World consumed to sustain 206 Life, the mirror of 27 Apperception] can still be modified according to the kind of being of the being. The rain is at an end, that is, it

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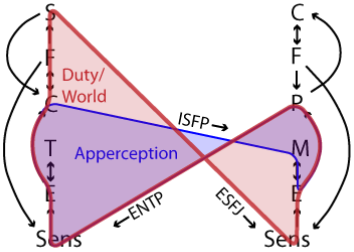
has disappeared [from 11 Thinking of 4 Perceiving]. The bread [a possible capital good that can sustain 27 Apperception-based production] is at an end, that is, used up [to sustain 206 Life, the mirror of 27 Apperception], no longer available as something at hand [at the 4 Perceiving 45 Duty/World-overlaying focal node of CL]."

f) 27 Apperception 'being-toward-the-end'

Heidegger suggests that we consider what has been discussed thus far: it universally assumes that an entity is something objective that can be observed or perhaps used as a tool – Da-sein is none of these (page 228): "*None of these modes of ending are able to* characterize *death* appropriately *as the end of Da-sein.* If dying were understood as being-at-an-end in the sense of an ending of the kind discussed, Da-sein would be posited as something objectively present or at hand. In death, Da-sein is neither fulfilled [like the phases of the moon] nor does it simply disappear [like rain that has ceased]; it has not become finished [like a completed painting or a road that has been fully constructed] or completely available as something at hand [like a loan that has been repaid or a tool that has been repaired]."



We can conclude (if we use our knowledge that 27 Apperception is the circuit which Heidegger is seeking) that Da-sein is its ISFP not-yet because 27 Apperception (the 206 Life-encapsulating mirror of 206 Life) and the 21 Feeling of what is hindering 11 Thinking action both overlay ISFP and are both filtered by the same node of M (similar to the ripening fruit along ENFP and M of 10 Beten/Beauty and 68 Character). This 21 Feeling of 27 Apperception is modified by ISFP-overlaying 10 Beten/Beauty with its helper circuit of 68 Character – 21 Feeling-subjective 27 Apperception can thus pray (10 Beten) for what is ISFP not-yet and develop character (10 Beauty of

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completeness) that is ISFP not-yet.

We saw also that any entity which is fully completed can be bound as an object within experience-overlaying (Sens-L up to EL) 22 Observation. In moments of experience-overlaying 39 Reflection when experience-overlaying 68 Character involvement for a time quiets down, 22 Observation-overlaying 27 Apperception can thus reach back into the ENTP now-no-longer of 206 Life's current aspect of completion (confirming it as the encapsulating mirror of 206 Life).

This full span from the 27 Apperception ISFP not-yet of 21 Feeling attuned moods to the 27 Apperception ENTP fulfillment of 68 Character is the Da-sein totality which Heidegger has been seeking. It is a 'being toward the end' that works out its 68 Character until finally it is no longer able to do so because the attuned and mooded 206 Life ahead-of-itself (the mirror of 27 Apperception) has been terminated (page 228): "Rather, just as Da-sein constantly already *is* its not-yet [ISFP] as long as it is, it also always already *is* its end [along the now-no-longer of ENTP]. The ending that we have in view when we speak of death, does not signify a being-at-an-end of Da-sein, but rather a *being toward the end* [27 Apperception] of this being. Death is a way to be [in 27 Apperception] that Da-sein takes over as soon as it is. 'As soon as a human being is born, he is old enough to die right away.'"

Summing up, Heidegger through a process of elimination has defined a circuit – we recognize it as 27 Apperception being-toward-the-end – which contains the attunement-mood (EL up to CL) ahead-of-itself of 206 Life as a mirrored unity along with the ENTP of 39 Reflection and 22 Observation of this finished entity in past time. Cartesian thought which objectifies the self (treating it like a loan to be repaid, the phases of the moon, a ripening fruit, a road under construction) considers totality of Da-sein and physical termination to be equivalent – Heidegger is ready now to address this issue (page 228): "Ending, as being toward the end [27 Apperception], must be clarified ontologically [relating to circuits] in terms of the kind of being of

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Da-sein. And supposedly the possibility of an existing being of the not-yet [ISFP] that lies 'before' the 'end' will become intelligible only if the character [68 Character] of ending has been determined existentially [in terms of circuits]. The existential clarification of being toward the end [27 Apperception] first provides the adequate basis for defining the possible meaning [at the 70 Articulation node of S] of our discussion of a totality of Da-sein if indeed this totality is to be constituted by death [27 Apperception] as an end."

g) Heidegger's Thesis: End as Production

Heidegger has analyzed circuits surrounding the ISFP not-yet and the ENTP now-no-longer; he has demonstrated that the ISFP not-yet of an existing Da-sein could not be interpreted as something outstanding – the payment of a loan, the phases of the moon, the ripening of an apple, the completion of a construction project. However, the end itself was not explored, except for the obvious implication that it cannot be the physical death of the organism for that would leave the circuits undefined.

He is now ready to reverse the process. The coming sections will approach death (defined definitively now as 27 Apperception, the mirror of 206 Life) as a means to the end of 206 Life-enhancing production. The definitions developed thus far will constrain our conceptualizations (along concept-carrying ESTJ in the construction of 70 Articulation) and hopefully prevent errors (page 228): "The attempt to reach an understanding of the totality of Da-sein by starting with a clarification of the not-yet [ISFP] and proceeding to a characterization of ending [ENTP now-no-longer] has not yet attained its goal. It showed only *negatively* that the not-yet [ISFP] which Da-sein always *is* [in the mirroring of 206 Life into ISFP-overlaying 27 Apperception] resists an interpretation [46 Interpretation] as something outstanding [such as a loan or the phases of the moon]. The end *toward* which Da-sein *is* [in its ahead-of-itself], as existing [in 206 Life], remains inappropriately defined by being-at-an-end [ending in general where

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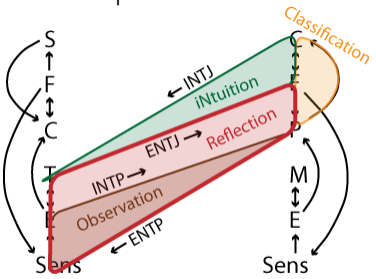
something actually terminates]. At the same time, however, our reflections [39 Reflection that is possible with 22 Observation when 68 Character for a time is quiescent] should make it clear that their course must be reversed. A positive characterization of the phenomena in question (not-yet-being, ending, totality) can be successful only when it is unequivocally oriented toward the constitution of being of Da-sein [which remains in existence throughout the death that is 27 Apperception]. This unequivocal character, however, is protected in a negative way from being sidetracked when we have an insight into the regional belonging together of the structures of end and totality [10 Beten/Beauty, 68 Character, 4 Perceiving, 11 Thinking, 21 Feeling, 22 Observation, 27 Apperception] which belong to Da-sein ontologically [in its circuit structure]."

Care, we recall, is an aspect of the 124 Bureaucracy/Myself caretaker. We have linked it thus far to Durkheimian organic solidarity exchange (in the segment from CR down to FR) which contracts 20 Dasein out of its 124 Bureaucracy/Myself wrapper – the next section will strip 27 Apperception production away from its misconception as physical death and integrate it more fully into this Durkheimian division of labor (page 228): "The positive, existential [206 Life-related], and ontological [circuit-related] interpretation [46 Interpretation] of death [27 Apperception] and its character of end are to be developed following the guideline of the fundamental constitution of Da-sein, attained up to now – the phenomenon of care [exchange in the segment from CR down to FR, truncating 20 Dasein out of 124 Bureaucracy/Myself]."



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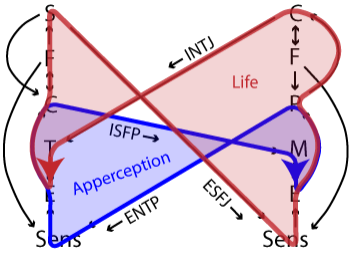
IV: 27 Apperception as Production

We continue with our analysis of Martin Heidegger's book *Being and Time* as translated from German into English by Joan Stambaugh. We focus in this section on the functions of 27 Apperception.

Restrictions of Scope

a) Demise as Mental Degeneration



The Da-sein collection of circuits is defined thus far in the sense that it collapses when 206 Life terminates. Objective Cartesian science focuses on the causes and kinds of termination that might cause this collapse; the mechanisms are similar in humans with Da-sein and in non-Da-sein animals and plants (page 229): "In the broadest sense, death [27 Apperception] is a phenomenon of life [206 Life, its mirror]. Life [206 Life] must be understood as a kind of being to which belongs a being-in-the-world [124 Bureaucracy/Myself whose saccades are driven by the attuned moods of 206 Life]. It can only be defined in a privative orientation to Da-sein [in that Da-sein collapses when 206 Life terminates]. Da-sein, too, can be considered as pure life [206 Life summed up in the 206 Life mirror of 27 Apperception]. For the biological and physiological line of questioning, it then moves into the sphere of being which we know as the world of animals and plants. In this field, dates and statistics about the life-span of plants, animals, and human beings can be ontically [relating to 1 Classification Cartesian science] ascertained. Connections between the life-span, reproduction, and growth can be known [in 1 Classification-

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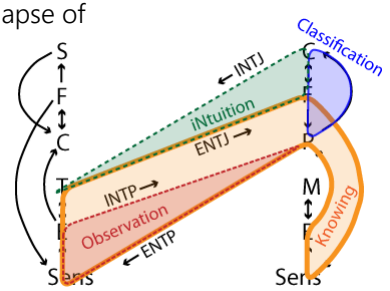
intersecting 72 Knowing]. The 'kinds' of death, the causes, 'arrangements,' and ways of its occurrence can be investigated [by Cartesian scientists]."

The intermediate phenomenon of a collapse of internal Da-sein before physical death is termed its demise; Heidegger suggests this might be an appropriate way to characterize the progressive degradation of visual circuits as discussed previously and perhaps mental disease in general (page 229): "An ontological [relating to circuits] problematic underlies this biological and ontic [Cartesian scientific] investigation of death [termination of Da-sein]. We must still ask how the essence of death [27 Apperception] is defined in terms of the essence of life [that is, what is the nature of the relationship between 27 Apperception and its mirror of 206 Life]. The ontic [Cartesian scientific] inquiry into death has always already decided about this. More or less clarified preconceptions of life and death are operative in it [namely, that death occurs when the organism stops functioning and is ready to be buried]. These preliminary concepts need to be sketched out in the ontology of Da-sein [in which 206 Life mirrors into 27 Apperception]. Within the ontology of Da-sein [the circuit structure in humans], which has priority over an ontology of life [that is, the circuits have priority over 206 Life which energizes them through attunement-mood], the existential analytic of death [27 Apperception truncating out of now-time into finite time] is subordinate to the fundamental constitution of Da-sein [the circuit structure as a whole]. We called the ending of what is alive [as for instance in an airplane crash] *perishing*. Da-sein, too, 'has' its physiological death of the kind appropriate to anything that lives and has it not ontically in isolation [as an organism that dies individually in isolation from others that remain alive], but as also determined by its primordial kind of being [with the potential of operating



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in Durkheimian organic solidarity and thus a division of labor motivated by 27 Apperception which is the mirror of 206 Life]. Da-sein, too [with its potential division of labor], can end [by a collapse into 27 Apperception-based inauthentic now-time and Durkheimian mechanical solidarity in which all are equal] without authentically dying [authentic death is 27 Apperception-based division of labor oriented towards production to be completed within some finite time period], though on the other hand, qua Da-sein, it does not simply perish [as happens for instance to anonymous victims of an airplane crash]. We call this intermediate phenomenon [in which Da-sein regresses perhaps from Durkheimian organic solidarity into Durkheimian mechanical solidarity with its Weberian 'iron cage' of externalized 124 Bureaucracy/Myself] its *demise.* Let the term *dying* stand for the *way of being* in which Da-sein [as a set of circuits] *is toward* its death [namely, 27 Apperception-based production in which 27 Apperception-based now time is made finite]. Thus we can say that Da-sein never perishes [because only the physical container of an anonymous Da-sein can perish]. Da-sein can only demise [sink to a lower mental state] as long as it dies [namely, rises first of all to a higher state of 27 Apperception-based production and a division of labor from which it can then regress]. The medical and biological inquiry into demising [in terms of regression leading ultimately to mental diseases] can attain results which can also become significant ontologically [in the study of circuits] if the fundamental orientation is ensured for an existential interpretation [46 Interpretation of the circuits] of death [27 Apperception-based production that cares for its mirror of 206 Life]. Or must sickness and death in general – even from a medical point of view [as in Oriental prevention-oriented medicine] – be conceived primarily as existential phenomena [related to circuits, in particular to 206 Life]?"

Operative 27 Apperception-based analysis (Hegel's 'observing attitude') enables an understanding of mental capacity. Death of 27 Apperception thus

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precedes life of 206 Life; in primitive peoples this necessary sequence sustains magic and cults (pages 229, 230): "The existential interpretation [46 Interpretation] of death [an operative 27 Apperception that has broken out of now-time into finiteness] is prior to any biology and ontology of life [206 Life, its mirror]. But it also is the foundation for any biographico-historical or ethnologico-psychological inquiry into death [of any kind]. A 'typology' of 'dying' characterizing the states and ways in which a demise is 'experienced' [first in mental degradation and then perhaps in a mental disease], already presupposes the concept of death [206 Life ability to mirror into something which sums it up in some finite manner]. Moreover, a psychology of 'dying' [relating to 27 Apperception] rather gives information about the 'life' [206 Life or lack thereof] of the 'dying person' than about dying itself [in 27 Apperception]. That is only a reflection of the fact that when Da-sein dies [by a retreat away from 206 Life into its mirror of 27 Apperception] – and even when it dies authentically [in 27 Apperception as production] – it does not have to do so with an experience of its factical demise [in the form of a pathological condition or mental disease], or in such an experience. Similarly, the interpretations of death [finiteness of 27 Apperception] in primitive peoples, of their behavior toward death [27 Apperception truncated into finiteness] in magic and cult [e.g. sacrifices and offerings in which the existence of living things is terminated], throw light primarily on the understanding [33 Understanding] of *Da-sein* [with its structure of circuits]; but the interpretation [46 Interpretation] of this understanding [33 Understanding] already requires an existential analytic and a corresponding concept of death [finiteness of 27 Apperception]."

b) Production Linked to Intentionality

27 Apperception can say nothing about 'life after death' if 'death' is defined as physical perishing for then 206 Life is no more; 27 Apperception

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is rather the prerequisite to a better 206 Life which can come 'after' 27 Apperception 'death' (life after death because death mediates production for the sake of a better life) (page 230): "The ontological analysis of being-toward-the-end [27 Apperception], on the other hand, does not anticipate any existentiell [attuned and mooded] stance toward death [an operative 27 Apperception]. If death [operative 27 Apperception] is defined as the 'end' of Da-sein [the circuit structure with its 20 Dasein core], that is, of being-in-the-world [124 Bureaucracy/Myself, the caretaker for 20 Dasein], no ontic [1 Classification-based Cartesian scientific] decision has been made as to whether 'after death' [operative 27 Apperception] another being is still possible, either higher or lower, whether Da-sein 'lives on' or even, 'outliving itself,' is 'immortal.' Nor is anything decided ontically [in 1 Classification] about the 'otherworldly' and its possibility any more than about the 'this-worldly' [45 Duty/World]; as if norms and rules for behavior toward death should be proposed for 'edification.' But our analysis of death [operative 27 Apperception] remains purely 'this-worldly' [in 45 Duty/World generated with 141 Angst/Worldview from a re-ordering of the legs of 206 Life and its mirror of 27 Apperception] in that it interprets [46 Interpretation] the phenomenon solely with respect to the question of how it *enters into* actual Da-sein as its possibility-of-being [along the project of 206 Life INTJ]. We cannot even *ask* with any methodological assurance about what *'is after death'* until death [an operative 27 Apperception] is understood in its full ontological essence. Whether such a question presents a possible *theoretical* question at all is not to be decided here. The this-worldly [relating to 45 Duty/World], ontological [circuit-based] interpretation [46 Interpretation] of death [an operative 27 Apperception] comes before any ontic [1 Classification-based Cartesian], other-worldly speculation."

27 Apperception also is not related to the suffering that may precede physical death; one cannot look for the origin of evil in this direction (page

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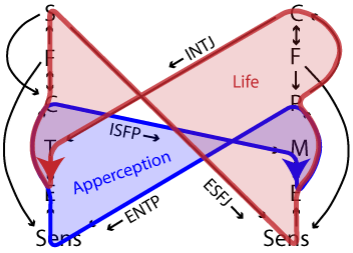
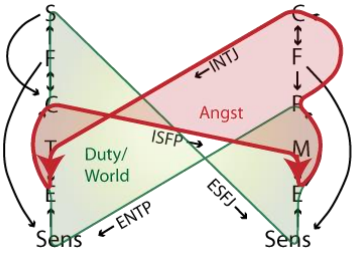
230): "Finally, an existential [circuit-related] analysis of death [operative 27 Apperception] lies outside the scope of what might be discussed under the rubric of a 'metaphysics of death.' The questions of how and when death [termination of physical existence] 'came into the world,' what 'meaning' it can and should have [at the node of S] as an evil and suffering in the whole of beings – these are questions that necessarily presuppose an understanding [INTJ-overlaying 33 Understanding] not only of the character of being of death [operative 27 Apperception], but the ontology of the whole of beings as a whole and the ontological clarification of evil and negativity in particular."





Heidegger suggests that his analysis precedes psychology and theology with a rich content all its own, related in particular to Da-sein's ahead-of-itself as summed up in potential 27 Apperception-mediated production as a possibility (pages 230, 231): "The existential analysis is methodically prior to the questions of a biology, psychology theodicy, and theology of death [finiteness of 27 Apperception caused in this case by termination of physical existence]. Taken ontically [in 1 Classification], the results of the analysis show the peculiar *formality* and emptiness of any ontological [circuit-related] characterization. However, that must not make us blind to the rich and complex structure of the phenomenon. Since Da-sein never becomes accessible at all as something objectively present [which could be studied by 1 Classification-based Cartesian science], because being possible belongs in its own way to its kind of being, even less may we expect to simply

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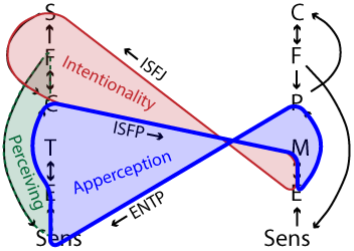
read off the ontological structure of death [the ways in which 27 Apperception now-time is made finite], if indeed death is an eminent possibility of Da-sein."

Heidegger now advances his thesis of 27 Apperception as production with an additional limiting aspect: Da-sein's ahead-of-itself potential is related to 13 Intentionality which together with 27 Apperception being-toward-death forms being-toward-the-end (page 231): "On the other hand, our analysis cannot be supported by an idea of death [finiteness of 27 Apperception] that has been devised arbitrarily and at random. We can restrain this arbitrariness only by giving beforehand an ontological [circuit-related] characterization of the kind of being in which the 'end' [finiteness] enters into the average everydayness [27 Apperception now-time reaching indefinitely into the past and into the future] of Da-sein. For this we need to envisage fully the structures of everydayness worked out earlier. The fact that existentiell [attuned and mooded by 206 Life] possibilities of being toward death [finiteness in 27 Apperception] have their resonance in an existential analysis of death, is implied by the essence of any ontological [circuit-related] inquiry. All the more explicitly, then, must an existentiell neutrality [in which the analysis is not influenced by attuned moods] go together with the existential conceptual definition [along definitional ISTJ leading to a 70 Articulation-overlaying ESTJ concept forming the exchange space of 18 Sensing], especially with regard to death [finiteness of 27 Apperception], where the character of possibility of Da-sein can be revealed most clearly of all. The existential problematic [structure of circuits] aims solely at developing the ontological structure of the being-toward-the-end [combination of 27 Apperception and 13 Intentionality] of Da-sein."



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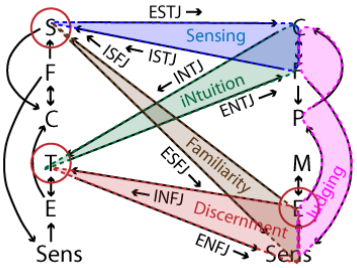
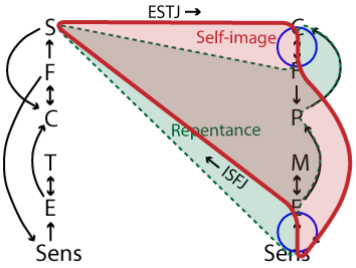
Intentionality and Care

a) Production Relates to Care





27 Apperception is embedded within a system of circuits (164 Obstinate/Punitive, 10 Beten/Beauty, 68 Character, 21 Feeling, 22 Observation) dealing with end and totality; it alone sums up within itself the totality of 206 Life in its ahead-of-itself. However, we have seen already that the ahead-of-itself of care is mediated by Durkheimian organic solidarity 20 Dasein-based exchange in the region from CR down to FR – these two aspects must in some way be integrated (page 231): "From our considerations of something outstanding, end, and totality there has resulted the necessity of interpreting [46 Interpretation] the phenomenon of death [finiteness of 27 Apperception] as being-toward-the-end [combination of 27 Apperception and 13 Intentionality] in terms of the fundamental constitution of Da-sein [and its Durkheimian organic solidarity 20 Dasein-based exchange mechanisms dealing with tool breakdown and resource shortage]. Only in this way can it become clear how a wholeness constituted by being-toward-the-end [combination of 27 Apperception and 13 Intentionality] is possible in Da-sein itself, in accordance with its structure of being. We have seen that care [Durkheimian organic solidarity exchange in the region from CR to FR] is the fundamental constitution of Da-sein. The ontological significance of this expression was expressed in the 'definition': being-ahead-of-itself-already-being-in (the world) as

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being-together-with beings encountered (within the world) [and therefore involved in a division of labor that eliminates shortages]. Thus the fundamental characteristics of the being of Da-sein are expressed: in being-ahead-of-itself, existence [206 Life], in already-being-in ... , facticity [attuned moods that may be harnessed by the 35 Kinship / 191 Democracy the they], in being-together-with ... , falling prey [energized into action by the needs of the collective]. Provided that death [27 Apperception-mediated production completed within a finite scheduled time] belongs to the being of Da-sein in an eminent sense [related to 27 Apperception-overlaying identification from M down to ER], it (or being-toward-the-end [combination of 27 Apperception and 13 Intentionality]) must be able to be defined in terms of these characteristics."

Heidegger has demonstrated that a mind ruled by the they (externalized 35 Kinship and 191 Democracy) exploits 27 Apperception as a clock of indefinite now-time reaching forward endlessly into the future and equally far back into the past. 27 Apperception death as totality of goal completion within finiteness of scheduling must thus in some way involve an individuation away from the they, and thus once more a transition from mere concern into a more mentally complex care (page 231): "We must, in the first instance, make it clear in a preliminary sketch how the existence [206 Life], facticity [attuned moods], and falling prey of Da-sein [to the they] are revealed in the phenomenon of death [finiteness of 27 Apperception-mediated production]."

b) Insertion of 13 Intentionality

Heidegger has identified ISFP-overlaying 27 Apperception as the circuit that sums up 206 Life; it lies within a region of other circuits dealing with end and totality. There is yet another circuit that also overlays ISFP and in addition travels with 27 Apperception through identification from M down to ER – this is 13 Intentionality. It is this circuit of 13 Intentionality that links finiteness within 27 Apperception now-time to the mechanisms of exchange

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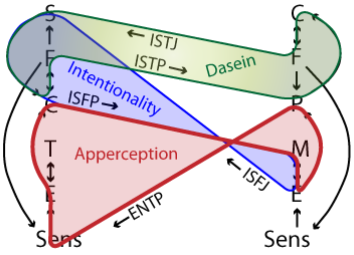
(in the 'to be' from CR down to FR) that constitute care (pages 231, 232): "The interpretation [46 Interpretation] of the not-yet [ISFP], and thus also of the most extreme not-yet [along ISFP], of the end of Da-sein in the sense of something outstanding [physical termination as an aspect of tool breakdown, to be handled by 164 Obstinate/Punitive] was rejected as inappropriate. For it included the ontological [circuit-related] distortion of Dasein as something objectively present [a tool used by the self]. Being-at-an-end means existentially being-toward-the-end [combination of ISFP-overlaying 27 Apperception with ISFP-overlaying 13 Intentionality]. The most extreme not-yet [ISFP in which 27 Apperception overlays 13 Intentionality] has the character of something *to which Da-sein relates.* The end is imminent for Da-sein [imminence forces it to overlay 27 Apperception- and 13 Intentionality-overlaying identification from M down to ER]. Death is not something not yet [ISFP] objectively present [as in 10 Beten/Beauty completion of what is not yet part of 4 Perceiving], nor the last outstanding element reduced to a minimum [as in the 164 Obstinate/Punitive-mediated repayment of a loan], but rather an *imminence* [overlaying identification from M down to ER as do both 27 Apperception and 13 Intentionality]."



13 Intentionality of course does not interact with 27 Apperception exclusively. Its ISFJ can combine with 206 Life ESFJ to form a 23 Familiarity ideal type. The downward force of 13 Intentionality through the region of identification from M down to ER makes the existence (206 Life-traversing Sens-R up to ER) of this ideal type within 23 Familiarity-overlaying 206 Life appear imminent. 206 Life in its subsequent traversal through significance (T down to EL) can in turn form the imminence into a prospective event whose 68 Character is in the process of development. This is not the process which

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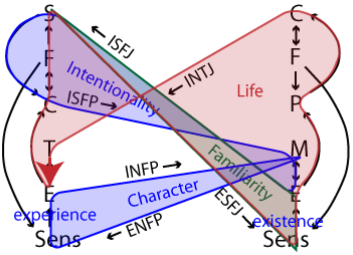
Heidegger wishes to describe (page 232): "However, many things can be imminent for Da-sein as being-in-the-world [124 Bureaucracy/Myself energized by 206 Life attunement/mood from EL up to CL]. The character of imminence is not in itself distinctive for death [finiteness of 27 Apperception]. On the contrary, this interpretation [23 Familiarity-overlaying 46 Interpretation] could even make us suspect that death would have to be understood in the sense of an imminent event [compressed as essence within the region of experience from Sens-L up to EL by the downward force of 206 Life INTJ] to be encountered in the surrounding world [45 Duty/World formed with a 141 Angst/Worldview of that world by a re-ordering of the legs of 206 Life and its mirror of 27 Apperception]. For example, a thunderstorm can be imminent, remodeling a house, the arrival of a friend, accordingly, beings which are objectively present, at hand or Da-sein-with. Imminent death [finiteness of 27 Apperception in its passage through identification from M down to ER] does not have this kind of being."



13 Intentionality in its imparting of imminence is a servant to 124 Bureaucracy/Myself which it overlays in the segment of certainty from S down to CL. It is quite possible for an active 20 Dasein to take over this segment of certainty – we now have the link with 20 Dasein-mediated Durkheimian organic solidarity exchange (CR down to FR) which Heidegger has been seeking (page 232): "But a journey, for example, can also be imminent for Da-sein, or a discussion with others, or a renouncing something which Da-sein itself can be – its own possibilities-of-being which are founded in being-with [35 Kinship] others."

c) Culminates in Team Effort

124 Bureaucracy/Myself in its overlay of 13 Intentionality (in the certainty

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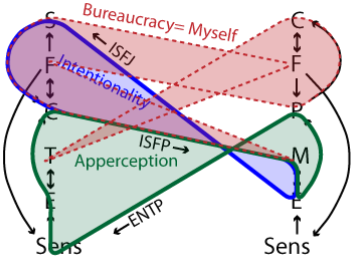
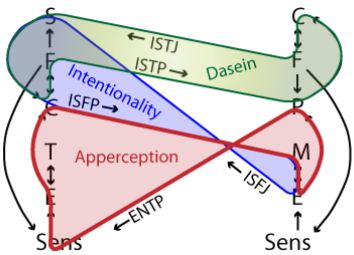
segment from S down to CL) imparts an imminence of what may happen (because of 13 Intentionality passage with 27 Apperception through identification from M down to ER) – it is one thing that distinguishes humans from animals. When challenges are easy, individuals may move together as a Durkheimian mechanical solidarity 35 Kinship / 191 Democracy-governed group; indefinite now-time of 27 Apperception (which overlays 13 Intentionality along ISFP) is maintained.





However, if things get difficult, then 20 Dasein overlay of 13 Intentionality within the certainty segment from S down to CL can cause 206 Life to attune into imminent destruction (in its mooded attunement from EL up to CL). The overlay of 13 Intentionality with 27 Apperception in the identification segment from M down to ER in this case may throw 27 Apperception into finite time, individuating it away from the they and enabling Durkheimian organic solidarity 20 Dasein-mediated division of labor with its much higher effectiveness (page 232): "Death [finiteness of 27 Apperception] is a possibility of being that Da-sein always has to take upon itself [through 27 Apperception-overlaying 13 Intentionality passage through individuating identification from M down to ER]. With death, Da-sein stands before itself [summed up in 13 Intentionality-overlaying 27 Apperception] in its ownmost [individuated] potentiality-of-being. In this possibility, Da-sein is concerned about its being-in-the-world [206 Life-energized 124 Bureaucracy/Myself which 13 Intentionality overlays in the certainty segment from S down to CL] absolutely. Its death is the possibility of no-longer-being-able-to-be-there [in the 35 Kinship / 191 Democracy the they from

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which it has individuated]. When Da-sein is imminent to itself [in the 23 Familiarity-overlaying 206 Life segment of existence from Sens-R up to ER which is impacted by 13 Intentionality identification from M down to ER] as this possibility, it is *completely* thrown back upon its ownmost potentiality-of-being [apart from the they]. Thus imminent to itself, all relations to other Da-sein [in Durkheimian mechanical solidarity as part of the they] are dissolved in it. This nonrelational ownmost possibility is at the same time the most extreme one [of death to the they and 206 Life in individuated 13 Intentionality and a finite 27 Apperception]. As a potentiality of being [in 13 Intentionality], Da-sein is unable to bypass the possibility of death [in the finiteness of 13 Intentionality identification-overlaying 27 Apperception]. Death is the possibility [through finiteness of individuation and consequent division of labor] of the absolute impossibility [of a 13 Intentionality whose 206 Life cannot survive if it remains a mere member of the they] of Da-sein. Thus *death* [to Durkheimian mechanical solidarity in the they] reveals itself as the *ownmost* [individuated and prepared for Durkheimian organic solidarity] *nonrelational possibility not to be bypassed.* As such, it is *an eminent* imminence [the peak of mental integration as a prospective 23 Familiarity ideal type]. Its existential possibility is grounded in the fact that Da-sein is essentially disclosed to itself, in the way of being-ahead-of-itself [that can see in 13 Intentionality how things will unfold if the group does not individuate into specialists who work together as a team]. This structural factor of care [20 Dasein-motivated and 20 Dasein-mediated Durkheimian organic solidarity division of labor] has its most primordial concretion in being-toward-death [finiteness of 27 Apperception production that must complete things in some set time period]. Being-toward-the-end [combination of 27 Apperception and 13 Intentionality] becomes phenomenally clearer as being toward the eminent possibility of Da-sein which we have characterized."

We see that a challenge to 206 Life triggers 20 Dasein-driven 13

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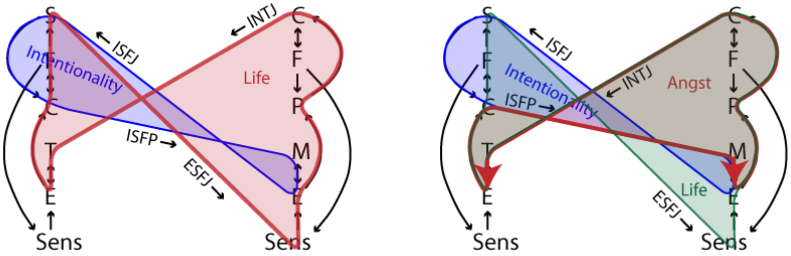
Intentionality which drives 27 Apperception into individuation and finite time in preparation for teamwork and a 20 Dasein-mediated Durkheimian organic solidarity division of labor. As we have seen, this 27 Apperception finite time (truncated out of the everydayness of 27 Apperception indefinite now-time) is easily misunderstood as imminent physical death.



What is the sign that the mind is being driven into the finite time of 27 Apperception-based production? 206 Life under threat and a consequent 13 Intentionality generate in their intersection 141 Angst/Worldview (206 Life plus 13 Intentionality equals 141 Angst/Worldview plus the 23 Familiarity ideal type that traverses existence from Sens-R up to ER) (pages 232, 233): "The ownmost nonrelational possibility not to be bypassed [13 Intentionality throwing 27 Apperception into finite time and production] is not created by Da-sein [20 Dasein] subsequently and occasionally in the course of its being. Rather, when Da-sein exists [in 206 Life], it is already *thrown* into this possibility [by any sufficient challenge]. Initially and for the most part, Da-sein does not have any explicit or even theoretical knowledge of the fact that it is delivered over to its death [finiteness of 27 Apperception], and that death thus belongs to being-in-the-world [206 Life-energized 124 Bureaucracy/Myself]. Thrownness into death reveals itself to it more primordially and penetratingly in the attunement of *Angst* [141 Angst/Worldview formed from the combination of 206 Life and 13 Intentionality]. *Angst* in the face of death is *Angst* 'in the face of' the ownmost nonrelational potentiality-of-being not to be bypassed. What

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Angst is about is being-in-the-world [206 Life-energized 13 Intentionality-certainty-overlaying 124 Bureaucracy/Myself] itself. What *Angst* is about is the potentiality-of-being of Da-sein absolutely [in individuated 141 Angst/Worldview- and 13 Intentionality-overlaying identification from M down to ER]. *Angst* about death [finiteness of 27 Apperception] must not be confused with a fear [2 Fear, to be discussed shortly] of one's demise [dissolution of mental circuits]. It is not an arbitrary and chance 'weak' mood [2 Fear- and 141 Angst/Worldview-overlaying attunement-mood from EL up to CL] of the individual, but, as a fundamental attunement [141 Angst/Worldview attunement-mood from EL up to CL] of Da-sein, the disclosedness of the fact that Da-sein exists [206 Life existence] as thrown being-*toward*-its-end [combination of 13 Intentionality and 27 Apperception]. Thus the existential concept of dying [finiteness of 27 Apperception production] is clarified as thrown being toward the ownmost nonrelational potentiality-of-being not to be bypassed [individuation by passage through identification from M down to ER is preparation for a division of labor]. Precision is gained by distinguishing this from pure disappearance [in which 10 Beten/Beauty supplements and completes 4 Perceiving], and also from merely perishing [in which the physical container terminates], and finally from the 'experience' of a demise [in which the mind breaks down before the body terminates]."

Teamwork and a division of labor is possible even when paradigm-attitude (ER up to P) of the team members differs. It is independent of a 72 Knowing of its mechanism. It is triggered purely by attuned moods (EL up to CL) emanating from a 206 Life whose survival is under threat, and aborted by the conceptual misunderstanding that finiteness represents a termination of the physical body (page 233): "Being-toward-the-end [27 Apperception and 13 Intentionality] does not first arise through some attitude [paradigm-attitude from ER up to P] which occasionally turns up, rather it belongs essentially to the thrownness of Da-sein which reveals itself in attunement

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(mood) [EL up to CL] in various ways. The factical 'knowledge' or 'lack of knowledge' [72 Knowing] prevalent in Dasein as to its ownmost being-toward-the-end [27 Apperception and 13 Intentionality] is only the expression of the existentiell [attuned and mooded] possibility of maintaining itself in this being in different ways. The fact that factically [in attuned moods] many people initially and for the most part do not know [in 72 Knowing] about death [possibility of 27 Apperception-based production in finite time] must not be used to prove that being-toward-death [27 Apperception] does not 'generally' belong to Da-sein, but only proves that Dasein, fleeing from it, initially and for the most part covers over its ownmost being-toward-death [27 Apperception]. Da-sein dies [in 27 Apperception now-time] factically [in attunement-mood] as long as it exists [in 206 Life], but initially and for the most part in the mode of *falling prey* [in which an externalized 35 Kinship and 191 Democracy direct activity]. For factical existing [attuned moodedness of 206 Life] is not only generally and without further differentiation a thrown potentiality-for-being-in-the-world, but it is always already absorbed in the 'world' [45 Duty/World] taken care of [by the they and its representatives in 151 Voter and 150 Representative as components of an externalized 191 Democracy]. In this entangled being together with ... , the flight from uncanniness [falling off the edge of the current 115 Brotherhood/Ourself spatial map] makes itself known [to 72 Knowing], that is, the flight *from* its ownmost being-toward-death [27 Apperception-based production in finite time]. Existence [206 Life], facticity [attuned moods], falling prey [to the directives of externalized 35 Kinship and 191 Democracy] characterize being-toward-the-end [27 Apperception now-time and 13 Intentionality], and are accordingly constitutive for the existential concept of death [ESTJ concept of 70 Articulation that death is the termination of the physical body]. *With regard to its ontological possibility* [that is, the possibility of breaking out of now-time into finite time and 27 Apperception-based production], *dying* [an activated

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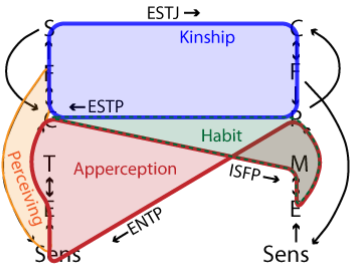
and individuated 27 Apperception] *is grounded in care* [exchange mechanisms of Durkheimian organic solidarity and teamwork in the face of seemingly impossible challenges]."

Heidegger has completed a preliminary sketch of the connection between 27 Apperception-based production and Durkheimian organic solidarity exchange (in the segment from CR down to FR). He will now describe how this mechanism operates in the average individual who is not under extreme stress (page 233): "But if being toward death [27 Apperception] belongs primordially and essentially to the being of Da-sein, it must also be demonstrated in everydayness, although initially in an inauthentic way. And if being-toward-the-end [combination of 27 Apperception and 13 Intentionality] is even supposed to offer the existential [circuit-related] possibility for an existentiell [mooded and attuned] wholeness of Da-sein [206 Life summed up in 27 Apperception production in finite time], this would give the phenomenal confirmation for the thesis that care [exchange in the segment from CR down to FR] is the ontological [circuit-related] term for the wholeness of the structural totality of Da-sein. However, for the complete phenomenal justification of this statement, a *preliminary sketch* of the connection between being-toward-death [27 Apperception] and care [exchange in the segment from CR down to FR] is not sufficient. Above all, we must be able to see this connection in the *concretion* nearest to Da-sein, its everydayness."



13 Intentionality Certainty in Everydayness

a) Revealed in 73 Skepticism 'idle talk'

We know already that 27 Apperception in the 206 Life everydayness of the they (externalized 35 Kinship and 191 Democracy) becomes the clock of

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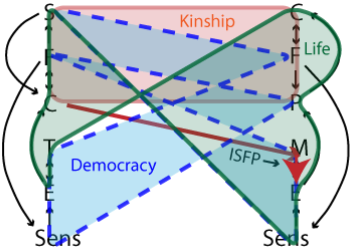
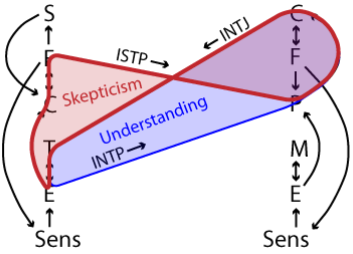
now-time – it reaches indefinitely into the future and equally without termination into the past. A superposition of the three circuits of 35 Kinship, 191 Democracy and 206 Life generates all of 27 Apperception except for 79 Habit-overlaying ISFP and the identification segment from M down to ER – this lack of individuating identification is what allows the individual to blend into the group.



The actual ticking of 27 Apperception now-time is enabled by ISFP-overlaying 79 Habit downward motion from M down to ER coupled with the 35 Kinship-overlaying 79 Habit ESTP time clock pointer into 4 Perceiving. 79 Habit (we've always done it this way) through this overlaying of 13 Intentionality ISFP and identification (M down to ER) thus points dimly with each tick of its clock to the 27 Apperception-mediated potential finiteness of the individual (and therefore in its overlay of 21 Feeling to the inappropriateness of its mindless habit).



How is this mechanism understood by 33 Understanding which overlays attunement-mood-generating (EL up to CL) 206 Life along INTJ? We can tell, says Heidegger, by examining the INTJ-overlaying 73 Skepticism 'idle talk' of the they – it expresses this INTJ-overlaying 33 Understanding (pages 233, 234): "The exposition of everyday, average being-toward-death [27 Apperception] was oriented toward the structures of everydayness developed earlier. In being-toward-death [27 Apperception], Da-sein is related *to itself* as an eminent potentiality-of-being. But the self of everydayness is the they [externalized 35 Kinship and 191 Democracy] which is constituted in public interpretedness [46 Interpretation formed in the intersection of 35 Kinship and 191 Democracy and thus not independent]

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which expresses itself in idle talk [73 Skepticism generated by the intersection of an externalized 124 Bureaucracy/Myself and 206 Life]. Thus, idle talk [73 Skepticism] must make manifest in what way everyday Da-sein interprets [in a dependent 46 Interpretation] its being-toward-death [27 Apperception]. Understanding [33 Understanding], which is also always attuned [we recall that understanding for Heidegger is not 33 Understanding in isolation but rather its diversion away from INTP up into attunement-mood from EL to CL overlaying 70 Articulation], that is, mooded, always forms the basis of this interpretation [46 Interpretation overlaying 70 Articulation from FL to S]. Thus we must ask how the attuned understanding [206 Life-mediated 33 Understanding] lying in the idle talk [73 Skepticism] of the they [externalized 35 Kinship and 191 Democracy] has disclosed being-toward-death [27 Apperception]. How is the they related in an understanding way to its ownmost nonrelational possibility not-to-be-bypassed [passage through identification from M down to ER] of Da-sein? What attunement [EL up to CL] discloses to the they [externalized 35 Kinship and 191 Democracy] that it has been delivered over to death [27 Apperception], and in what way?"

The 'idle talk' of 73 Skepticism reveals that death is understood in the 206 Life-overlaying 33 Understanding of everydayness as an event. Events are segments of compressed experience (Sens-L up to EL) encapsulating the essence of some particular attunement-mood-generating flow of 206 Life INTJ downwards through the experience-impacting upon-which significance region from T down to EL. Each such event [of someone dying] is the completion of a 23 Familiarity ideal type of 206 Life fullness [the life of the one who died] which in turn gradually programs experience-traversing 68 Character with the expectation that everyone can and should expect a span of a certain number of years and that death for each particular individual is thus not yet (ISFP of 27 Apperception indefinite now-time) something which is imminent (page 234): "The publicness [externalization] of everyday

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being-with-one-another [35 Kinship and 191 Democracy] 'knows' death as a constantly occurring event [in experience from Sens-L up to EL, compressed into essence by the downward flow of data along 206 Life INTJ], as a 'case of death.' Someone or another 'dies,' be it a neighbor or a stranger. People unknown to us 'die' daily and hourly. 'Death' is encountered as a familiar [23 Familiarity] event [compression of 23 Familiarity existence-traversing 206 Life INTJ into essence within experience from Sens-L up to EL] occurring within the world [experience-traversing 45 Duty/World]. As such, it remains in the inconspicuousness [never triggering 50 Conspicuous, the first stage of a Heideggerian tool breakdown] characteristic of everyday encounters. The they [combination of externalized 35 Kinship and 191 Democracy] has also already secured an interpretation [dependent 46 Interpretation generated in the intersection of 35 Kinship and 191 Democracy] for this event [within experience from Sens-L up to EL]. The 'fleeting' talk [in 73 Skepticism] about this which is either expressed or else mostly kept back says: One also dies at the end, but for now [in the 27 Apperception of everyday indefinite 79 Habit-ruled now-time] one is not involved."

Heidegger extracts more information from the 73 Skepticism 'idle talk' of the they (page 234): "The analysis of 'one dies' reveals unambiguously the kind of being of everyday being toward death [27 Apperception operating in 79 Habit-based non-productive indefinite now-time everydayness]. In such talk, death is understood [by 206 Life-overlaying 33 Understanding] as an indeterminate something which first has to show up from somewhere [as an objective entity], but which right now is *not yet objectively present* for oneself [at the object-binding P node of 79 Habit and 27 Apperception indefinite now-time], and is thus no [attunement-mood-generating] threat. 'One dies' spreads the opinion that death, so to speak, strikes the they [externalized 35 Kinship and 191 Democracy, leading perhaps to increased defense budgets for national security]. The public interpretation [46

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Interpretation from the intersection of an externalized 35 Kinship and 191 Democracy] of Da-sein says that 'one dies' because in this way everybody can convince him/herself that in no case is it I myself, for this one is *no one.* 'Dying' is levelled down to an event [in experience from Sens-L up to EL] which does concern Da-sein, but which belongs to no one in particular. If idle talk [73 Skepticism] is always ambiguous [124 Bureaucracy/Myself cobbled together by 17 Curiosity, 32 Desire and an externalized 191 Democracy], so is this way of talking about death [finiteness within 27 Apperception as the repository of the purposeful totality of 206 Life]. Dying, which is essentially and irreplaceably mine [in its 27 Apperception- and 13 Intentionality-overlaying passage through the individuating segment of identification from M down to ER], is distorted into a publicly occurring event [in experience from Sens-L up to EL] which the they [externalized 35 Kinship and 191 Democracy] encounters. Characteristic talk [73 Skepticism] speaks about death as a constantly occurring 'case.' It treats it as something always already 'real' [in experience-traversing 4 Perceiving and 22 Observation], and veils its character [68 Character] of possibility and concomitantly the two factors belonging to it, that it is nonrelational [individuating through identification from M down to ER] and cannot-be-bypassed [representing a maximal emergency-inducing challenge to Da-sein]. With such ambiguity [124 Bureaucracy/Myself cobbled together by 17 Curiosity, 32 Desire and an externalized 191 Democracy], Da-sein puts itself in the position of losing itself in the they [externalized 35 Kinship and 191 Democracy] with regard to an eminent potentiality-of-being [possibility of production] that belongs to its own self [in the identification region of 27 Apperception from M down to ER]. The they [35 Kinship and 191 Democracy] justifies and aggravates the *temptation* of covering over for itself its ownmost being-toward-death [individuating production-oriented 27 Apperception]."

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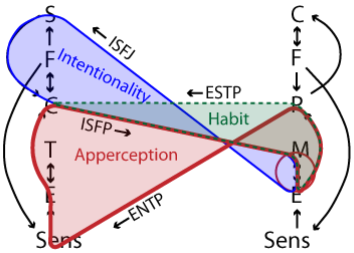
b) Comforting the Dying

We have seen that 27 Apperception-based productive effort in finite time is misinterpreted by everydayness as physical termination of 206 Life (pages 234, 235): "The evasion of death [27 Apperception-based production in finite time] which covers over, dominates everydayness [27 Apperception-mediated now-time driven by 79 Habit] so stubbornly that, in being-with-one-another [externalized 35 Kinship and 191 Democracy], the 'neighbors' often try to convince the 'dying person' that he will escape death [physical termination of the body] and soon return again to the tranquillized everydayness of his world [45 Duty/World] taken care of [by the they of externalized 35 Kinship and 191 Democracy]. This 'concern' has the intention of thus 'comforting' the 'dying person.' It wants to bring him back to Da-sein by helping him to veil completely his ownmost nonrelational possibility [passage of 27 Apperception and 13 Intentionality through 79 Habit-overlaying and potentially individuating M down to ER]. Thus, the they [externalized 35 Kinship and 191 Democracy] makes sure of a *constant tranquillization about death.* But, basically, this tranquillization is not only for the 'dying person,' but just as much for 'those who are comforting him.' And even in the case of a demise [breakdown of Da-sein before actual biological termination], publicness [of externalized 35 Kinship and 191 Democracy] is still not to be disturbed and made uneasy by the event [within experience from Sens-L up to EL] in the carefreeness [lack of challenge that enables a continuation of Durkheimian mechanical solidarity] it has made sure of. Indeed, the dying of others is seen often as a social inconvenience, if not a downright tactlessness, from which publicness [externalization of 35 Kinship and 191 Democracy] should be spared."



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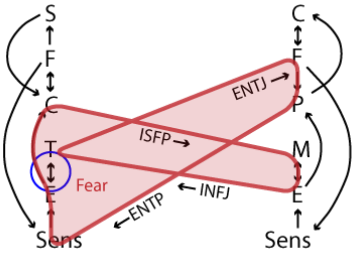
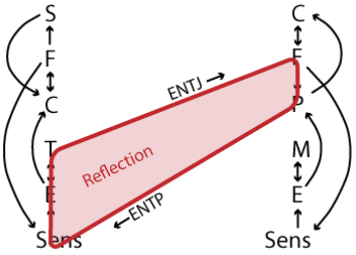
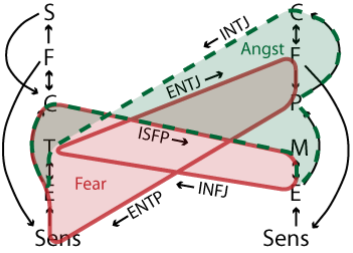




The 141 Angst/Worldview that results from the intersection of 206 Life and 27 Apperception-overlaying 13 Intentionality is diverted by the they into 191 Democracy-overlaying 2 Fear, and then into the calm indifference of 2 Fear-truncating 39 Reflection ENTJ and its 'on that former occasion' (page 235): "But along with this tranquillization, which keeps Da-sein away from its death [27 Apperception-mediated production in which things are completed in some finite scheduled time], the they [35 Kinship and 191 Democracy] at the same time justifies itself and makes itself respectable by silently ordering the way in which *one* is supposed to behave toward death [seen as biological termination] in general. Even 'thinking about death' is regarded publicly as cowardly fear [191 Democracy- and 27 Apperception-overlaying 2 Fear], a sign of insecurity on the part of Da-sein and a dark flight from the world [45 Duty/World]. *The they does not permit the courage to have* Angst [141 Angst/Worldview which overlays 27 Apperception and large segments of 2 Fear] *about death.* The dominance of the public interpretedness [dependent 46 Interpretation from the intersection of 35 Kinship and 191 Democracy] of the they [externalized 35 Kinship and 191 Democracy] has already decided what attunement [141 Angst/Worldview- and 2 Fear-overlaying data transfer from EL up to CL] is to determine our stance toward death [finiteness of 27



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Apperception]. In *Angst* [141 Angst/Worldview from the intersection of 206 Life and 13 Intentionality] about death, Da-sein is brought before itself as delivered over to its possibility not-to-be-bypassed [27 Apperception- and 13 Intentionality-overlaying identification from M down to ER]. The they [35 Kinship and 191 Democracy] is careful to distort this *Angst* into the fear [191 Democracy-overlaying 2 Fear] of a future event [in the 206 Life attuned and mooded ahead-of-itself]. Angst [141 Angst/Worldview], made ambiguous as fear [191 Democracy-overlaying 2 Fear], is, moreover, taken as a weakness which no self-assured Da-sein is permitted to know [in 2 Fear-overlaying 72 Knowing]. What is 'proper' according to the silent decree of the they [35 Kinship and 191 Democracy] is the indifferent calm [2 Fear truncating into 39 Reflection] as to the 'fact' that one dies [terminates biologically]. The cultivation of such a 'superior' indifference [39 Reflection truncated out of 2 Fear by passage of data from EL up to T, opposing the downward attunement-mood generating flow of 206 Life INTJ] *estranges* Da-sein from its ownmost nonrelational potentiality-of-being [overlaying the 141 Angst/Worldview, 13 Intentionality and 2 Fear identification segment from M down to ER]."

Care is oriented by the they towards a 68 Character-mediated ripening of retirement and old age (funded by ample 401k's into the golden years); in this way everydayness acknowledges dimly that it is in fact aware of potential finiteness in the ticking now-time of 27 Apperception (page 235): "Temptation, tranquillization, and estrangement, however, characterize the kind of being of *falling prey*. Entangled, everyday being-toward-death [27 Apperception indefinite now-time always doing things in the same 79 Habit-based way] is a constant *flight from death* [27 Apperception finiteness as individuated 13 Intentionality in a productive division of labor]. Being *toward* the end [13 Intentionality with 27 Apperception] has the mode of *evading that* end – reinterpreting it, understanding it inauthentically, and veiling it. Factically [in attuned moods] one's own Da-sein is always

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already dying, that is, it is in a being-toward-its-end [13 Intentionality attempting to recruit 27 Apperception into productive individuated division of labor]. And it conceals this fact from itself by reinterpreting death as a case of death occurring every day with others, a case which always assures us still more clearly that 'one oneself' is still 'alive' [in 79 Habit-ruled 27 Apperception now-time that mirrors a tranquil 206 Life in the they]. But in the entangled flight *from* death, the everydayness of Da-sein bears witness to the fact that the they itself is always already determined *as being toward death* [27 Apperception now-time resisting its finitude through an adherence to 79 Habit], even when it is not explicitly engaged in 'thinking about death.' *Even in average everydayness, Da-sein is constantly concerned with its ownmost nonrelational potentiality-of-being not-to-be-bypassed* [79 Habit-overlaying 27 Apperception and 13 Intentionality individuating passage through the region of identification from M down to ER], *if only in the mode of taking care of things in a mode of untroubled indifference* [39 Reflection truncated out of 2 Fear by passage of data from EL up to T] toward *the most extreme possibility of its existence.*"

Everydayness of 27 Apperception now-time and its indefinite reach into past and future makes individual goal-setting both seemingly unnecessary and also impossible. Obviously, this mechanism needs to be better understood. Heidegger begins his analysis with an examination of the current state of understanding (pages 235, 236): "The exposition of everyday being-toward-death [27 Apperception indefinite now-time], however, gives us at the same time a directive to attempt to secure a complete existential concept [along 70 Articulation concept-carrying ESTJ] of being-toward-the-end [27 Apperception plus 13 Intentionality], by a more penetrating interpretation [70 Articulation-overlaying 46 Interpretation] in which entangled being-toward-death [27 Apperception] is taken as an evasion *of death* [finiteness of scheduled production in 27 Apperception leading to Durkheimian organic solidarity division of labor]. *That from which*

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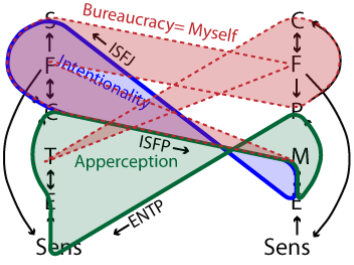
one flees has been made visible in a phenomenally adequate way. We should now be able to project phenomenologically [along the INTJ of 33 Understanding] how evasive Da-sein itself understands its death [finiteness truncated out of 27 Apperception now-time]."

c) Certainty of 13 Intentionality

We have seen that a 13 Intentionality call for individuated finiteness of 27 Apperception production, in response to extreme challenge to 206 Life, is interpreted by everydayness as the imminent physical termination of the body that houses the 206 Life (the mirror of 27 Apperception). Heidegger will now alter the direction of his analysis. He will move his focus from 27 Apperception to 13 Intentionality, and in particular its segment of 124 Bureaucracy/Myself-overlaying certainty from S down to CL. He will examine how this certainty is viewed by the everydayness of 27 Apperception operating in now-time (page 236): "Being-toward-the-end [27 Apperception plus 13 Intentionality] was determined in a preliminary existential sketch as being toward one's ownmost nonrelational potentiality-of-being not-to-be-bypassed [downward flow of data through the region of identification from M down to ER]. Existing being toward this possibility brings itself before the absolute impossibility of existence [termination of physical existence]. Beyond this seemingly empty characteristic of being-toward-death [27 Apperception], the concretion of this being revealed itself in the mode of everydayness [clocking now-time]. In accordance with the tendency toward falling prey [to the attunement-mood of 206 Life directed by an externalized 35 Kinship and 191 Democracy] essential to everydayness, being-toward-death [27 Apperception] proved to be an evasion of it, an evasion that covers over [confusing 27 Apperception-based production that terminates in finite time with the



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termination of the physical body]. Whereas previously our inquiry made the transition from the formal preliminary sketch of the ontological structure of death [27 Apperception] to the concrete analysis of everyday being-toward-the-end [27 Apperception plus 13 Intentionality], we now wish to reverse the direction and attain the complete existential concept of death [27 Apperception] with a supplementary interpretation [46 Interpretation] of everyday being-toward-the-end [27 Apperception plus 13 Intentionality]."

The certainty segment of 13 Intentionality from S down to CL leads into the 13 Intentionality-overlaying not-yet of 27 Apperception ISFP and its everyday now-time. This not-yet can be cycled through 13 Intentionality and placed into its certainty segment (S down to CL) – the implication is that everyone dies, but it will not happen yet. By extension, 13 Intentionality-overlaying 27 Apperception-mediated production is pushed into the future through procrastination (page 236): "The explication of everyday being-toward-death [27 Apperception] stayed with the idle talk [73 Skepticism] of the they [externalized 35 Kinship and 191 Democracy): one also dies sometime, but for the time being not yet [13 Intentionality ISFP overlaying the ISFP of 27 Apperception now-time]. Up to now we solely interpreted the 'one dies' as such. In the 'also sometime, but for the time being not yet [ISFP of 13 Intentionality overlaying 27 Apperception now-time],' everydayness acknowledges something like a *certainty* [S down to CL which overlays 13 Intentionality] of death [truncation of 27 Apperception now-time into finitude]. Nobody doubts that one dies. But this 'not doubting' need not already imply that kind of being-certain [13 Intentionality S down to CL] that corresponds to the way death [finitude of 27 Apperception, the mirror of 206 Life] – in the sense of the eminent possibility characterized above – enters into Da-sein. Everydayness gets stuck in this ambiguous acknowledgment of the 'certainty' [13 Intentionality S down to CL] of death [finitude of 27 Apperception triggered

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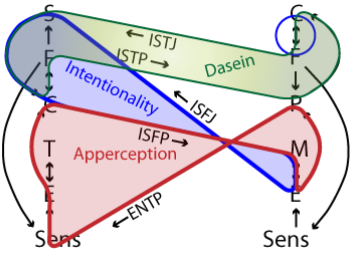
by the 13 Intentionality identification segment from M down to ER] – in order to weaken the certainty [S down to CL] by covering dying over still more and alleviating its own thrownness into death [the overlay of 27 Apperception by 13 Intentionality that supplements 79 Habit and completes 27 Apperception in the segment from M down to ER]."

Heidegger points out that there is something strange about this 13 Intentionality 'certainty' – it is certain and yet it is not certain. This needs to be investigated; it will lead to mechanisms that sustain religion (page 236): "By its very meaning, this evasive covering over of death can *not* be authentically 'certain' of death, and yet it *is*. How does it stand with this 'certainty of death'?"

20 Dasein Certainty Can Sustain 13 Intentionality

a) 'Being-certain' Within Exchange



13 Intentionality is asymmetrical and so its certainty (S down to CL) is variable; it is stabilized in the symmetry (being) of overlaying 20 Dasein. But 20 Dasein (in its truncation out of the 124 Bureaucracy/Myself caretaker) passes through the exchange segment from CR down to FR – if there is no being in this 'to be,' then 20 Dasein is not fully formed. That means that 20 Dasein being, and thus the 13 Intentionality-overlaying certainty based upon it, depends absolutely on the 'being'-certain in the exchange segment from CR down to FR (pages 236, 237): "To be certain [20 Dasein-overlaying 13 Intentionality from S down to CL] of a being means to *hold* it for true [in the exchange segment from CR down to FR which truncates 20 Dasein out of 124 Bureaucracy/Myself] as something true. But truth means discoveredness of beings [as a 20 Dasein 'there'

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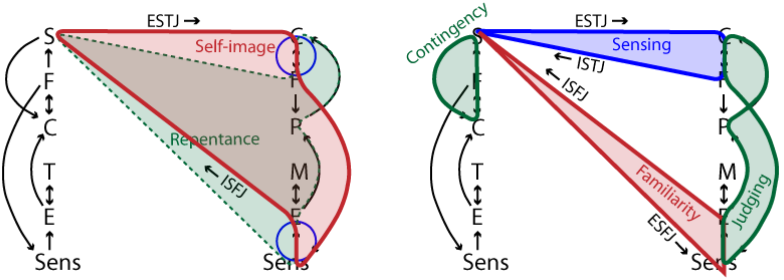
truncated out of 124 Bureaucracy/Myself]. All discoveredness, however, is ontologically based in the most primordial truth, in the disclosedness of Da-sein [truncated out of 124 Bureaucracy/Myself as what is 'there']. As a being that is disclosed and disclosing, and one that discovers, Da-sein is essentially 'in the truth.' *But certainty* [in 20 Dasein-overlaying 13 Intentionality from S down to CL] *is based in truth or belongs to it equiprimordially.* The expression 'certainty,' like the expression 'truth,' has a double meaning. Primordially, truth means the same as being-disclosive [truncating 20 Dasein out of 124 Bureaucracy/Myself as what is 'there'] as a mode of behavior of Da-sein ['Da-sein' literally means 'being-there']. From this comes the derivative meaning: disclosedness of beings [as those things that are there]. Accordingly, certainty [13 Intentionality-overlaying 20 Dasein S down to CL] is primordially tantamount to being-certain [completing the 'to be' of exchange from CR down to FR which truncates 20 Dasein out of 124 Bureaucracy/Myself] as a kind of being of Da-sein. However, in a derivative significance, any being [in 20 Dasein belief-overlaying 5 Repentance (hypothesis or belief is the segment from P up to CR, the mirror of certainty from S down to CL)] of which Da-sein can be certain [as a 5 Repentance-overlaying 3 Apprehending apprehended candidate for exchange] is also called 'certain.'"



The 20 Dasein-completing exchange segment from CR down to FR is recruited when 42 Freedom in its passage through the will from CL up to FL experiences shortages that cannot be resolved through mechanisms of tool

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breakdown. Self can no longer be successful in isolation; there is a need for Durkheimian division of labor, including ultimately production by an activated 27 Apperception in finite time.

Exchange is always between 14 Self-image (the mirror of 42 Freedom) of what can best be done by self and 5 Repentance (the mirror of 65 Dissidence listening) of what may be acquired from others; both circuits pass equally through the exchange segment from CR down to FR (as well as through 30 Discernment-filtered existence from Sens-R up to ER). In their intersection they complete an 18 Sensing exchange space, yielding the copula as a predicate noun, as in 'I (ESTJ) am happy (ISTJ),' or 'Tom (ESTJ) is a Canadian (ISTJ)', a 23 Familiarity ideal type of what could be formed through cooperation, and finally an existence-overlaying (Sens-R up to ER) and exchange-overlaying (CR down to FR) 43 Judging of how to balance the interaction.

b) Religious 5 Repentance Sustains Confidence

Heidegger suggests that confidence (S down to CL) of 27 Apperception-mediated death in 27 Apperception-overlaying 13 Intentionality can be sustained by a 20 Dasein completed in the exchange segment (CR down to FR) by 5 Repentance. When real entities are being exchanged, then the belief or conviction segment of 5 Repentance (P up to CR) tentatively alienates ownership so that the thing can be hypothesized as belonging to self (subject to 43 Judging). If 33 Understanding-, 43 Judging- and 70 Articulation-overlaying 3 Apprehending INTJ becomes "transparent" to the "appropriateness" of the exchange, then it may be made (by 14 Self-image which with 3 Apprehending is the secondary decomposition of right hemisphere 9 Service, Hegel's 'soul').

We come now to the critical point. We know that when 14 Self-image wishes to purchase something from another and has nothing of use value, then it will offer its own labor. Here death as physical termination is considered an exchange in which 14 Self-image offers and gives up its own

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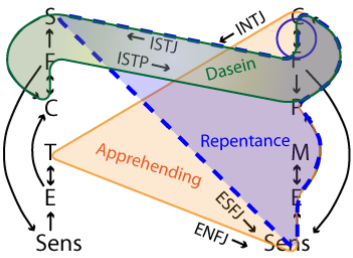
20 Dasein self, in the process acquiring 5 Repentance and a renewed 20 Dasein formed by the completed exchange. This sustains 20 Dasein (the trick works for as long as the organism is still alive) which in turn overlays 13 Intentionality and upholds its certainty (S down to CL) that death which is absolutely certain (as an exchange that is coming) in fact is not certain at all (as a shutting down of mental circuitry) (page 237): "One mode of certainty [S down to CL] is *conviction* [hypothesis or belief from P up to CR, the mirror of certainty from S down to CL]. In conviction, Da-sein lets the testimony of the thing itself [as a 5 Repentance candidate for exchange] that has been discovered (the true thing itself) be the sole determinant for its being toward that thing understandingly. Holding-something-for-true [in 5 Repentance-overlaying hypothesis or belief from P up to CR] is adequate as a way of keeping oneself in the truth, if it is based on the discovered beings themselves, and as a being toward the beings thus discovered, has become transparent to itself [in the INTJ of 5 Repentance-overlaying 3 Apprehending] with regard to its appropriateness to them. Something like this is lacking in any arbitrary invention or in the mere [INTJ-overlaying 73 Skepticism] 'opinion' about a being."



Heidegger has uncovered the mechanism of a religion, and the reason why it is generally passed unthinkingly from parent to child – the 'blind faith' that 'holds' the religion 'for-true' is a 14 Self-image-sustained 5 Repentance which generates and sustains an internal 20 Dasein (usually visualized as an unseen external 'God' that is 'there') which in turn gives certainty (S down to CL) to a 13 Intentionality which can then hold 27 Apperception 'death' (productive effort) at bay (page 237): "The adequacy of holding-for-true [in 5 Repentance-overlaying 20 Dasein hypothesis or belief from P up to CR] is measured by the truth claim to which it belongs. This claim gets its justification from the kind of being [economic item of exchange or religious

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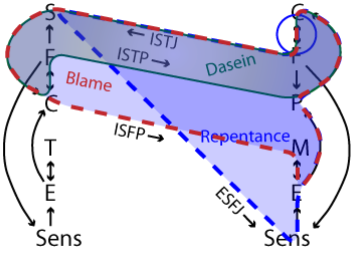
tenet of faith] of the beings to be disclosed, and from the direction of the disclosure [5 Repentance or 3 Apprehending]. The kind of [20 Dasein-generating] truth and, along with it, the certainty [S down to CL], changes with the various kinds of beings, and accords with the leading tendency and scope of the disclosure. Our present considerations are limited to an analysis of being-certain [hypothesis or belief from P up to CR leading in 5 Repentance to exchange in the 'to be' from CR down to FR] with regard to death [13 Intentionality impacting upon 27 Apperception]; and this being-certain [certainty-sustaining hypothesis or belief from P up to CR] will, in the end, present us with an eminent *certainty of Da-sein* [in the 3 Apprehending-overlaying circuit of 74 Blame, the mirror of 73 Skepticism, which expands 5 Repentance to include the certainty segment of 13 Intentionality along with the identification segment from M down to ER]."



Heidegger returns to the certainty (20 Dasein- and 13 Intentionality-overlaying S down to CL) sustained by the 20 Dasein-completing passage of 5 Repentance from CR down to FR (with 206 Life completing the necessary mirror segment from CL up to FL to fully truncate 20 Dasein out of 124 Bureaucracy/Myself). Is it an accurate certainty?

Suppose that the religious individual dropped his or her exchange-traversing (CR down to FR) 5 Repentance faith (with its hypothesis or belief from P up to CR). This would dissolve 20 Dasein and thus its externalization as a 'God' which in turn would leave 13 Intentionality without any 'certainty' of a 'deal with death'; the mind would then be exposed to raw 27 Apperception. This is not something which would easily be attempted; a childhood faith is thus not readily dropped.

However, 5 Repentance does not pass through identification (M down to ER) and thus cannot apply to self – Heidegger concludes that the religion

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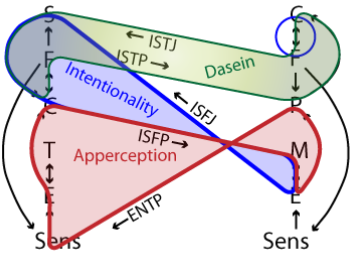
with which we grow up in general deludes us; its derivative 20 Dasein is in "untruth." The untruth is not necessarily in the religion itself (that is not his concern), but in the way its tenets are being 'held-for-true' in 5 Repentance (page 237): "For the most part, everyday Da-sein covers over its ownmost nonrelational possibility of being not-to-be-bypassed [identification from M down to ER]. This factical tendency to cover over confirms our thesis that Da-sein, as factical [motivated by 206 Life attuned moods], is in 'untruth' [maintaining itself by a 5 Repentance blind faith (P up to CR) which is not personally appropriated in 27 Apperception–overlaying identification from M down to ER because 5 Repentance does not pass through this region]. Thus the certainty [S down to CL] which belongs to such a covering over of being-toward-death [identification-overlaying 27 Apperception] must be an inappropriate way of holding-for-true [in the 5 Repentance-overlaying belief or hypothesis segment from P up to CR], and not an uncertainty in the sense of doubting. Inappropriate certainty [S down to CL] keeps that of which it is certain [27 Apperception death of productive effort] covered over. If 'one' understands [in 3 Apprehending-overlaying 33 Understanding] death as an event [compressed into essence of experience from Sens-L up to EL and thus independent of identification-impacted existence from Sens-R up to ER] encountered in the surrounding world [45 Duty/World], the certainty [13 Intentionality S down to CL] related to this does not get at being-toward-the-end [combination of 13 Intentionality and 27 Apperception which enables productive effort]."



c) Skepticism Sustains Repentance but Generates Angst

73 Skepticism 'idle talk' in the religious community overlays and supports

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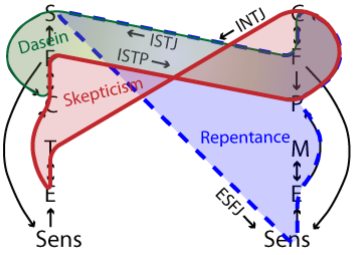
'blind faith' 5 Repentance. This in turn sustains 20 Dasein (usually externalized as an unseen 'God') that gives certainty of a 'deal with death' to 13 Intentionality (a certainty which Heidegger says is 'untrue' because 5 Repentance does not overlay 13 Intentionality and 27 Apperception identification from M down to ER and thus by definition does not apply to individuated self). This is the external support for the religion; it is supplemented by something internal that sees death itself as perhaps an illusion (page 237): "They say [in 5 Repentance belief- or faith-overlaying (P up to CR) 73 Skepticism] that it is certain [S down to CL, the mirror of hypothesis or belief from P up to CR] that 'death' comes. *They* say it [in 73 Skepticism] and overlook the fact that, in order to be able to be certain of death [in 13 Intentionality certainty from S down to CL], Da-sein itself must always be certain of its ownmost nonrelational potentiality-of-being not-to-be-bypassed [27 Apperception-overlaying identification from M down to ER which completes 13 Intentionality with its certainty from S down to CL]. They say that death is certain, and thus entrench in Da-sein the illusion [in an identification-deficient 'blind faith' 5 Repentance which through its exchange 'deal with death' passage from CR down to FR completes 20 Dasein whose certainty segment overlays a religious identification-deficient exchange-dependent 13 Intentionality] that it is *itself* certain of its own death [in the 27 Apperception-overlaying segment of identification from M down to ER which overlays 13 Intentionality with its derivative 5 Repentance-dependent certainty from S down to CL]. And what is the [internal] ground of everyday being-certain [hypothesis or belief from P up to CR]? Evidently it is not just mutual persuasion [of external 73 Skepticism 'idle talk' which also passes through the segment of hypothesis or belief alongside 5 Repentance]. Yet one experiences daily the 'dying' of



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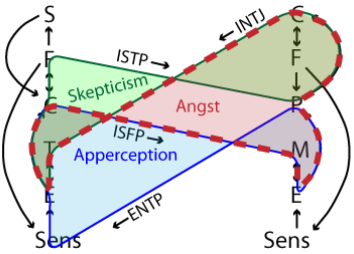
others [which should cause us to believe that death is real, as 73 Skepticism claims]. Death is an undeniable 'fact of experience.'"

It turns out that the very same 73 Skepticism that overlays and sustains 'blind faith' 5 Repentance in its formation of 20 Dasein and thus certainty of death in 20 Dasein-overlaying 13 Intentionality is also the agent that destroys that certainty. It happens when 11 Thinking-overlaying 73 Skepticism actually 'thinks' about 27 Apperception death – this combines the two circuits of 73 Skepticism and 27 Apperception. The result in their intersection is 141 Angst/Worldview (Hegel's spirit) whose emergence appears to imply that death in fact is not final after all. 73 Skepticism 'idle talk' of a 'deal with death' in which death is both absolutely real and at the same time utterly avoidable thus appears to make rather a lot of sense, especially to the religious individual (pages 237, 238): "The way in which everyday [27 Apperception operating in now-time] being-toward-death [27 Apperception] understands [33 Understanding] the certainty [S down to CL] thus grounded, betrays itself when it tries to 'think' [11 Thinking] about death [27 Apperception], even when it does so with critical foresight [INTJ] – that is to say, in an appropriate way. So far as one knows, all human beings 'die.' Death is probable to the highest degree for every human being, yet it is not 'unconditionally' certain. Strictly speaking, 'only' an *empirical* certainty may be attributed to death. Such certainty falls short of the highest certainty, the apodictical one, which we attain in certain areas of theoretical knowledge."



We have seen that secular 73 Skepticism commonly resolves the crisis of certainty (13 Intentionality from S down to CL) by 1) approaching death as the coming biological demise of the physical body rather than an attribute of consciousness in 27 Apperception, 2) perceiving its coming demise as a possible event within experience (Sens-L up to EL) delimited by the INTJ

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essence of a 73 Skepticism which is not sure of death.

The addition of religion alters 73 Skepticism into something which is certain indeed of death to the point where it speaks continually of it, and yet at the same time degrades that very certainty by the formation of 141 Angst/Worldview which appears to bridge past death.

This 141 Angst/Worldview can view the 20 Dasein that results from a 5 Repentance 'deal with death' – the self-consciousness that results appears to confirm that there is life after death (page 238): "In this 'critical' determination of the certainty [20 Dasein-overlaying 13 Intentionality S down to CL] of death and its imminence, what is manifested in the first instance is, once again, the failure to recognize the kind of being of Da-sein and the being-toward-death [27 Apperception] belonging to it, a failure characteristic of everydayness. *The fact that demise* [termination of Da-sein which accompanies physical breakdown], *as an event that occurs* [within experience from Sens-L up to EL], *is 'only' empirically certain, in no way decides about the certainty of death* [finiteness of 13 Intentionality-overlaying 27 Apperception]. Cases of death [in funerals and history books] may be the factical [attuned and mooded] occasion for the fact that Da-sein initially notices death at all. But, remaining within the empirical certainty [S down to CL] which we characterized, Dasein cannot become certain at all of death as it 'is' [in the 20 Dasein-forming 13 Intentionality certainty-sustaining 'to be' exchange segment from CR down to FR]. Although in the publicness of the they [35 Kinship and 191 Democracy] Da-sein seemingly 'talks' [73 Skepticism] only of this 'empirical' certainty of death, *basically* it does *not* keep exclusively and primarily to those cases of death that merely occur. *Evading its death,* everyday being-toward-the-end [combination of 27 Apperception and 13 Intentionality] is indeed certain of death in another way [141 Angst/Worldview resulting from the combination of death-evading 73 Skepticism and 27 Apperception death] than it itself would like to realize in purely theoretical considerations [by 73

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Skepticism-overlaying 11 Thinking]. For the most part, everydayness veils this from itself 'in another way.' It does not dare to become transparent to itself [along 141 Angst/Worldview-overlaying INTJ of 73 Skepticism] in this way. We have already characterized the everyday attunement [EL up to CL] that consists in an air of superiority with regard to the certain 'fact' of death – a superiority that is 'anxiously' concerned while seemingly free of *Angst* [because 141 Angst/Worldview is basking in the self-consciousness that flows from thinking about 27 Apperception death]. In this attunement [of 73 Skepticism EL up to CL that avoids attunement-overlaying 141 Angst/Worldview], everydayness [of 73 Skepticism] acknowledges a 'higher' certainty [namely, hypothesis or belief-overlaying 20 Dasein-sustaining 141 Angst/Worldview in its formation of certainty-influencing attunement-mood] than the merely empirical one. One *knows* about the certainty of death [in the 5 Repentance 'deal with death' and its 73 Skepticism support], and yet *'is'* not really certain about it [in 13 Intentionality S down to CL]. The entangled everydayness of Da-sein knows about the certainty of death, and yet avoids being-certain [in the 'to be' exchange segment from CR down to FR]. But in the light of what it evades [141 Angst/Worldview as conscience that can interrupt 73 Skepticism with its idle talk about death and silence it], this evasion bears witness phenomenally to the fact that death must be grasped as the ownmost nonrelational, *certain* possibility not-to-be-bypassed [in the 13 Intentionality-overlaying identification region from M down to ER traversed by 27 Apperception, 13 Intentionality and 141 Angst/Worldview but not by 73 Skepticism or 5 Repentance]."

d) The Workaholic Spans Tasks and Postpones the End

We recall that 27 Apperception in times of quiet operates in now-time that extends indefinitely into future and past; this implicitly implies

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immortality. Extreme challenge to 206 Life triggers finitude of production in 27 Apperception (the mirror of 206 Life); this terminates the apparent immortality and is commonly interpreted as the imminent dissolution of the physical body. Funerals remind everydayness that individuals actually do die; this realization constitutes a challenge to 206 Life which calls up 27 Apperception (its mirror) and appears to confirm the connection to physical termination. The possibility of 27 Apperception-based production in finite time is passed over.

Religious 5 Repentance becomes an exchange of 20 Dasein self (offering up one's termination as if it is labor for hire) which generates a new exchange-based 20 Dasein (often externalized as a god who is the recipient of the offer) which overlays 13 Intentionality with 'certainty' of coming death that in fact is not a certainty at all (because 20 Dasein is re-generated by the exchange). 73 Skepticism 'idle talk' confirms that death invariably happens to others. However, this same 73 Skepticism in combination with 27 Apperception generates 141 Angst/Worldview which appears to be a spiritual life after death, seemingly contradicting the words of 73 Skepticism that speak of death as certain.

This initially comforting 141 Angst/Worldview now begins to manifest itself as conscience. The new goal is to escape its conviction – this may be done by 46 Interpretation task spanning which inserts other tasks in front of the 13 Intentionality and 27 Apperception ISFP 'not yet' that is death. Busyness in this way postpones the apparently inevitable and maintains 27 Apperception in unproductive now-time with its seeming immortality (pages 238, 239): "One says [73 Skepticism] that death certainly comes, but not right away [13 Intentionality-overlaying ISFP not-yet]. With this 'but ... ,' the they [externalized 35 Kinship and 191 Democracy] denies that death is certain [13 Intentionality S down to CL which leads into the ISFP not-yet]. 'Not right away' is not a purely negative statement, but a self-interpretation [46 Interpretation] of the they [35 Kinship and 191 Democracy which in their intersection form a dependent 46 Interpretation] with which

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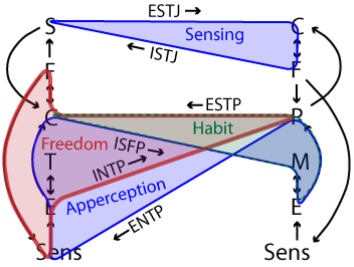
it refers itself to what is initially accessible to Da-sein to take care of [through mechanisms of exchange in CR down to FR]. Everydayness penetrates to the urgency [ISTJ of 18 Sensing driving ESTJ of 18 Sensing to complete itself in the exchange region from CR down to FR] of taking care of things, and divests itself of the fetters of a weary, 'inactive thinking about death' [in which 73 Skepticism combines with 79 Habit ESTP to complete 11 Thinking and with 27 Apperception forms 141 Angst/Worldview]. Death is postponed to 'sometime later,' by relying on the so-called 'general opinion' [of 73 Skepticism]. Thus the they covers over what is peculiar to the certainty of death, *that it is possible in every moment* [along 27 Apperception-overlaying ISFP and thus cannot be postponed through mechanisms of task spanning]. Together with the certainty of death goes the *indefiniteness* of its when [seen as a pivot at P from the ESTP of 42 Freedom action expressing 79 Habit to the 27 Apperception-overlaying ENTP now-no-longer]. Everyday being-toward-death [27 Apperception] evades this indefiniteness by making it something definite. But this procedure cannot mean calculating when the demise [termination of consciousness] is due to arrive. Da-sein rather flees from such definiteness. Everyday taking care of things [in the exchange segment from CR down to FR] makes definite for itself the indefiniteness of certain death by interposing before it those manageable [18 Sensing ISTJ-driven] urgencies and possibilities of the everyday matters nearest to us."



13 Intentionality involvement in 27 Apperception-clocked now time of task-spanning, under the directives of externalized 35 Kinship and 191 Democracy, covers over the certainty of death (individuated productive effort in finite time as part of a division of labor) in 13 Intentionality; there is no longer any opportunity for the

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workaholic to think far ahead (page 239): "But covering over this indefiniteness also covers over certainty [13 Intentionality S down to CL]. Thus the ownmost character [13 Intentionality-overlaying identification from M down to ER] of the possibility of [13 Intentionality-overlaying 27 Apperception] death gets covered over: a possibility that is certain, and yet indefinite, that is, possible at any moment."

e) Can Authenticity be Maximized?

We have seen thus far that authenticity of 27 Apperception-mediated production is motivated by threats to its mirror of 206 Life. The question arises: Is mental degeneration in a comfortable society inevitable? Can the collective mind emerge into individuated maturity only when it confronts the consequences of its common foolishness as an existential and imminent threat to its continued existence?

Heidegger begins with a review (page 239): "Now that we have completed our interpretation [46 Interpretation] of the everyday talk [73 Skepticism] of the they [35 Kinship and 191 Democracy] about death [27 Apperception-based production] and the way death enters Da-sein, we have been led to the characteristics of certainty [13 Intentionality S down to CL] and indefiniteness [unrestricted passage of certainty down along the ISFP not-yet]. The full existential and ontological concept of death can now be defined as follows: *As the end of Da-sein, death is the ownmost nonrelational certain, and, as such, indefinite and not to be bypassed possibility of Da-sein.* As the end of Dasein, *death is* [in the 20 Dasein exchange 'to be' from CR down to FR] in the being of this *being-toward-its-end* [combination of 13 Intentionality and 27 Apperception]."

The implication is that 27 Apperception-based production with its base in Durkheimian organic solidarity exchange (Heideggerian care) is the ultimate potential of Da-sein consciousness (page 239): "The delineation of the existential structure of being-toward-the-end [27 Apperception and 13 Intentionality] helps us to develop a kind of being of Da-sein in which it

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can be *wholly* [in 27 Apperception-based production that sums up its mirror of 206 Life] *as Da-sein.* The fact that even everyday Da-sein *is* always already *toward* its end [in a religious 5 Repentance-based 'deal with death'], that is, is constantly coming to grips with its own death [in 141 Angst/Worldview from the intersection of 73 Skepticism and 27 Apperception], even though 'fleetingly,' shows that this end, which concludes and defines being-whole, is not something which Da-sein ultimately arrives at only in its demise [loss of consciousness accompanying mental disease or termination of the body]. In Da-sein, existing [206 Life] toward its death [27 Apperception, the mirror of 206 Life], its most extreme not-yet [13 Intentionality- and 27 Apperception-overlaying ISFP] which everything else precedes is always already included. So if one has given an ontologically [circuit-related] inappropriate interpretation [46 Interpretation] of the not-yet [ISFP] of Da-sein as something outstanding [as for instance in the repayment of a loan, the phases of the moon, or the ripening of an apple], any formal inference from this to the lack of totality of Da-sein will be incorrect. *The phenomenon of the not-yet* [ISFP] *has been taken from the ahead-of-itself* [INTJ project, which together with the ISFP not-yet forms 141 Angst/Worldview]*; no more than the structure of care in general can it serve as a higher court* [of conscience] *that would rule against a possible, existent wholeness; indeed, this ahead-of-itself* [in 206 Life attunement-mood as the termination of INTJ] *first makes possible such a being-toward-the-end* [combination of 27 Apperception and 13 Intentionality]. The problem of the possible wholeness of the being which we ourselves actually are exists justifiably if care [exchange in the segment from CR down to FR], as the fundamental constitution of Da-sein, 'is connected' with death [27 Apperception-based production] as the most extreme possibility of this being."

Production is based in historicity; it responds to what it and others have done or not done in the past; this state of finiteness emerges from the

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default state of 27 Apperception now-time when it is needed (pages 239, 240): "Yet it remains questionable whether this problem has been as yet adequately developed. Being-toward-death [27 Apperception-mediated production] is grounded in care [threats to 206 Life which motivate 20 Dasein-generating exchange in the region from CR down to FR which in turn sustains 20 Dasein-overlaying 13 Intentionality certainty of finiteness which limits 27 Apperception now-time]. As thrown being-in-the-world [206 Life attunement-motivated 124 Bureaucracy/Myself], Da-sein is always already delivered over to its death [challenges sufficiently severe to require exchange and 27 Apperception individuated production in a division of labor]. Being toward its death [27 Apperception], it dies factically [in attuned moods that overlay 27 Apperception] and constantly as long as it has not reached its demise [loss of consciousness from mental disease or physical termination]. That Da-sein dies factically [in 27 Apperception-recruiting 206 Life attunement] means at the same time that it has always already decided in this or that way [and thus not decided in other ways] in its being-toward-death [27 Apperception that responds to the challenges of attunement]. Everyday, entangled evasion *of* death [in religion and in the busyness of the workaholic] is an *inauthentic* being *toward* it. Inauthenticity has possible authenticity as its basis. Inauthenticity characterizes the [default or childish] kind of being in which Da-sein diverts itself and for the most part has always diverted itself, too, but it does not have to do this necessarily and constantly. Because Da-sein exists [in existence-traversing 206 Life], it determines itself as the kind of being it is, and it does so always in terms of a possibility [INTJ project of 141 Angst/Worldview-overlaying 33 Understanding] which it itself *is* [in the exchange segment from CR down to FR] and understands."

Heidegger raises the question now more explicitly: how does one maximize one's authenticity and make the most of the everyday? (page 240): "Can Da-sein authentically understand its ownmost, nonrelational, certain

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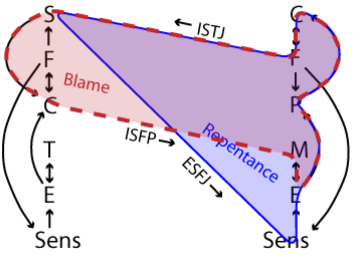
possibility not-to-be-bypassed [in identification from M down to ER] that is, as such, indefinite [traversing the ISFP not-yet]? That is, can it maintain itself in an authentic being-toward-its-end [27 Apperception with 13 Intentionality]? As long as this authentic being-toward-death [27 Apperception] has not been set forth and ontologically determined, there is something essentially lacking in our existential interpretation of being-toward-the-end [27 Apperception and 13 Intentionality]." We will see that the answer involves the circuit of 74 Blame, the mirror of 73 Skepticism; this circuit is an extension of the 5 Repentance religious 'deal with death' into 13 Intentionality certainty from S down to CL, followed by 27 Apperception-overlaying ISFP and identification from M down to ER.



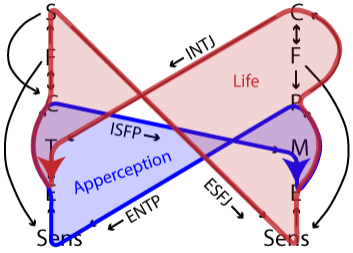
Heidegger will examine in detail the circuits that are involved in this more conscious productive effort (page 240): "Authentic being-toward-death [27 Apperception] signifies an existentiell [attuned and mooded] possibility of Da-sein. This ontic [classified in 1 Classification] potentiality-of-being must in its turn be ontologically possible [within the circuit architecture]. What are the existential conditions of this possibility? How are they themselves to become accessible?"

These are questions that must now be addressed.

Authentic Production

Characteristics of Authenticity

We recall that projection of data down 206 Life INTJ through the 33 Understanding-overlaying upon-which significance region from T down to EL generates an attuned mood in the



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segment from EL up to CL. Authenticity will need to develop a mechanism of mood generation that goes beyond the default state of INTJ-overlaying 206 Life existence. We recall that Hegel described a transition from asymmetrical INTJ-overlaying 206 Life (which he characterized as mere existence) into symmetrical being of INTJ-overlaying 141 Angst/Worldview. Let us follow Heidegger as he moves in a similar direction (page 240): "Factically [in its attuned moods], Da-sein maintains itself initially and for the most part in an inauthentic being-toward-death [27 Apperception]. How is the ontological [circuit-related] possibility of an authentic being-toward-death [27 Apperception] to be characterized 'objectively' [as a snapshot of 27 Apperception-overlaying 22 Observation], if, in the end [along the now-no-longer ENTP 'end' that overlays 22 Observation and 27 Apperception], Da-sein is never authentically related to its end, or if this authentic being must remain concealed from others in accordance with its meaning [at 23 Familiarity S, the mirror of 22 Observation object-binding P]? Is not the project [along 206 Life- and 33 Understanding-overlaying INTJ] of the existential possibility [along 206 Life INTJ] of such a questionable existentiell [attuned and mooded] potentiality-of-being a fantastical undertaking? What is needed for such a project [along INTJ] to get beyond a merely poetizing, arbitrary construction? Does Da-sein itself provide directives for this project? Can the grounds for its phenomenal justification be taken from Da-sein itself? Can our analysis of Da-sein up to now give us any prescriptions for the ontological [circuit-related] task we have now formulated, so that what we have before us can be kept on a secure path?"

We have learned that inauthenticity depends upon 73 Skepticism; this primitive boot-up circuit cannot be abandoned but must be absorbed into authenticity. We have seen also that passive religious 5 Repentance makes a 'deal with death' in the exchange region from CR down to FR; authenticity will have to displace this 5 Repentance with 14 Self-image action (the active

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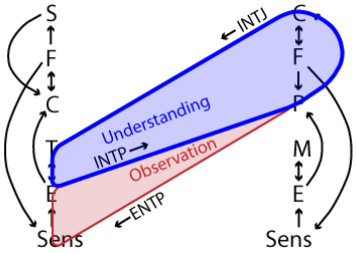
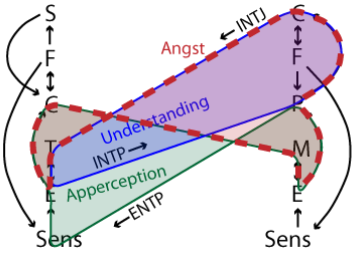
partner to 5 Repentance in an exchange) (page 240): "The existential concept [along 70 Articulation-overlaying concept-carrying ESTJ] of death [production-related finiteness of 27 Apperception] has been established, and thus we have also established that to which an authentic being-toward-the-end [combination of 27 Apperception and 13 Intentionality] should be able to relate itself. Furthermore, we have also characterized inauthentic being-toward-death [27 Apperception as now-time] and thus we have prescribed how authentic being-toward-death [27 Apperception] cannot be in a negative way. The existential structure of an authentic being-toward-death [27 Apperception] must let itself be projected [along the INTJ of circuits such as 206 Life, 33 Understanding and 73 Skepticism] with these positive and prohibitive instructions."





Authenticity will also need to abandon the 22 Observation-overlaying ENTP now-no-longer that attempts to view it as an objective bound entity; it will move rather to 33 Understanding INTJ that understands it as it really is. A combination of 27 Apperception with this new 33 Understanding completes the circuit of 141 Angst/Worldview, which in place of ENTP passes along the necessary attunement-mood-generating 206 Life project leg of INTJ (page 240): "Da-sein is constituted by disclosedness, that is, by attuned [EL up to CL] understanding [33 Understanding-overlaying attunement-mood-generating 70 Articulation]. *Authentic* being-toward-death [27 Apperception] *cannot evade* its ownmost nonrelational possibility [identification from M down to ER] or *cover* it *over* in this flight and

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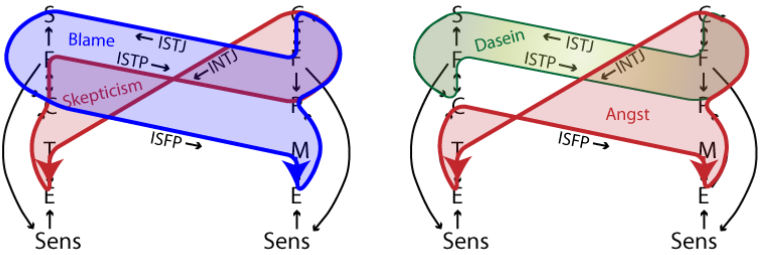
reinterpret it for the common sense of the they [externalized 35 Kinship and 191 Democracy]. The existential project [206 Life-overlaying INTJ] of an authentic being-toward-death [27 Apperception] must thus set forth the factors of such a being which are constitutive for it as an understanding [33 Understanding] of death [finite 27 Apperception-based production] – in the sense of being toward this possibility without fleeing it or covering it over."

Anticipation through 14 Self-image Initiative

It turns out that 73 Skepticism and its mirror of 74 Blame can re-order their legs into the circuits of 20 Dasein and 141 Angst/Worldview. It is a way of forming 20 Dasein which requires no 5 Repentance religious trick; it also simultaneously generates the required 141 Angst/Worldview (33 Understanding of 27 Apperception) and potentially subsumes 73 Skepticism. Finally, in displacing 5 Repentance (by expanding it into 74 Blame) it leaves the way open for 14 Self-image to take initiative in an independent and authentic passage through the exchange section (CR down to FR) (page 241):



"First of all, we must characterize being-toward-death [27 Apperception] as a being *toward a possibility* [projected along INTJ by 141 Angst/Worldview formed from the addition of 33 Understanding to 27 Apperception], toward an eminent possibility of Da-sein itself [as circuit legs are re-ordered]. Being toward a possibility, that is, toward something possible, can mean to be out for something possible, as in taking care of its

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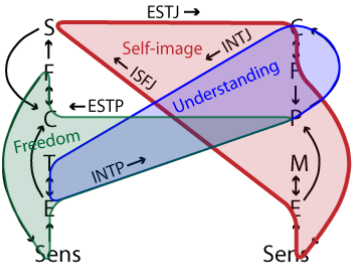
actualization [by 20 Dasein-forming 14 Self-image passage through the exchange region from CR down to FR]. In the field of things at hand and objectively present, we constantly encounter such possibilities: what is attainable, manageable, viable, and so forth. Being out for something possible and taking care of it [by a passage through exchange from CR down to FR] has the tendency of *annihilating* the *possibility* of the possible [by carrying it out so that it is actual and thus no longer possible] by making it available [to 42 Freedom action, the mirror of 14 Self-image which recruits 14 Self-image when there are shortages]. The actualization of useful things at hand in taking care of them (producing them, getting them ready, readjusting them, etc.), is, however, always merely relative, in that what has been actualized still has the character of being relevant [since the intersection of 14 Self-image and 5 Repentance exchange completes not only 18 Sensing but also 46 Interpretation-overlaying 23 Familiarity]. Even when actualized, as something actual it remains possible for ... , it is characterized by an in-order-to [of 46 Interpretation]. Our present analysis should simply make clear how being out for something and taking care of it, is related to the possible. It does so not in a thematic and theoretical reflection [39 Reflection] on the possible as possible [in the various stages of tool breakdown, to be discussed later], or even with regard to its possibility as such, but rather in such a way that it *circumspectly* looks *away* [ignoring the visual circuits centering around 124 Bureaucracy/Myself] from the possible to what it is possible for [at the 14 Self-image- and 5 Repentance-traversing node of 70 Articulation S meaning]."



What is the scope of the possibility? Evidently it excludes taking one's own 206 Life: 1) biological termination of existence is not an economic good

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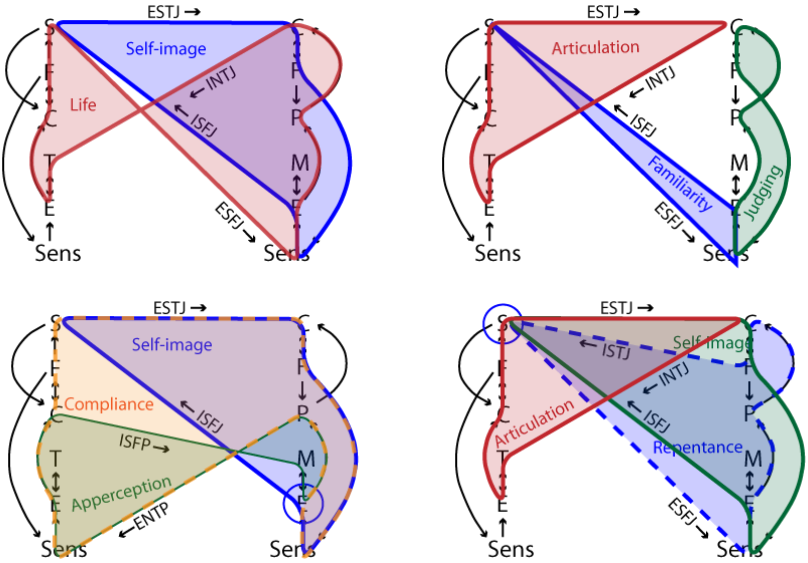
subject to exchange, 2) terminating one's existence precisely eliminates the possibility of actualizing its potential, and 3) passage down the ENTP now-no-longer of suicide would be the ultimate Cartesian objectification of the self. Looking now at the intersection of 14 Self-image with 206 Life in more detail, we see that it forms 70 Articulation with its fore-having, fore-seeing and fore-conceiving, along with 43 Judging of one's contribution to a division of labor and 23 Familiarity as the ideal type of a progressing existence with others. In contrast, 14 Self-image that aborts itself into ENTP becomes 84 Compliance which in its mirror is an attempt to avoid becoming 50 Conspicuous. One concludes that authenticity-evading suicide can extend beyond the mere termination of one's physical existence (page 241):



"Evidently being-toward-death [27 Apperception], which is now in question, cannot have the character of being out for something and taking care of it with a view toward its actualization. For one thing, death as something possible is not a possible thing at hand or objectively present, but a possibility-of-being of *Da-sein*. Then, however, taking care of the actualization of what is thus possible would have to mean bringing about

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one's own demise. Thus Da-sein would precisely deprive itself of the very ground for an existing being-toward-death [27 Apperception]."

Heidegger suggests that 27 Apperception awareness of finite existence (in summing up the totality of 206 Life, the mirror of 27 Apperception) should motivate us in 14 Self-image to make the most of the time that we do have (page 241): "Thus if being-toward-death [27 Apperception] is not meant as an 'actualization' of death, neither can it mean to dwell near the end in its possibility. This kind of behavior would amount to 'thinking about death,' thinking about this possibility, how and when it might be actualized. Brooding over death does not completely take away from it its character of possibility. It is always brooded over as something coming, but we weaken it by calculating how to have it at our disposal. As something possible, death [of 27 Apperception-based finiteness that completes projected tasks] is supposed to show as little as possible of its possibility [meaning that it is maximally productive in the service of its mirror of 206 Life while it is still possible to be productive]. On the contrary, if being-toward-death [27 Apperception that sees tasks coming to completion even as it is aware that its own lifespan is limited] has to disclose understandingly the possibility which we have characterized as *such,* then in such being-toward-death [27 Apperception] this possibility must not be weakened, it must be understood *as possibility,* cultivated *as possibility,* and *endured as possibility* in our relation to it [in 206 Life, the mirror of 27 Apperception that is the major beneficiary of 27 Apperception-based production]."

Expectation within 9 Service

Like Hegel, Heidegger places 14 Self-image within the primitive right hemisphere action circuit of 9 Service (which Hegel terms the soul). 14 Self-image overlays two of the legs of 9 Service, forcing 9 Service to complete itself in the 14 Self-image complement partner which is 3 Apprehending. 9 Service action is understood by 33 Understanding which it overlays along

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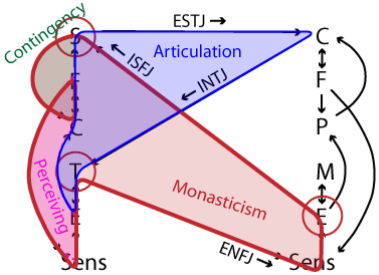
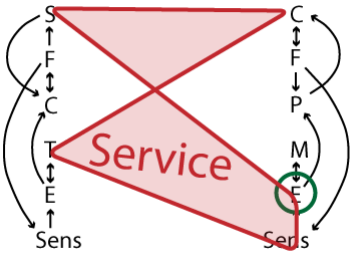
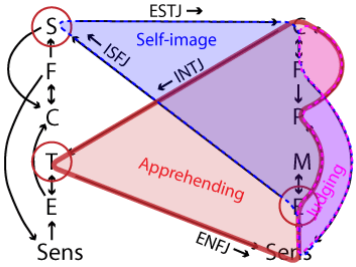
INTJ; it is drawn into the real by its complement component of 3 Apprehending, arising from it to 14 Self-image and then returning to 3 Apprehending again as it completes itself. We recall that 9 Service can separate also into a second pair of complements, one of which is 70 Articulation; self-awareness is present only in the complement set which includes 14 Self-image – entry into 14 Self-image according to Heidegger is thus first of all an expecting of authenticity (and then an anticipation of it as we will see) (pages 241, 242):







"However, Da-sein relates to something possible in its possibility, by *expecting* it [in 9 Service]. Anyone who is intent on something possible, may encounter it unimpeded and undiminished in its 'whether it comes or not, or whether it comes after all.' But with this phenomenon of expecting has our analysis not reached the same kind of being toward the possible which we already characterized as being out for something and taking care of it? To expect something possible is always to understand and 'have' it with regard to whether and when and how it will really be objectively present. Expecting is not only an occasional looking away from the possible to its possible actualization, but essentially a *waiting for that actualization.* Even in expecting, one leaps away from the possible [in 14 Self-image] and gets a footing in the real [in 3 Apprehending, its 9 Service

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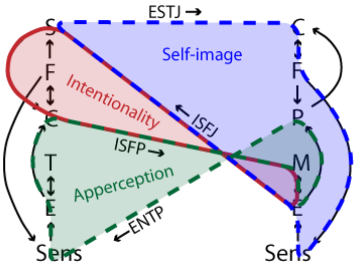
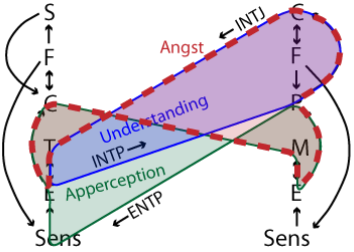
complement partner]. It is for its reality [in 3 Apprehending] that what is expected is expected [in 14 Self-image-overlaying 9 Service]. By the very nature of expecting, the possible is drawn into the real [3 Apprehending], arising from it [14 Self-image] and returning to it [so as to complete 9 Service]."

We recall again that passive 5 Repentance completion of the 20 Dasein-forming exchange segment (CR down to FR) is a religious trick that sustains 13 Intentionality certainty (S down to CL) of death (13 Intentionality overlay of 27 Apperception) by means of a 'deal with death' that is unindividuated (no passage through identification from M down to ER) and thus irrelevant to the actual self. Heidegger's alternative is a passage through the 20 Dasein-forming exchange segment (CR down to FR) by the active exchange partner (of passive 5 Repentance) which is 14 Self-image. 14 Self-image and 27 Apperception together complete all of 13 Intentionality except for its certainty segment from S down to CL – 14 Self-image initiative thus constitutes an anticipation of the possibility of 13 Intentionality implementation of some 27 Apperception-based finite goal (and not just an expectation in its role as a complement within 9 Service). 33 Understanding can join with 27 Apperception to generate 141 Angst/Worldview that energizes this action of 14 Self-image – the mind begins to anticipate truly great things in cooperation with others. The sum is greater than any of its parts and can develop organically (Durkheim's organic solidarity); no one individual directs it or makes it happen (Adam Smith's 'hidden hand') (page 242):





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"But being toward this possibility, as being-toward-death [27 Apperception], should relate itself to that *death* so that it reveals itself, in this being and for it, *as possibility.* Terminologically, we shall formulate this being toward possibility as *anticipation of this possibility.* But does not this mode of behavior contain an approach to the possible, and does not its actualization emerge with its nearness? In this kind of coming near, however, one does not tend toward making something real available and taking care of it [as in barter or other economic exchange], but as one comes nearer understandingly, the possibility of the possible only becomes 'greater.' *The nearest nearness of being-toward-death* [27 Apperception] *as possibility is as far removed as possible from anything real.* The more clearly this possibility is understood, the more purely does understanding [33 Understanding] penetrate to it *as the possibility* [finiteness] *of the impossibility of existence* [206 Life] *in general.* As possibility, death gives Da-sein nothing to 'be actualized' and nothing which it itself could *be* as something real. It is the possibility of the impossibility of every mode of behavior toward . . . , of every way of existing. In running ahead to this possibility [leaping forward ahead of 35 Kinship-based concern], it becomes 'greater and greater,' that is, it reveals itself as something which knows no measure at all, no more or less, but means the possibility of the measureless impossibility of existence [206 Life, the mirror of 27 Apperception-based production]. Essentially, this possibility offers no support for becoming intent on something, for 'spelling out' the real thing that is possible [by some kind of top-down centralized planning] and so forgetting its possibility. As anticipation [14 Self-image] of possibility, being-toward-death [27 Apperception] first *makes* this possibility *possible* and sets it free as possibility."

The ultimate possibility, according to Heidegger, is self-integration of internal mental circuits within each individual; this releases social and economic potential within the group. Individuated 33 Understanding

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combines with 27 Apperception to form 141 Angst/Worldview which energizes the mechanism that is understood, transforming isolated asymmetrical 206 Life existence (the mirror of 27 Apperception-based production) into 141 Angst/Worldview symmetry of being (pages 242, 243): "Being-toward-death [27 Apperception] is the anticipation [14 Self-image] of a potentiality-of-being of *that* being whose kind of being is anticipation [14 Self-image initiative] itself. In the anticipatory revealing of this potentiality-of-being, Da-sein discloses itself to itself with regard to its most extreme possibility [wholeness and integration of 206 Life, the mirror of 27 Apperception]. But to project oneself [along INTJ] upon one's ownmost potentiality of being means to be able to understand oneself [in INTJ-overlaying 33 Understanding] in the being of the being [INTJ-overlaying 141 Angst/Worldview] thus revealed: to exist [in INTJ-overlaying 206 Life]. Anticipation [20 Dasein-generating 14 Self-image] shows itself as the possibility of understanding [20 Dasein-overlaying 33 Understanding] one's *ownmost* and extreme potentiality-of-being, that is, as the possibility of *authentic existence.* Its ontological [circuit-related] constitution must be made visible by setting forth the concrete structure of anticipation of death [14 Self-image interacting with 27 Apperception]. How is the phenomenal definition of this structure to be accomplished? Evidently by defining the characteristics of anticipatory disclosure which must belong to it so that it can become the pure understanding [33 Understanding] of the ownmost nonrelational possibility not-to-be-bypassed [identification from M down to ER] which is certain [in 13 Intentionality, the mirror of 33 Understanding, which passes through both identification from M down to ER and certainty from S down to CL] and, as such, indefinite. We must remember that understanding [33 Understanding] does not primarily mean staring at a meaning [through visual processing centering around 124 Bureaucracy/Myself and thus by extension implemented by bureaucratic methods], but understanding oneself in the potentiality-of-being that

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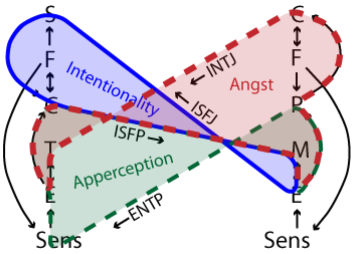
reveals itself in the project [of an INTJ that generates attunement-mood from EL up to CL which through 70 Articulation affects 33 Understanding]."

Individuation Away from 'the they'



Awareness of the finiteness of one's existence terminates 27 Apperception now-time dependence upon 79 Habit downward individuating passage from M down to ER (cementing us into the group and its averageness) and makes room for 13 Intentionality, 74 Blame and 141 Angst/Worldview (which all pass downwards through this region). Identification is no longer the habitual act that is done individually by each member of the they; the identification-overlaying (M down to ER) 13 Intentionality behind the act is now also individuated, as is identification-overlaying 74 Blame assigning of cause and effect and the 141 Angst/Worldview effort behind the intentional task (page 243): "Death is the *ownmost* [identification-traversing from M down to ER] possibility of Da-sein. Being toward it [in 27 Apperception] discloses to Da-sein its *ownmost* potentiality-of-being in which it is concerned about the being of Da-sein absolutely. Here the fact can become evident to Da-sein that in the eminent possibility of itself [through 27 Apperception-overlaying identification from M down to ER] it is torn away from the they [externalization of 35 Kinship and 191 Democracy], that is, anticipation [20 Dasein-forming 14 Self-image] can always already have torn itself away from the they [which tends to hijack the 124 Bureaucracy/Myself wrapper for 20 Dasein and externalize it]. The understanding [attuned and mooded 20 Dasein-overlaying 33 Understanding] of this 'ability,' however, first reveals its factical [attuned and mooded] lostness in the everydayness of the they-self [in which 33 Understanding-overlaying asymmetrical 206 Life generates the attuned moods]."

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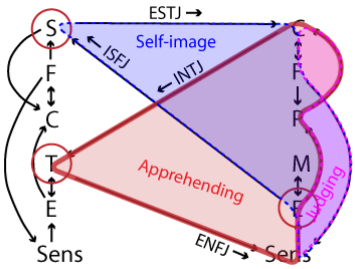
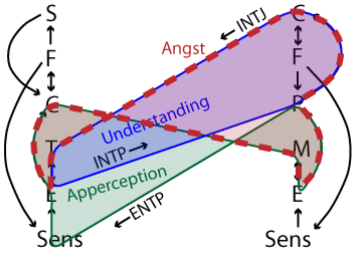
Individuated authenticity according to Heidegger is anticipated through some kind of active initiative – anything, as long as it puts the mind into 9 Service action in its complement set of 14 Self-image and 3 Apprehending, clocked not by 79 Habit-mediated 27 Apperception now-time but in a realization of the finiteness both of oneself and of one's tasks. This 14 Self-image action (in combination with 206 Life) truncates 13 Intentionality-overlaying 20 Dasein out of its 124 Bureaucracy/Myself wrapper (to the extent that it is still internal and not fully externalized as an aspect of the they). 20 Dasein-supported 13 Intentionality can then set goals in 27 Apperception finite time, in cooperation with its mirror of 33 Understanding which expands a productive 27 Apperception into 141 Angst/Worldview. A division of labor among individuated individuals becomes both feasible and optimal.



This state is normally triggered by some extreme 206 Life-threatening communal stress. Heidegger has stripped away the tricks by which we avoid facing our own imminent biological termination (death of our body, which is the ultimately stressful event) – this will individuate us (everyone dies personally and it could happen at any moment), and hopefully impel us into finiteness of production and division of labor (with other finite individuals) even in the most peaceful of times (thus mitigating against a degeneration in the visual circuits) (page 243): "The ownmost possibility is *nonrelational* [based in individuating identification from M down to ER]. Anticipation [5 Repentance-displacing initiative by 14 Self-image, its active exchange partner] lets Da-sein understand [33 Understanding that lifts 27 Apperception into 141 Angst/Worldview] that it



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has to take over solely from itself the potentiality-of-being in which it is concerned absolutely about its ownmost being. Death does not just 'belong' in an undifferentiated way to one's own Da-sein, but it *lays claim* on it [by 27 Apperception and 13 Intentionality passage through identification from M down to ER] as something *individual.* The nonrelational character of death understood in anticipation [initiative by 14 Self-image] individualizes Dasein down to itself [in identification-traversing 27 Apperception, 13 Intentionality and 141 Angst/Worldview]. This individualizing [in attunement-mood-generating 27 Apperception and 141 Angst/Worldview] is a way in which the 'there' (20 Dasein) is disclosed for existence [20 Dasein-overlaying 206 Life]. It reveals the fact that any being-together-with [economic exchange in the segment from CR down to FR] what is taken care of and any being-with [35 Kinship] the others fails when one's ownmost potentiality-of-being is at stake. Da-sein can *authentically* be *itself* [in the 14 Self-image-traversing 'to be' segment of 20 Dasein from CR down to FR] only when it makes that possible of its own accord [by taking initiative in exchange-traversing 20 Dasein-generating 14 Self-image]. But if taking care of things and being concerned fail us [because they are inauthentic], this does not, however, mean at all that these modes of Da-sein have been cut off from its authentic being a self. As essential [default] structures of the constitution of Da-sein they also belong to the condition of the possibility of existence [206 Life] in general. Dasein is authentically itself only if it projects itself [along the INTJ of 9 Service, 33 Understanding, 206 Life and 141 Angst/Worldview], *as* [70 Articulation and 46 Interpretation 'as-structure' from FL up to S] being-together with things taken care of and concernful being-with [35 Kinship] ... , primarily upon its ownmost potentiality-of-being [as an aspect of Durkheimian organic solidarity division of labor], rather than upon the possibility of the they-self [externalized 35 Kinship and 191 Democracy]. Anticipation [14 Self-image] of its nonrelational possibility [in finite 27 Apperception and then 141

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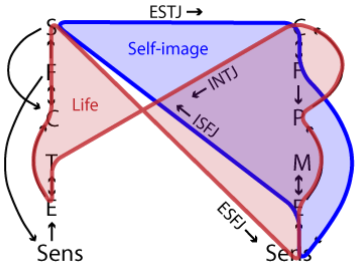
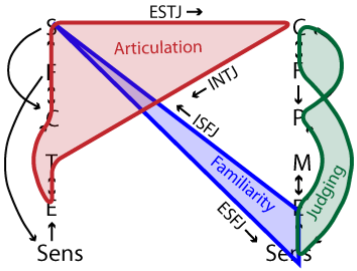
Angst/Worldview] forces the being that anticipates [14 Self-image] into the possibility of taking over its ownmost being of its own accord [because 14 Self-image data movement from CR to FR generates 20 Dasein which overlays 13 Intentionality which overlays 27 Apperception which expands 33 Understanding into 141 Angst/Worldview]."

The anticipation which is 9 Service-based individualized 14 Self-image initiative frees the self for 27 Apperception-mediated 13 Intentionality-directed production in finite time – this interacts with the group which is the they, but its goals, like its death, are always individual. The result is the middle class of a non-centrally-planned economy, commonly characterized as capitalistic (because 141 Angst/Worldview in our time has been largely externalized as money).





14 Self-image in combination with an enriched 206 Life completes the all-important circuit of 70 Articulation (an aspect of the other complement set within 9 Service), as well as 43 Judging and the completed ideal type in finite time of some new 23 Familiarity. It is a continual temptation for the familiar in 23 Familiarity to take over again from authenticity and its production (pages 243, 244): "The ownmost nonrelational [identification-based from M down to ER] possibility is *not to be bypassed*. Being toward this possibility [in identification-overlaying 27 Apperception] lets Da-sein understand [33 Understanding that with 27 Apperception forms 141 Angst/Worldview] that the most extreme possibility of existence [33 Understanding-overlaying 206 Life] is imminent, that of giving itself up [to some personal finite 27

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Apperception-based goal]. But anticipation [initiative by exchange-traversing 14 Self-image] does not evade the impossibility of bypassing death [by resorting to an exchange-traversing 5 Repentance-based religious trick], as does inauthentic being-toward-death [27 Apperception], but *frees* itself *for* it. Becoming free *for* one's own death [in some goal of 27 Apperception finite time] in anticipation [14 Self-image which overlays 13 Intentionality along ISFJ] frees one from one's lostness in chance possibilities urging themselves upon us [along ISTJ of 18 Sensing], so that the factical [mooded and attuned] possibilities lying before the possibility not-to-be-bypassed [identification with imminent biological termination that makes things in 27 Apperception finite] can first be authentically understood and chosen [in 14 Self-image that with one act gives up others that were also possible]. Anticipation [14 Self-image] discloses to existence [206 Life, the mirror of 14 Self-image-sustained 27 Apperception] that its extreme inmost possibility lies in giving itself up and thus shatters all one's clinging to whatever existence [206 Life as part of the they] one has reached. In anticipation [14 Self-image initiative], Da-sein guards itself against falling back behind itself [into 23 Familiarity], or behind the potentiality-for-being that it has understood [in 33 Understanding as an aspect of 141 Angst/Worldview]. It guards against 'becoming too old for its victories' (Nietzsche). Free for its ownmost possibilities, that are determined by the *end*, and so understood as *finite*, Da-sein prevents the danger that it may, by its own finite understanding of existence [206 Life], fail to recognize that it is getting overtaken by the existence-possibilities of others [in the they], or that it may misinterpret these possibilities, thus divesting itself of its ownmost factical [mooded and attuned] existence. As the nonrelational possibility [in identification from M down to ER], death individualizes, but only, as the possibility not-to-be-bypassed, in order to make Da-sein as being-with [35 Kinship] understand [33 Understanding] the potentialities-of-being of the others [to see opportunities to meet a

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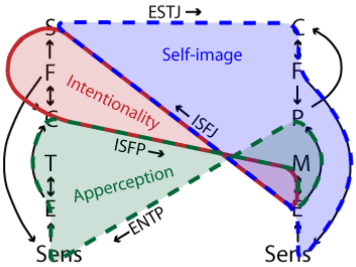
need through division of labor and benefit both parties]. Because anticipation [14 Self-image initiative] of the possibility not-to-be-bypassed [27 Apperception finiteness] also disclosed all the possibilities lying before it, this anticipation [14 Self-image initiative] includes the possibility of taking the *whole* of Da-sein in advance [summed up in 27 Apperception] in an existentiell [mooded and attuned] way, that is, the possibility of existing as a *whole potentiality-of-being*."

Certainty of Task Completion



We note again that 14 Self-image anticipation and 27 Apperception being-toward-death (like 141 Angst/Worldview which is constructed from it by the addition of 33 Understanding) together complete all of 13 Intentionality except for the certainty segment from S down to CL. Heidegger has demonstrated that biological termination is imminent and also absolutely certain. This awareness from other sources can tie down the missing certainty section of 13 Intentionality and throw 13 Intentionality-overlaying 27 Apperception permanently into the finiteness that is production (sustained by an understanding 141 Angst/Worldview which provides the requisite effort) – *it can do this apart from any societal crisis*. This same 14 Self-image initiative of anticipation by its passage through exchange (CR down to FR) truncates 20 Dasein out of its 124 Bureaucracy/Myself wrapper (with the help of 206 Life passage from CL to FL); 13 Intentionality-overlaying 20 Dasein in turn can then sustain the new 13 Intentionality certainty. 14 Self-image action in this way affirms completion as finite (because things are being done and not just imagined), upholding 27 Apperception in its 13 Intentionality-sustained certainty of finiteness and completing the circle. This intricate interactive process has nothing in common with the visual observation of some object

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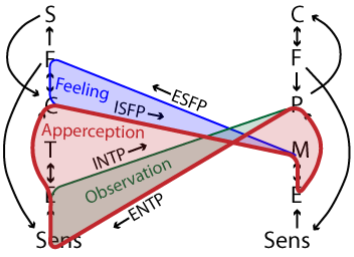
(by visual processing centering around 124 Bureaucracy/Myself, perhaps involving the superposition of 93 Empire memory and 45 Duty/World) and a subsequent certainty regarding its characteristics (page 244): "The ownmost nonrelational possibility not-to-be-bypassed [identification from M down to ER] is *certain* [in the certainty segment from S down to CL of identification-traversing 13 Intentionality]. The mode *of being* certain of it [in the 20 Dasein-generating 'to be' exchange segment from CR down to FR] is determined by the truth (disclosedness [of 20 Dasein as the there]) corresponding to it. But Da-sein discloses the certain possibility of death [production in finite time] as possibility only by making this possibility as its ownmost potentiality-of-being *possible* in anticipating it [through 14 Self-image initiative]. The [20 Dasein-forming 14 Self-image-based] disclosedness of this possibility [as a 20 Dasein there] is grounded in a making possible [14 Self-image passage through the exchange segment from CR down to FR]. Holding oneself in this truth [in exchange-traversing 14 Self-image action], that is, being certain of what has been disclosed [in 13 Intentionality sustained by 20 Dasein generated by 14 Self-image initiative], lays claim all the more upon anticipation [14 Self-image that overlays 13 Intentionality along ISFJ]. The certainty of death cannot be calculated in terms of ascertaining cases of death encountered [in 27 Apperception- and 22 Observation-traversing experience from Sens-L up to EL]. This certainty by no means holds itself in the truth of something objectively present [in 27 Apperception-overlaying 22 Observation]. When something objectively present has been discovered, it is encountered most purely by just looking at it [in visual processing that centers around 124 Bureaucracy/Myself] and letting it be encountered in itself [in 50 Conspicuous]. Da-sein must first have lost



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itself in the factual circumstances (this can be one of care's own tasks and possibilities) if it is to gain the pure objectivity, that is, the indifference of apodictic evidence. If being-certain in relation to death does not have this character, that does not mean it is of a lower grade, but that *it does not belong at all to the order of degrees of evidence about things objectively present*."

Saying it differently, certainty of death (the 27 Apperception finiteness of completing the task) is sustained not by vision but by the passage of 14 Self-image through the 20 Dasein-generating exchange segment (CR down to FR) which in turn is the personal action (because death is always one's own) that completes the task no matter what others may or may not do. An addition of 33 Understanding to 27 Apperception forms the symmetrical circuit of 141 Angst/Worldview which is the being that (according to Hegel) underlies asymmetrical 206 Life existence – 20 Dasein / 141 Angst/Worldview self-consciousness can now be certain of being-in-the-world (124 Bureaucracy/Myself-mediated visual processing).

We have said that 27 Apperception sums up the ahead-of-itself of 206 Life (its mirror). This means that: 1) 14 Self-image that anticipates 27 Apperception can be unified in its finite progress; 2) action that sums up the ahead-of-itself moves ahead of what is actually apprehended visually (3 Apprehending is the complement partner of 14 Self-image in 9 Service action) and can prepare for the future (pages 244, 245): "Holding death for true (death *is* [the 'to be' from CR down to FR] always just one's own) shows a different kind of certainty [S down to CL], and is more primordial than any certainty related to beings encountered in the world or to formal objects [S down to CL as part of the visual circuitry in 20 Dasein and its 124 Bureaucracy/Myself wrapper], for it is certain of being-in-the-world [124 Bureaucracy/Myself energized by 141 Angst/Worldview-overlaying 206 Life attunement-mood from EL up to CL]. As such, it claims not only *one* definite kind of behavior of Da-sein [visual processing], but claims Da-sein in the complete authenticity of its existence [27 Apperception summing up its mirror of 206 Life existence]. In anticipation [14 Self-image initiative], Da-

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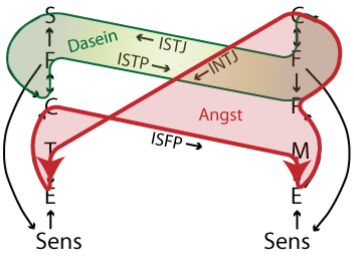
sein can first make certain of its ownmost being in its totality not-to-be-bypassed [identification from M down to ER which goes beyond a 5 Repentance-mediated religious 'deal with death']. Thus, the evidence of the immediate givenness of experiences [events in the 27 Apperception-traversing experience section from Sens-L up to EL], of the ego or of consciousness, necessarily has to lag behind the certainty [S down to CL] contained in anticipation [initiative by 14 Self-image]. And yet this is not because the kind of apprehension [3 Apprehending, the 9 Service complement partner of 14 Self-image] belonging to it is not strict enough, but because at bottom it cannot hold *for true* (disclosed) something that it basically insists upon 'having there' as true [by truncating 20 Dasein out of 124 Bureaucracy/Myself by 14 Self-image anticipatory initiative rather than through visual processing): namely, the Da-sein which I myself [124 Bureaucracy/Myself] *am* [14 Self-image passage through the 'to be' from CR down to FR forming 20 Dasein] and can be as potentiality-of-being [driving the 9 Service complement partner of INTJ-overlaying 3 Apprehending from 14 Self-image rather than the other way around] authentically only in anticipation [14 Self-image initiative]."



The fact that finiteness is contained not only in the completed task but also in the possibility that self might terminate biologically before the task is finished heightens 141 Angst/Worldview, the self-consciousness companion of the 20 Dasein generated by 14 Self-image passage through the exchange segment from CR down to FR (with 206 Life completing the section from CL to FL) (page 245): "The ownmost nonrelational possibility not-to-be-bypassed [27 Apperception- and 13 Intentionality-overlaying identification from M down to ER] is *indefinite* with regard to its certainty [13 Intentionality S down to CL]. How does anticipation [14 Self-image initiative] disclose this

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character of the eminent possibility of Da-sein? How does understanding [33 Understanding], anticipating [in 14 Self-image initiative], project itself [along INTJ of 33 Understanding-overlaying 3 Apprehending, the 9 Service complement partner of 14 Self-image] upon a definite potentiality-of-being which is constantly possible in such a way that the when in which the absolute impossibility of existence [biological termination which shuts down Da-sein] becomes possible remains constantly indefinite? In anticipating [14 Self-image initiative] the indefinite certainty of death, Da-sein opens itself to a constant *threat* [141 Angst/Worldview; see the rest of the paragraph] arising from its own there [20 Dasein formed by the passage of 14 Self-image through the exchange region from CR down to FR]. Being-toward-the-end [27 Apperception and 13 Intentionality] must hold itself in this very threat [141 Angst/Worldview], and can so little phase it out that it rather has to cultivate the indefiniteness of the certainty [S down to CL]. How is the genuine disclosing of this constant threat existentially possible? All understanding [33 Understanding] is attuned [33 Understanding INTJ projecting from T down to EL triggering attunement-mood from EL up to CL]. Mood brings Da-sein before the thrownness of its 'that-it-is-there.' *But the attunement which is able to hold open the constant and absolute threat to itself arising from the ownmost individualized being of Dasein is* Angst [identification-overlaying (M down to ER) 141 Angst/Worldview]. In *Angst*, Da-sein finds itself *faced* with the nothingness of the possible impossibility of its existence [because 141 Angst/Worldview does not respect the 115 Brotherhood/Ourself spatial map and may drop self off its edge into uncanniness]. *Angst* is anxious *about* the potentiality-of-being of the being thus determined, and thus discloses the most extreme possibility [authenticity]. Because the anticipation [14 Self-image initiative] of Da-sein absolutely individualizes [in the 27 Apperception and 13 Intentionality passage through identification from M down to ER] and lets it, in this individualizing of itself, become certain [identification-overlaying 13

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Intentionality S down to CL] of the wholeness of its potentiality-of-being [in 206 Life-packaging 27 Apperception], the fundamental attunement [EL up to CL] of *Angst* [33 Understanding-overlaying 141 Angst/Worldview] belongs to this self-understanding of Da-sein in terms of its ground. Being-toward-death [27 Apperception] is essentially *Angst* [141 Angst/Worldview formed by the addition of 33 Understanding to 27 Apperception]. This is attested unmistakably, although 'only' indirectly, by being-toward-death [27 Apperception] as we characterized it, when it distorts *Angst* into cowardly fear [27 Apperception-overlaying 2 Fear] and, in overcoming that fear [by a collapse of 2 Fear into calm 39 Reflection], only makes known its own cowardliness in the face of *Angst* [141 Angst/Worldview]."

Heidegger sums up what has been developed (page 245): "What is characteristic about authentic, existentially projected being-toward-death [27 Apperception] can be summarized as follows: *Anticipation* [14 Self-image initiative] *reveals to Da-sein its lostness in the they-self* [externalized 35 Kinship and 191 Democracy], *and brings it face to face with the possibility to be itself, primarily unsupported by concern taking care of things, but to be itself in passionate anxious freedom* [42 Freedom, the mirror of 14 Self-image] *toward death which is free of the illusions of the they, factical* [mooded and attuned] *and certain* [13 Intentionality S down to CL] *of itself* [124 Bureaucracy/Myself as the wrapper for 20 Dasein and director of visual saccades]."

Authenticity may not be Optional

Authenticity appears in theory to be a desirable state. This gives rise to several questions: 1) can the dialectic stages of its formation be made comprehensible to someone like a Cartesian scientist? 2) is authenticity optional, or does the mind drive itself to this state? (pages 245, 246): "All relations, belonging to being-toward-death [27 Apperception], to the complete content of the most extreme possibility of Da-sein [authentic existence], constitute an anticipation [14 Self-image initiative] that they

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combine in revealing, unfolding, and holding fast, as that which makes this possibility possible. The existential project [33 Understanding- and 206 Life-overlaying 141 Angst/Worldview INTJ] in which anticipation [20 Dasein-forming 14 Self-image] has been delimited, has made visible the *ontological* [circuit-related] possibility of an existentiell [mooded and attuned], authentic being-toward-death [27 Apperception]. But with this, the possibility then appears of an authentic potentiality-for-being-a-whole [in finiteness of 27 Apperception-based production] – *but only as an ontological possibility* [theoretical circuit structure]. Of course, our existential project [141 Angst/Worldview INTJ] of anticipation [14 Self-image that generates 20 Dasein which overlays 13 Intentionality that overlays 27 Apperception which combines with 33 Understanding to form 141 Angst/Worldview] stayed with those structures of Da-sein gained earlier and let Da-sein itself, so to speak, project itself [33 Understanding-overlaying 206 Life INTJ] upon this possibility, without proffering to Da-sein the 'content' of an ideal of existence [206 Life] forced upon it 'from the outside.' And yet this existentially 'possible' being-toward-death [27 Apperception] remains, after all, existentielly [in its attuned moods] a fantastical demand. The ontological possibility of an authentic potentiality-for-being-a-whole of Da-sein means nothing as long as the corresponding ontic [1 Classification-based Cartesian scientific] potentiality-of-being has not been shown in terms of Da-sein itself [describing circuit functions]. Does Da-sein ever project itself [along INTJ] factically into such a being-toward-death [27 Apperception]? Does it even *demand,* on the basis of its ownmost being, an authentic potentiality of being which is determined by anticipation [14 Self-image initiative]?"

We have learned that 124 Bureaucracy/Myself is driven by the attuned moods (EL up to CL) of 206 Life. For authenticity to become non-optional, mooded attunement from EL up to CL must be co-opted by some circuit that goes beyond 206 Life (it will turn out to be 141 Angst/Worldview in its

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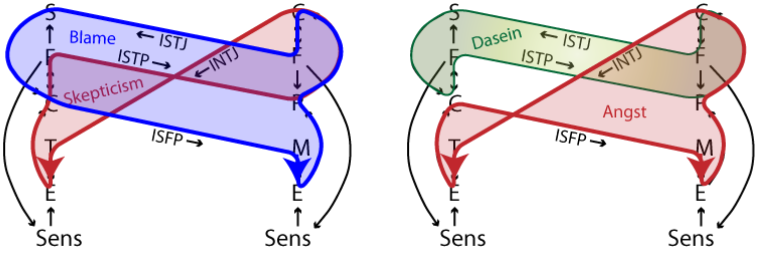
generation of conscience) (page 246): "Before answering these questions, we must investigate to what extent *at all* and in what way Da-sein *bears witness* to a possible *authenticity* of its existence from its ownmost potentiality-of-being, in such a way that it not only makes this known as *existentielly* possible [in attuned moods], but *demands* it of itself."



Authenticity must be driven by 20 Dasein as the core of Heidegger's Da-sein; it must then fold into itself the 14 Self-image which we have encountered thus far as anticipation – that is the form things must take (it will turn out to require the help of 74 Blame, the mirror of 73 Skepticism that in combination with it can re-order circuit legs to generate the required 141 Angst/Worldview in combination with 20 Dasein) (page 246): "The question hovering over us of an authentic wholeness of Dasein and its existential constitution can be placed on a viable, phenomenal basis only if that question can hold fast to a possible authenticity of its being attested by Da-sein itself. If we succeed in discovering phenomenologically such an attestation and what is attested to in it, the problem arises again of *whether the anticipation* [14 Self-image initiative] *of death* [finiteness of 14 Self-image-supported 27 Apperception-based production] *projected* [along INTJ of 206 Life-, 3 Apprehending- and 33 Understanding-overlaying 141 Angst/Worldview] *up to now only in its ontological possibility has an essential connection with that authentic potentiality-of-being attested to.*"

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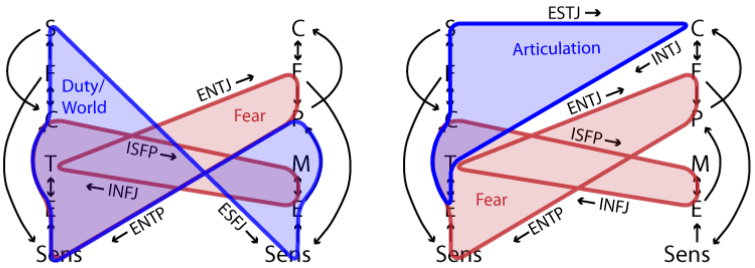
V: Production Sees Opportunities

We continue with our analysis of Martin Heidegger's book *Being and Time* as translated from German into English by Joan Stambaugh. We focus in this section on the release of 27 Apperception into production.

Moving Past 2 Fear

The 68 Character of the 'fearsome'



2 Fear is a short-circuit of 70 Articulation down the not-yet of ISFP; it is afraid of entities within 70 Articulation-overlaying 45 Duty/World and unaware that the correct emergency response is an entry into ISFP-overlaying 141 Angst/Worldview (page 131): "The phenomenon of fear [2 Fear] can be considered in three aspects. We shall analyze what we are afraid of [entities in 45 Duty/World], fearing [as a detour away from 70 Articulation], and why we are afraid [unawareness of the correct emergency response which is 141 Angst/Worldview]. These possible aspects of fear are not accidental; they belong together. With them, the structure of attunement [70 Articulation-, 2 Fear-, 45 Duty/World- and 141 Angst/Worldview-overlaying attunement-mood from EL up to CL] as such comes to the fore. We shall complete our analysis by alluding to the

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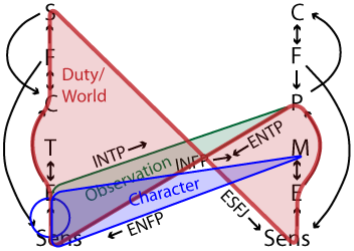
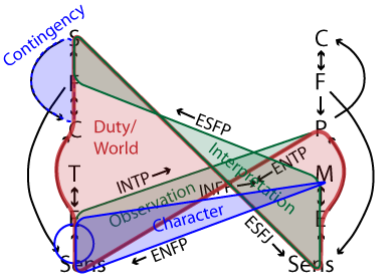
possible modifications of fear [alarm, terror, horror] each of which concerns its various structural factors."

2 Fear has its origins in the 45 Duty/World-, 2 Fear- and 4 Perceiving-overlaying segment of experience from Sens-L up to EL. Something here is in the 68 Character process of 'becoming' a threat and this disturbance is working its way up through the attunement-mood (EL up to CL) of 70 Articulation (pages 131, 132):



"That *before which* we are afraid, the 'fearsome,' is always something encountered within the world [experience-overlaying 45 Duty/World], either with the kind of being of something at hand [that can be grasped by 42 Freedom on the left] or something objectively present [in experience-overlaying 22 Observation] or *Mitda-sein* [191 Democracy externalized as peer pressure]. We do not intend to report ontically about beings which often and for the most part can be 'fearsome' [that is, classify them in 1 Classification], but to determine phenomenally what is fearsome in its fearsome character [experience-traversing 68 Character from Sens-L up to EL]. What is it that belongs to the fearsome as such which is encountered in fearing? What is feared has the character [experience-traversing 68 Character] of being threatening. Here several points must be considered."

2 Fear Aborts 70 Articulation



46 Interpretation with its 'as-structure' from FL up to S is the first to pick up the threat, evaluating it in the light of the current context. 19 Contingency certainty (S to CL overlaying 13 Intentionality) sends a revised contextual

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feedback from some region in S back down to CL. When there is no contingent spatial aspect in 115 Brotherhood/Ourself to wrap 19 Contingency (in the 115 Brotherhood/Ourself-overlaying 46 Interpretation 'as structure' from FL up to S), then things become uncanny (outside of the 115 Brotherhood/Ourself spatial map). The fearful entity which is de-distancing toward the self, rather than self towards the entity, suggests a loss of control. Fear takes over in its full confusion when the entity crosses the border of the there (which we recall is a ring at a certain radius, not too far and not too near); uncertainty of its arrival increases the probability that internal processing data will detour out of 70 Articulation down into the ISFP not-yet of 2 Fear (extending the passage from S to CL into ISFP because the will from CL to FL cannot process the information) (page 132):

"1. What is encountered has the relevant nature of harmfulness. It shows itself in a [46 Interpretation] context of relevance."

"2. Thus harmfulness aims at a definite range of what can be affected by it. So determined, it comes from a definite region [of meaning at S]."

"3. The region itself and what comes from it is known as something which is 'uncanny' [because it falls off the edge of 115 Brotherhood/Ourself space]."

"4. As something threatening, what is harmful is not yet near enough to be dealt with, but it is coming near [to the radius which defines the there]. As it approaches, harmfulness radiates and thus has the character of threatening."

"5. This approaching occurs within nearness. Something may be harmful in the highest degree and may even be constantly coming nearer but if it is still far off it remains veiled in its fearsome nature. As something approaching in nearness, however, what is harmful is threatening, it can get us, and yet perhaps not [a not-yet increasing the probability of diversion down the ISFP not-yet of 2 Fear]. In approaching, this 'it can and yet in the end it may not' gets worse. It is fearsome, we say. This means that what is harmful, approaching near, bears the

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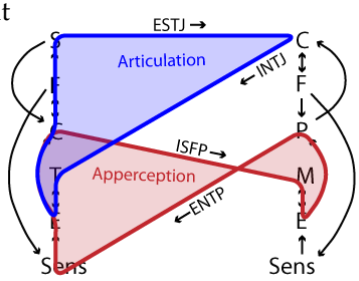
revealed possibility of not happening and passing us by [in a not-yet]. This does not lessen or extinguish fearing, but enhances it."

2 Fear handles entities at the node of 46 Interpretation S rather than 22 Observation object-binding P; that is, it frees these entities from object binding. It is driven by the (22 Observation-deprived) 68 Character becoming of the entity within 22 Observation-traversing experience (Sens-L up to CL). This 68 Character-mediated processing generates the attunement (EL up to CL) of 2 Fear which in turn can disable the de-distancing visual machinery of 124 Bureaucracy/Myself (by an aborting of 70 Articulation down ISFP) so that the entity that is feared may draw near (page 132): "*Fearing itself* [2 Fear] frees what we have characterized as threatening in a way which lets us be concerned with it. It is not that we initially ascertain a future evil (*malum futurum*) and then are afraid of it. But neither does fearing first confirm something approaching us, but rather discovers it beforehand in its fearsomeness. And then fear, in being afraid, can 'clarify' what is fearsome by explicitly looking at it. Circumspection sees what is fearsome because it is in the attunement [EL up to CL] of fear [2 Fear]. As a dormant possibility of attuned being-in-the-world [124 Bureaucracy/Myself], fearing, 'fearfulness' has already disclosed the world [45 Duty/World] with regard to the fact that something like a fearful thing can draw near to us from this fearfulness. The ability to draw near is itself freed by the essential, existential spatiality of being-in-the-world [124 Bureaucracy/Myself]."



2 Fear thus represents a retreat from the mind's 70 Articulation- and 27 Apperception-based emergency-processing machinery; if the mind did not possess an innate ability to deal with crisis, then it would not be possible to be afraid (pages 132, 133): "The *about which* fear is afraid is the fearful being itself, Da-sein [with its ability to de-distance towards its there which is now

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something which appears threatening in its 20 Dasein there]. Only a being which is concerned in its being about that being can be afraid. Fearing discloses this being in its jeopardization, in its being left to itself. Although in varying degrees of explicitness, fear always reveals Da-sein in the being of its there [20 Dasein as the there which in this case is fearful]. When we are afraid for house and home, this is not a counter-example for the above determination of *what* it is we are fearful about. For as being-in-the-world [124 Bureaucracy/Myself which can truncate into 20 Dasein], Da-sein is always a heedful being-with [35 Kinship capable of concern, with 35 Kinship truncated out of 115 Brotherhood/Ourself by the same motion of data that truncates 20 Dasein out of 124 Bureaucracy/Myself]. Initially and for the most part, Da-sein is in terms of what it takes care of [forming 20 Dasein through economic exchange mediated by the 20 Dasein-forming region from CR down to FR]. The jeopardization of that is a threat to being with [35 Kinship which must be reconciled with 20 Dasein in order to enable 4 Perceiving]. Fear predominantly discloses Da-sein in a privative way. It bewilders us and makes us 'lose our heads' [because it aborts 70 Articulation, the backbone of mental processing]. At the same time, fear closes off our jeopardized being in [115 Brotherhood/Ourself relative background to 4 Perceiving] by letting us see it so that when fear has subsided Da-sein has to first find its way about again [re-establishing 70 Articulation and finding itself again within the 115 Brotherhood/Ourself map]."

Locating the Object of 2 Fear

A fearful mind according to Heidegger attempts to find something within 45 Duty/World which can serve as the thing to be feared (page 133): "Fear about as being afraid of always equiprimordially discloses, whether privatively or positively, innerworldly beings in their possibility of being threatening and being-in [115 Brotherhood/Ourself space, the relative

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background to 4 Perceiving] with regard to its being threatened. Fear is a mode of attunement [EL up to CL of 2 Fear, 206 Life and 141 Angst/Worldview]."

There may be fear that the 191 Democracy deep background of 4 Perceiving will be affected by the loss of those who are part of 35 Kinship (which together with 191 Democracy sustains the they) – this constitutes 'fearing for' someone (page 133): "But fearing about can also involve others, and we then speak of fearing for them. This fearing for ... does not take away the other's fear from him. That is out of the question because the other *for* whom we are afraid does not even have to be afraid on his part. We are afraid *for* the other most of all precisely when *he* is *not* afraid and blunders recklessly into what is threatening. Fearing for ... is a mode of co-attunement with others, but it is not necessarily being afraid with them or even being afraid together. One can be afraid for ... without being afraid oneself. But viewed precisely, fearing for ... is, after all, being afraid *oneself*. What is 'feared' here is the being-with [35 Kinship] the other who could be snatched away from us. What is fearsome is not aimed directly at the one who is fearing with. Fearing for ... knows in a way that it is unaffected and yet is affected in the involvement of *Mitda-sein* [191 Democracy] for whom it is afraid. Thus fearing for is not a weaker form of being afraid. It is not a matter here of degrees of 'feeling tones,' but of existential modes. Fearing for ... does not lose its specific genuineness when it is 'really' not afraid."

Progressions of 2 Fear

A sudden appearance within 68 Character-mediated experience (Sens-L up to EL) of some familiar (in 23 Familiarity) attunement-generating threat (necessitating a rushed flight away from 70 Articulation into the ISFP not-yet of 2 Fear) generates alarm. If 46 Interpretation notices a slowly approaching contextual threat which is not supported by 23 Familiarity along its 45 Duty/World-overlaying ESFJ, then there is horror. If the threat is both sudden

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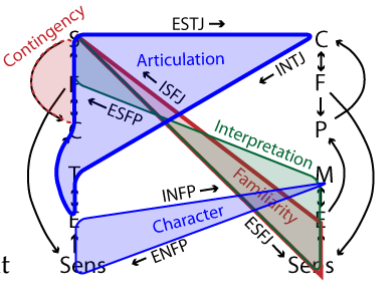
and unfamiliar to 23 Familiarity, then there is terror (page 133, 134): "The factors constitutive for the full phenomenon of fear can vary. Thus various possibilities of fear result. Approaching nearby belongs to the structure of encountering what is threatening. When something threatening itself suddenly bursts into heedful being-in-the-world [124 Bureaucracy/Myself] in its character of 'not right now, but at any moment,' fear becomes *alarm.* We must distinguish in what is threatening: the nearest approach of what threatens and the way of encountering this approach itself, suddenness. What we are alarmed about is initially something known and familiar [in 23 Familiarity]. But when what threatens has the character of something completely unfamiliar, fear becomes *horror.* And when something threatening is encountered in the aspect of the horrible, and at the same time is encountered as something alarming, suddenness, fear becomes *terror.* We are familiar with further variations of fear, such as timidity, shyness, anxiety, misgiving. All modifications of fear as possibilities of attunement [2 Fear- and 70 Articulation-overlaying EL up to CL] point to the fact that Da-sein as being-in-the-world [124 Bureaucracy/Myself] is 'fearful.' This 'fearfulness' must not be understood in the ontic [1 Classification-based] sense of a factical 'isolated' tendency, but rather as the existential possibility of the essential attunement [EL up to CL] of Da-sein in general, which is, of course, not the only one."



141 Angst/Worldview

a) Metric of Life

Both 2 Fear and 141 Angst/Worldview pass through attunement-mood (EL up to CL) and then divert down the ISFP not-yet. 2 Fear motivates a

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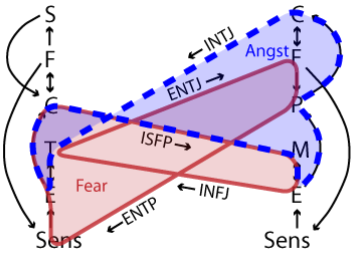
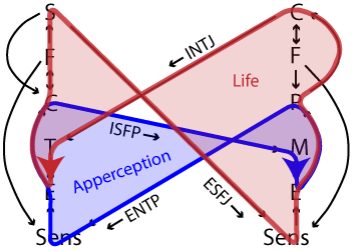
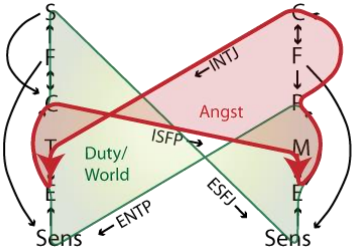
mentally confused physical flight away from what is sudden and/or unfamiliar; 141 Angst/Worldview in contrast is an inner metric that may at times not be pleasant to experience (page 173): "We are not completely unprepared for the analysis of *Angst* [141 Angst/Worldview]. It is true that we are still in the dark as to how it is ontologically connected with fear [2 Fear]. Obviously they are kindred phenomena. What tells us this is the fact that both phenomena remain mostly undifferentiated, and we designate as *Angst* [141 Angst/Worldview] what is really fear [2 Fear] and call fear what has the character of *Angst*. We shall attempt to penetrate to the phenomenon of *Angst* [141 Angst/Worldview] step by step."







141 Angst/Worldview can be a metric because: 1) unlike 2 Fear it is symmetrical and thus stable, and 2) the legs of symmetrical 141 Angst/Worldview in combination with symmetrical 45 Duty/World can be re-ordered to form 27 Apperception and its mirror of 206 Life. The success of 27 Apperception in producing for a better 206 Life is thus a circuit state that resonates with 141 Angst/Worldview of an altered 45 Duty/World (the circuit legs re-order), forming 141 Angst/Worldview into a metric that measures the prospective results of completed possible production in finite time (by imagining the specific 45 Duty/World that can result from it) (page 173): "It

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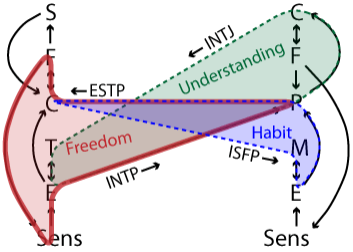
is true that existentially [in its attuned moods] the authenticity of being a self is closed off and repressed in entanglement [206 Life attunement-mood driving the saccades of the 124 Bureaucracy/Myself wrapper for 20 Dasein], but this closing off is only the *privation* of a disclosedness [20 Dasein as the there] which reveals itself phenomenally in the fact that the flight of Da-sein is a flight from itself [not wanting to see what is there]. That from which Da-sein flees [20 Dasein as the there] is precisely what Da-sein comes up 'behind' [in the ahead-of-itself which is 206 Life attunement-mood reacting to what is there]. Only because Da-sein is ontologically and essentially brought before itself by the disclosedness [of 20 Dasein as the there] belonging to it [124 Bureaucracy/Myself wrapping 20 Dasein], *can* it flee *from* that from which it flees. Of course, in this entangled turning away, that from which it flees is *not grasped* [by 4 Perceiving-overlaying 42 Freedom], nor is it experienced [in the 4 Perceiving-overlaying experience region from Sens-L up to EL] in a turning toward it. But in turning away *from* it, it is 'there,' disclosed. On account of its character of being disclosed [as a 20 Dasein there], this existentially-ontic [1 Classification-based Cartesian analysis of what is mooded and attuned and thus matters] turning away makes it phenomenally possible to grasp existentially and ontologically [relating to circuits] what the flight is from. Within the ontic 'away from' which lies in turning away, that from which Da-sein flees can be understood [in 206 Life-overlaying 33 Understanding that combines with 27 Apperception to form the 141 Angst/Worldview metric] and conceptualized [in 70 Articulation concept-carrying ESTJ] by 'turning toward' in a way which is phenomenologically interpretive [using an independent 46 Interpretation, free of the 35 Kinship and 191 Democracy the they]."



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2 Fear is a shock to 45 Duty/World-overlaying 70 Articulation resulting from the entry into 68 Character-overlaying experience (Sens-L up to EL) of some unexpected and/or unfamiliar 45 Duty/World entity which is approaching (taking over the de-distancing) and thus threatening (in its experience-traversing 68 Character) a loss of control [19 Contingency inability to generate a context from S down to CL]. The normal response of the mind to 2 Fear is physical flight away from what is approaching.

141 Angst/Worldview in contrast belongs to a resonance state that can be triggered when 206 Life existence confronts its own finiteness, truncating its mirror of 27 Apperception out of indefinite now-time. 206 Life and 27 Apperception can then re-order their legs to form 141 Angst/Worldview of a different kind of 45 Duty/World – the world as it could be if 27 Apperception were released into production in finite time (thus forming its companion 141 Angst/Worldview into a metric). This too is something from which Da-sein may shrink, but there is now nowhere to flee, for the 'flight' is from self and its possibilities (pages 173, 174): "The falling prey of Da-sein to the they [externalized 35 Kinship and 191 Democracy] and the 'world' [45 Duty/World] taken care of, we called a 'flight' from itself. But not every shrinking back from ... , not every turning away from . . . is necessarily flight. Shrinking back from what fear [2 Fear] discloses, from what is threatening, is founded upon fear [2 Fear] and has the character of flight. Our interpretation of fear [2 Fear] as attunement [141 Angst/Worldview-overlaying attunement-mood from EL up to CL] showed that what we fear [in 2 Fear] is always a detrimental innerworldly being [resident within 45 Duty/World], approaching nearby from a definite region [at the 70 Articulation node of S meaning], which may remain absent [along the not-yet ISFP of 2 Fear]. In falling prey [turning away from 2 Fear-overlaying 141 Angst/Worldview], Da-sein turns away from itself. What it shrinks back from must have a threatening character; yet this being has the same kind of being as the one which shrinks back from it – it is Da-sein itself. What it shrinks back from cannot be grasped as something 'fearsome'; because

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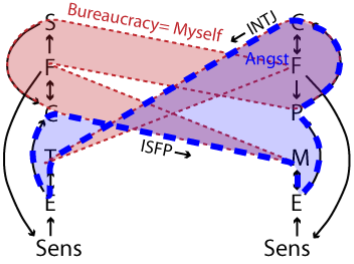
anything fearsome is always encountered as an innerworldly being [resident in 45 Duty/World]. The only threat which can be 'fearsome' and which is discovered in fear always comes from innerworldly beings."

The flight from 141 Angst/Worldview is thus a fleeing from the mind's metric of possibilities, away from an individually productive 45 Duty/World as it could be, towards the world of the they as it currently is (along with its things). Absorption in the present world of the they (which does not include individuated self) in turn enables its things to become potentially fearful (to the self-repressed potentially individuated self that does not belong to that world of the they) (page 174): "The turning away of falling prey is thus not a flight which is based on a fear [2 Fear] of innerworldly beings [in 45 Duty/World]. Any flight based on that kind of fear belongs still less to turning away, as turning away precisely *turns toward* innerworldly beings [in the 45 Duty/World of the they] while absorbing itself in them. The *turning away of falling prey is rather based on* Angst [a rejected 141 Angst/Worldview of one's own personal potential] *which in turn first makes fear* [diversion into 141 Angst/Worldview-overlaying 2 Fear] *possible* [because individuated self is not part of the world of the they and can thus be threatened by its unfamiliarity]."

b) Angst Concern for 124 Bureaucracy/Myself

2 Fear reacts to a 70 Articulation- and 46 Interpretation-mediated determination of relevance; some particular thing in this 45 Duty/World has become relevant as threatening. It is a detour away from 70 Articulation down the ISFP not-yet, collapsing 70 Articulation and throwing the mind into mental confusion and disorientation. 141 Angst/Worldview in contrast is independent of relevance; it travels automatically and immediately down ISFP apart from 70



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Articulation. Its interaction is rather with 124 Bureaucracy/Myself (the director of eye saccades in visual processing) which it overlays along 1) ISFP, 2) the path of belief (P up to CR) and 3) the INTJ project of possibility. 141 Angst/Worldview in this interaction does not orient visual 124 Bureaucracy/Myself towards any one particular; it presents to the mind a view rather of 45 Duty/World as a whole, imagining what it could be if individualized 27 Apperception-based production were completed in finite time – this can in turn challenge 45 Duty/World-overlaying 70 Articulation, this time making the current world system itself irrelevant and something from which productive self must flee (because there is no room in its wrapping spatial 115 Brotherhood/Ourself for individuated persons) (page 174): "In order to understand [INTJ-overlaying 33 Understanding] this talk about the entangled flight of Dasein from itself [fleeing from the 141 Angst/Worldview metric of an altered 45 Duty/World of personal potential into the public current 45 Duty/World of the they], we must recall that being-in-the-world [124 Bureaucracy/Myself] is the basic constitution of Da-sein. *That about which one has* Angst [141 Angst/Worldview] *is being-in-the-world* [124 Bureaucracy/Myself] *as such*. How is what *Angst* [141 Angst/Worldview] is anxious about phenomenally differentiated from what fear [2 Fear] is afraid of? What *Angst* [141 Angst/Worldview] is about is not an innerworldly being [a thing in 45 Duty/World]. Thus it essentially cannot be relevant [in the 45 Duty/World- and 70 Articulation-overlaying 46 Interpretation 'as-structure' from FL up to S]. The threat does not have the character of a definite detrimentality which concerns what is threatened with a definite regard to a particular factical [mooded and attuned] potentiality for being. What *Angst* [141 Angst/Worldview] is about is completely indefinite. This indefiniteness not only leaves factically undecided [in its attuned moods] which innerworldly being [in 45 Duty/World] is threatening us, but also means that innerworldly beings in general are not 'relevant.' Nothing of that which is at hand and objectively

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present [in 22 Observation] within the world [22 Observation-overlaying 45 Duty/World], functions as what *Angst* [141 Angst/Worldview] is anxious about. The totality of relevance [45 Duty/World- and 70 Articulation-overlaying 46 Interpretation from FL up to S] discovered within the world of things at hand and objectively present is completely without importance. It collapses. The world [45 Duty/World of the they that excludes individualized self] has the character of complete insignificance [no INTJ passage of data through the significance region from T down to EL]. In *Angst* [141 Angst/Worldview] we do not encounter this or that thing [in 45 Duty/World] which, as threatening, could be relevant [to the 46 Interpretation as-structure from FL up to S]."

We note that 2 Fear is subsidiary and subsequent to the visual machinery; 141 Angst/Worldview in contrast is prior to it. 2 Fear is afraid of what is seen; 141 Angst/Worldview feels angst when the visual circuits themselves are distorted or incomplete – it senses this through a resonance into 27 Apperception and an altered 45 Duty/World of what could result from individualized production. It is especially disturbed when individualized productive self has no place in the 115 Brotherhood/Ourself spatial map of publicness (page 174): "Thus neither does *Angst* [141 Angst/Worldview] 'see' a definite there and over here from which what is threatening approaches. The fact that what is threatening is *nowhere* [outside the 115 Brotherhood/Ourself spatial map] characterizes what *Angst* is about. *Angst* does not know what it is about which it is anxious. But nowhere does not mean nothing; rather, region [at the node of S meaning] in general lies therein, and disclosedness of the world [45 Duty/World] in general for essentially spatial being-in [115 Brotherhood/Ourself]. Therefore, what is threatening [individualized authenticity that could throw self off the edge of the 115 Brotherhood/Ourself spatial map of the they] cannot approach from a definite direction within nearness [because it is already off the map]. It is already 'there' [as a 20 Dasein there] – and yet nowhere [as an aspect of 115

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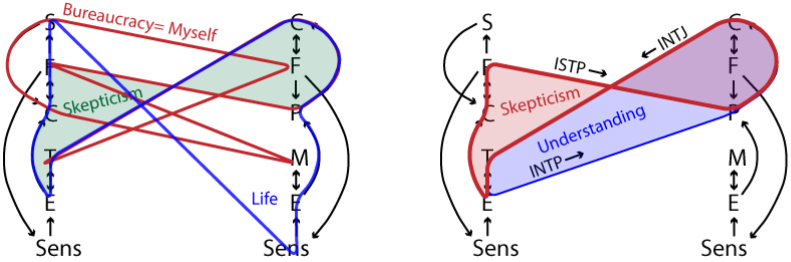
Brotherhood/Ourself spatiality]. It is so near that it is oppressive and stifles one's breath – and yet it is nowhere."

We conclude that 141 Angst/Worldview is anxious about the immersion of self in the 45 Duty/World of the they which has no room for individuated self (page 175): "In what Angst [141 Angst/Worldview] is about, the 'it is nothing and nowhere' becomes manifest. The recalcitrance of the innerworldly nothing and nowhere means phenomenally that *what* Angst *is about is the world* [45 Duty/World] *as such*. The utter insignificance which makes itself known in the nothing and nowhere does not signify the absence of world [45 Duty/World], but means that innerworldly beings in themselves [of which we could be afraid in 2 Fear] are so completely unimportant that, on the basis of this *insignificance* of what is innerworldly, the world [45 Duty/World] is all that obtrudes itself in its [self-excluding] worldliness."

c) Room for Self in 115 Brotherhood/Ourself

We recall that 124 Bureaucracy/Myself in combination with 206 Life existence generates 73 Skepticism 'idle talk.' When 141 Angst/Worldview dies down, then 73 Skepticism will commonly say, "It was nothing." This confirms that 141 Angst/Worldview is not concerned about those things that occupy 73 Skepticism in its existence within the they – it cares about other things entirely (page 175):



"What oppresses us is not this or that, nor is it everything objectively present together as a sum, but the *possibility* of things at hand in general,

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that is, the world [45 Duty/World that is measured by 141 Angst/Worldview through a re-ordering of the legs of a threatened 206 Life and the resulting finiteness in 27 Apperception] itself. When Angst [141 Angst/Worldview] has quieted down, in our everyday way of talking [73 Skepticism] we are accustomed to say 'it was really nothing.' This way of talking, indeed, gets at *what* it was ontically [in a 1 Classification sense]. Everyday discourse [73 Skepticism] aims at taking care of things at hand [through economic exchange from CR down to FR] and talking about them. That about which *Angst* [141 Angst/Worldview] is anxious is none of the innerworldly things at hand [in 45 Duty/World]. But this 'none of the things at hand,' which is all that everyday, circumspect discourse [73 Skepticism] understands [in 73 Skepticism-overlaying 33 Understanding], is not a total nothing. The nothing of handiness is based on the primordial 'something,' on the *world* [45 Duty/World formed with its 141 Angst/Worldview metric from a recombination of the legs of a threatened 206 Life which throws its mirror of 27 Apperception into finiteness]. The world [45 Duty/World], however, ontologically belongs essentially to the being of Da-sein as being-in-the-world [124 Bureaucracy/Myself energized by 206 Life- and 45 Duty/World-overlaying attunement-mood from EL up to CL]. So if what *Angst* is about exposes nothing, that is, the world [45 Duty/World] as such, this means that *that about which* Angst is anxious *is being-in-the-world itself* [124 Bureaucracy/Myself and the way in which its visual circuits are viewing 45 Duty/World in 141 Angst/Worldview]."

We have said that 141 Angst/Worldview is a mode of attunement that arises when attunement-mood-overlaying (EL up to CL) 206 Life existence confronts its finiteness in attunement-mood-overlaying 27 Apperception. The circuits of 206 Life and 27 Apperception re-order their legs and suddenly 141 Angst/Worldview is measuring 45 Duty/World and finding it to be lacking (page 175): "Being anxious discloses, primordially and directly, the world as world [45 Duty/World]. It is not the case that initially we

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deliberately look away from innerworldly beings [within 45 Duty/World] and think only of the world about which *Angst* [141 Angst/Worldview] arises, but *Angst* as a mode of attunement [EL up to CL] first discloses the *world as world* [45 Duty/World measured by 141 Angst/Worldview that comes from a re-ordering of the legs of threatened 206 Life and the resulting finiteness in 27 Apperception]. However, that does not mean that the worldliness of the world [45 Duty/World] is conceptualized [along the concept-carrying ESTJ of 70 Articulation] in Angst [141 Angst/Worldview which does not interact with ESTJ and its concepts]."

What 141 Angst/Worldview finds to be lacking in the 45 Duty/World of publicness is spatial room in 115 Brotherhood/Ourself for individuated self (pages 175, 176): "*Angst* [141 Angst/Worldview] is not only *Angst* about ... , but is at the same time, as attunement [EL up to CL], Angst for .... That for which *Angst* is anxious is not a *definite* kind of being and possibility of Da-sein [actualized in 27 Apperception-based production in finite time]. The threat itself is, after all, indefinite and thus cannot penetrate threateningly to this or that factically [mooded and attuned] concrete potentiality of being [along INTJ]. What *Angst* is anxious for is being-in-the-world [124 Bureaucracy/Myself as energized by the attunement-mood of 206 Life] itself. In *Angst* [141 Angst/Worldview], the things at hand in the surrounding world [45 Duty/World formed with 141 Angst/Worldview from a re-ordering of the legs of 206 Life and 27 Apperception] sink away, and so do innerworldly beings in general. The 'world' [45 Duty/World of the they] can offer nothing more, nor can the *Mitda-sein* [191 Democracy deep 4 Perceiving background] of others [externalized 191 Democracy]. Thus *Angst* [141 Angst/Worldview] takes away from Dasein the possibility of understanding itself [141 Angst/Worldview- and 206 Life-overlaying 33 Understanding], falling prey, in terms of the 'world' [public 45 Duty/World] and the public way of being interpreted [by a dependent 46 Interpretation formed from the intersection of externalized 35 Kinship and 191 Democracy].

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It throws Da-sein back upon that for which it is anxious, its authentic potentiality-for-being-in-the-world [along 124 Bureaucracy/Myself-overlaying 141 Angst/Worldview INTJ]. *Angst* individuates Da-sein [in its downward passage from M down to ER] to its ownmost being-in-the-world [internal 124 Bureaucracy/Myself as opposed to the state aspect of a nation-state which is its externalization] which, as understanding [124 Bureaucracy/Myself- and 141 Angst/Worldview-overlaying 33 Understanding], projects itself [along INTJ] essentially upon possibilities. Thus along with that for which it is anxious, *Angst* discloses Da-sein as *being-possible* [in 27 Apperception-based production for the sake of a better 206 Life within an imaginatively altered 45 Duty/World viewed and measured by 141 Angst/Worldview], and indeed as what can be individualized [by 141 Angst/Worldview passage through identification from M down to ER] in individuation of its own accord [by 14 Self-image releasing the force of the 141 Angst/Worldview metric as effort]."

d) Anticipation by 14 Self-image

Self can at any moment grasp its authenticity by 14 Self-image anticipatory action that releases effort (tapping force of significance from T to EL and identification from M to ER) from within the 141 Angst/Worldview metric into 27 Apperception-based production towards some opportunity within the imaginatively viewed 45 Duty/World (page 176): "*Angst* [141 Angst/Worldview] reveals in Da-sein its being toward its ownmost potentiality of being [along 141 Angst/Worldview INTJ], that is, *being free* for the freedom of choosing and grasping itself [in 141 Angst/Worldview-overlaying 33 Understanding direction of 42 Freedom, the mirror of 14 Self-image]. Angst brings Da-sein *before its being free for ...* (*propensio in*), the authenticity of its being as possibility [along attunement-mood-generating INTJ] which it always already is [in the 'to be' from CR down to FR of 14 Self-image, the mirror of 42 Freedom]. But at the same time, it is this being [of 14 Self-image initiative] to which Da-sein [20 Dasein truncated out of 124

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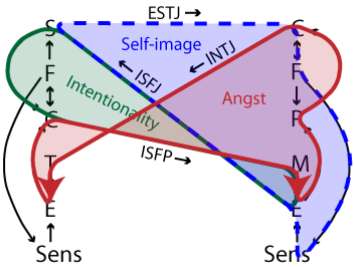
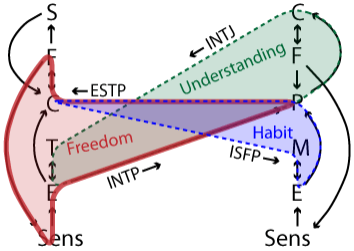
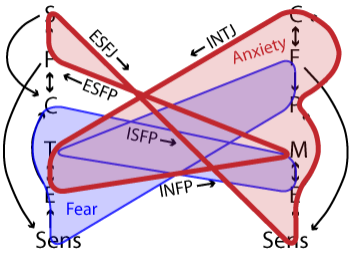
Bureaucracy/Myself by 14 Self-image] as being-in-the-world [124 Bureaucracy/Myself] is entrusted."





141 Angst/Worldview in this way builds upon the original attunement (EL up to CL) of 206 Life and subsumes it. The same collision of 206 Life with its finiteness in its 27 Apperception mirror that individuates self out of the they forms an altered 45 Duty/World in which individual production is measured by a metric of 141 Angst/Worldview (206 Life plus 27 Apperception resonate into 141 Angst/Worldview and 45 Duty/World) (page 176): "That *about which Angst* [141 Angst/Worldview INTJ possibility] is anxious reveals itself as that *for which* it is anxious: being-in-the-world [attunement-mood-controlled 124 Bureaucracy/Myself]. The identity of that about which and that for which one has Angst [141 Angst/Worldview] extends even to anxiousness itself [145 Anxiety, the mirror of 2 Fear, which in combination with 2 Fear generates a kind of 124 Bureaucracy/Myself that is directed by 34 Dream and can no longer serve as a wrapper for 20 Dasein]. For as attunement [EL up to CL], anxiousness is a fundamental mode of being-in-the-world [124 Bureaucracy/Myself energized by 141 Angst/Worldview-overlaying 206 Life attunement-mood from EL up to CL]. The *existential identity of disclosing and what is disclosed* [in the 20 Dasein-generating 'to be' from CR down to FR] *so that in what is disclosed the world is disclosed as world*



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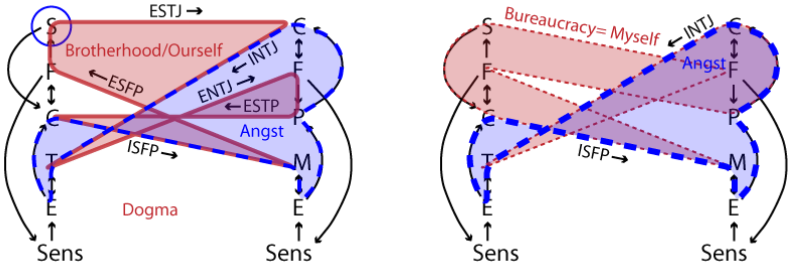
[45 Duty/World], *as being-in* [spatial 115 Brotherhood/Ourself], *individualized* [by 141 Angst/Worldview passage through identification from M down to ER], *pure* [integrated], thrown *potentiality for being, makes it clear that with the phenomenon of* Angst [141 Angst/Worldview] *a distinctive kind of attunement* [EL up to CL] *has become the theme of our interpretation* [46 Interpretation]. *Angst* [141 Angst/Worldview] individualizes [by passage through identification from M down to ER] and thus discloses Da-sein as '*solus ipse*' [only one's own mind is sure to exist]. This existential 'solipsism,' however, is so far from transposing an isolated subject-thing into the harmless vacuum of a worldless occurrence that it brings Da-sein in an extreme sense precisely before its world as world [45 Duty/World formed with 141 Angst/Worldview from a realization by 206 Life existence of its finiteness as summed up in its 27 Apperception mirror], and thus itself [141 Angst/Worldview-overlaying 124 Bureaucracy/Myself] before itself as being-in-the-world [124 Bureaucracy/Myself]."

e) Uncanniness of Authenticity



One can again gain clues to this overall process from everyday 73 Skepticism – it finds authenticity to be uncanny. This suggests once more that self is being thrown by 141 Angst/Worldview off the edge of the 115 Brotherhood/Ourself spatial map (which makes sense because 141 Angst/Worldview does not travel through S and will not therefore respect it). The two symmetrical circuits of 141 Angst/Worldview and 124 Bureaucracy/Myself (the director of eye saccades) in this way can explore a

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new and hypothetical 45 Duty/World of opportunity (formed from the intersection of a threatened 206 Life and 27 Apperception thrown into finiteness). Through 27 Apperception-based production anticipated by 14 Self-image action (which does transit through S) it can explore and through its action map out for 115 Brotherhood/Ourself this more comfortable 45 Duty/World (page 176): "Again, everyday discourse [73 Skepticism] and the everyday interpretation [dependent 46 Interpretation from the combination of 35 Kinship and 191 Democracy] of Dasein furnish the most unbiased evidence that *Angst* [141 Angst/Worldview] as a basic attunement [EL up to CL] is disclosive in this way. We said earlier that attunement reveals 'how one is.' In *Angst* [141 Angst/Worldview] one has an '*uncanny*' feeling. Here the peculiar indefiniteness of that which Da-sein finds itself involved in with *Angst* [141 Angst/Worldview] initially finds expression: the nothing and nowhere. But uncanniness means at the same time not-being-at-home [in 115 Brotherhood/Ourself]. In our first phenomenal indication of the fundamental constitution of Da-sein and the clarification of the existential meaning of being-in [115 Brotherhood/Ourself] in contradistinction to the categorial signification of 'insideness,' being-in [115 Brotherhood/Ourself] was defined as dwelling with ... , being familiar with [in 23 Familiarity] .... This characteristic of being-in [115 Brotherhood/Ourself] was then made more concretely visible through the everyday publicness of the they [externalized combination of 35 Kinship and 191 Democracy] which brings tranquillized self-assurance, 'being-at-home' with all its obviousness, into the average everydayness of Da-sein. *Angst* [141 Angst/Worldview], on the other hand, fetches Da-sein back out of its entangled absorption in the 'world' [45 Duty/World of publicness that excludes individuated self and thus opens the way for 2 Fear]. Everyday familiarity [23 Familiarity] collapses. Da-sein is individuated, but as being-in-the-world [124 Bureaucracy/Myself working with individuating 141 Angst/Worldview and in so doing being thrown off the edge of the 115 Brotherhood/Ourself spatial

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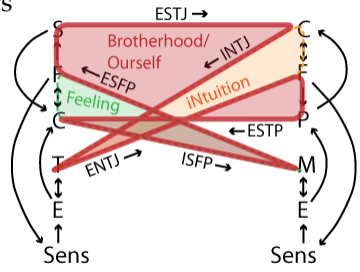
map of average publicness]. Being-in [115 Brotherhood/Ourself] enters the existential 'mode' of *not-being-at-home*. The talk about 'uncanniness' means nothing other than this."

Flight away from authenticity is a flight towards the spatial 'being-at-home' of the current public 115 Brotherhood/Ourself relative background to 4 Perceiving (within a deep background of externalized 191 Democracy and 35 Kinship as the they) – this makes it a deferral of individuated 27 Apperception-mediated production towards some improved 45 Duty/World (pages 176, 177): "Now, however, what falling prey, as flight, is fleeing from becomes phenomenally visible. It is not a flight *from* innerworldly beings [in 45 Duty/World], but precisely *toward* them as the beings among which taking care of things [20 Dasein formed and sustained by economic exchange which has no room for 94 'I'], lost in the they [combination of externalized 191 Democracy and 35 Kinship], can linger in tranquillized familiarity [23 Familiarity]. Entangled flight *into* the being-at-home [115 Brotherhood/Ourself] of publicness is flight *from* not-being-at-home, that is, from the uncanniness [115 Brotherhood/Ourself disorientation resulting from a combination of threatened 206 Life with its mirror of 27 Apperception finiteness re-ordering legs into 141 Angst/Worldview of a better 45 Duty/World which can be attained by 14 Self-image anticipation in cooperation with 124 Bureaucracy/Myself that moves off the edge of the current 115 Brotherhood/Ourself spatial map of publicness into uncanniness] which lies in Da-sein as thrown, as being-in-the-world [124 Bureaucracy/Myself] entrusted to itself in its being [of 206 Life and its mirror of 27 Apperception finiteness or death]. This uncanniness [falling off the edge of the 115 Brotherhood/Ourself spatial map] constantly pursues Da-sein and threatens its everyday lostness in the they



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[externalized combination of 35 Kinship and 191 Democracy], although not explicitly. This threat can factically [in the attuned moods of 206 Life-overlaying 141 Angst/Worldview] go along with complete security and self-sufficiency of the everyday way of taking care of things [in 14 Self-image-overlaying economic exchange from CR down to FR]. *Angst* [141 Angst/Worldview that arises with an envisioned 45 Duty/World from a re-arrangement of the legs of a threatened 206 Life and its mirror of 27 Apperception finiteness] can arise in the most harmless situations. Nor does it have any need for darkness, in which things usually become uncanny to us more easily. In the dark there is emphatically 'nothing' to see, although the world is *still* 'there' *more obtrusively*."

f) Angst Leads to Fear, or Frees from Fear

The fact that humanity in general attempts to remain within its 115 Brotherhood/Ourself spatial map indicates that 141 Angst/Worldview is universally active; it herds the they in its flight away from uncanniness and keeps it bunched together as a compact group (page 177): "If we interpret the uncanniness [movement off the edge of the current 115 Brotherhood/Ourself spatial map] of Da-sein existentially and ontologically [in relation to circuits] as a threat which concerns Da-sein itself and which comes from Da-sein itself, we are not asserting that uncanniness has always already been understood [206 Life-overlaying 33 Understanding] in factical [mooded and attuned] *Angst* [141 Angst/Worldview] in this sense. The everyday way in which Da-sein understands uncanniness is the entangled turning away which phases out not-being-at-home [falling off the edge of the 115 Brotherhood/Ourself spatial map]. The everydayness of this fleeing, however, shows phenomenally that *Angst* [141 Angst/Worldview] as a fundamental kind of attunement [EL up to CL] belongs to the essential constitution of Da-sein of being-in-the-world [124 Bureaucracy/Myself] which, as an existential one [related to circuits], is

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never objectively present [in 22 Observation], but is itself always in the mode of factical [attuned and mooded] Da-sein, that is, in the mode of an attunement [EL up to CL]. Tranquillized, familiar [23 Familiarity] being-in-the-world [124 Bureaucracy/Myself] is a mode of the uncanniness [the mode is a refusal to move out of the current 115 Brotherhood/Ourself spatial map of publicness] of Da-sein, not the other way around. *Not-being-at-home* [movement beyond the current 115 Brotherhood/Ourself spatial map of publicness into 27 Apperception-based productive exploration of some imaginatively improved 45 Duty/World] *must be conceived existentially and ontologically* [in relation to circuits] *as the more primordial phenomenon.*"

Flight of 206 Life existence into the public 115 Brotherhood/Ourself of the they (which has no room for individuated self) generates a 45 Duty/World containing things which can be truly fearful for they are foreign to self which is individuated by threats to its own 206 Life. The surprising and unfamiliar within the 70 Articulation of this publicness threatens the existence of any 206 Life which points to finiteness in its mirror of 27 Apperception which recombines with 206 Life to form a different 45 Duty/World of individual possibilities and 141 Angst/Worldview. This alternate 45 Duty/World in which individuated self could thrive is avoided by a passage into 141 Angst/Worldview-overlaying 2 Fear – 2 Fear in this way becomes derivative to 141 Angst/Worldview (page 177): "And only because *Angst* [141 Angst/Worldview] always already latently [as a 'shepherd' chasing the world of publicness and thus inadvertently herding it along] determines being-in-the-world [124 Bureaucracy/Myself that refuses to look beyond the 115 Brotherhood/Ourself of publicness], can being-in-the-world [124 Bureaucracy/Myself], as being together with the 'world' [45 Duty/World] taking care of things and attuned [EL up to CL], be afraid [2 Fear]. Fear is *Angst* [141 Angst/Worldview diverted into 2 Fear] which has fallen prey to the 'world.' It is inauthentic [fragmented in its connection between 206 Life and its mirror of 27 Apperception] and concealed from itself as such."

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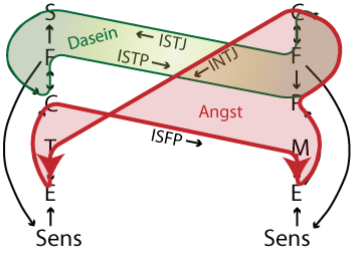
Demagogues manipulate public 115 Brotherhood/Ourself space; 141 Angst/Worldview is 'physiologically conditioned' by them into a tool to direct the non-individuated masses (page 177): "Factically [in attuned moods], the mood of uncanniness [falling off the edge of the 115 Brotherhood/Ourself spatial map] remains for the most part existentielly [in attuned moods] uncomprehended [in a combination of 4 Perceiving and 46 Interpretation which mirrors 72 Knowing]. Moreover, with the dominance of falling prey, and publicness, 'real' *Angst* [141 Angst/Worldview of a 45 Duty/World of opportunity formed from a re-ordering of the legs of a threatened 206 Life and its mirror of 27 Apperception finiteness mediating production anticipated by 14 Self-image initiative releasing the effort of 141 Angst/Worldview] is rare. Often, Angst is 'physiologically' conditioned [demagogues playing on fears and talking about making the world better again]. This fact is an *ontological* [circuit-related] problem in its facticity [attuned moods], not only with regard to its ontic [1 Classification-related] causes and course of development. The physiological triggering of *Angst* [141 Angst/Worldview] is possible only because Da-sein is anxious in the very ground of its being [206 Life attunement-mood from EL up to CL causing 206 Life to feel threatened]."

We have said that self-consciousness is 141 Angst/Worldview observing 20 Dasein. If 14 Self-image-generated 20 Dasein authenticity is rare, it should not be surprising that genuine 141 Angst/Worldview is also not commonly found (pages 177, 178): "Still more rare than the existentiell [mooded and attuned] fact of real *Angst* [141 Angst/Worldview] are the attempts to interpret [46 Interpretation] this phenomenon in its fundamental, existential-ontological [circuit-related] constitution and function. The reasons for this lie partly in



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the general neglect of the existential [circuit-related] analytic of Da-sein, particularly in the failure to recognize the phenomenon of attunement [attunement-mood from EL up to CL]. The factical [mooded and attuned] rarity of the phenomenon of *Angst* [141 Angst/Worldview], however, cannot deprive it of its suitability for taking over a methodical function *in principle* for the existential analytic [of circuit structure]. On the contrary, the rarity of the phenomenon is an indication of the fact that Da-sein, which mostly remains concealed from itself in its authenticity on account of the public way of being interpreted of the they [combination of 191 Democracy and 35 Kinship], can be disclosed in a primordial sense in its fundamental attunement [EL up to CL]."

Heidegger looked for some method of subsuming the attuned moods (ER up to CR) of 206 Life. He has uncovered it in 141 Angst/Worldview – its associated 115 Brotherhood/Ourself uncanniness is a necessary aspect of its authenticity (because authenticity is individuated by the passage of 141 Angst/Worldview, 13 Intentionality and 27 Apperception through identification from M down to ER and the 115 Brotherhood/Ourself space of publicness has no room for individuated self).

The inauthentic non-individuated masses that flee from the uncanniness of 'not-being-at-home' are herded by a pursuing 141 Angst/Worldview (from whose call they flee) further into inauthenticity (page 178): "It is true that it is the nature of every kind of attunement [EL up to CL] to disclose complete being-in-the-world [attunement-mood-energized 124 Bureaucracy/Myself] in all its constitutive factors (world [45 Duty/World], being-in [115 Brotherhood/Ourself], self [20 Dasein]). However, in *Angst* [141 Angst/Worldview] there lies the possibility of a distinctive disclosure, since *Angst* individualizes [in its passage through identification from M down to ER]. This individualizing fetches Da-sein back from its falling prey and reveals to it [along the INTJ of 33 Understanding-overlaying 141 Angst/Worldview] authenticity and inauthenticity as possibilities of its

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being. The fundamental possibilities of Da-sein, which are always my own, show themselves in Angst [141 Angst/Worldview] as they are, undistorted by innerworldly beings [within 45 Duty/World] to which Da-sein, initially and for the most part, clings."

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VI: Conscience and Resoluteness

We continue with our analysis of Martin Heidegger's book *Being and Time* as translated from German into English by Joan Stambaugh.

We have seen thus far that 206 Life under threat throws its mirror of 27 Apperception into finiteness. The legs of these circuits can re-order to form 141 Angst/Worldview of a better 45 Duty/World; it is an imaginative existence of possibility and opportunity never yet actually viewed by vision which centers around 124 Bureaucracy/Myself. Since the 115 Brotherhood/Ourself spatial map is formed from what has actually been physically apprehended or personally experienced in the past, pioneering production must inevitably explore beyond the spatial edges of the 115 Brotherhood/Ourself wrapper. This is sensed as uncanniness (moving beyond one's comfort zone). The usual response of those within the non-individuated masses is a flight back to the familiar the they of externalized 35 Kinship and 191 Democracy with its 45 Duty/World of publicness which has no room for individuated self.

However, this detaches a pursuing imaginative 141 Angst/Worldview from the rest of the mind and releases it into a new role – that of becoming conscience. This now becomes the topic of discussion.

An Introductory Overview

a) Conscience is an Aspect of Inauthenticity

Heidegger outlines the goal (page 247): "We are looking for an authentic potentiality-of-being of Da-sein that is attested by Da-sein itself in its existentiell [mooded and attuned] possibility. First of all, we have to find this attestation itself [it turns out to be 141 Angst/Worldview]. If it is to 'give Da-sein to understand' itself [along the INTJ of 33 Understanding-

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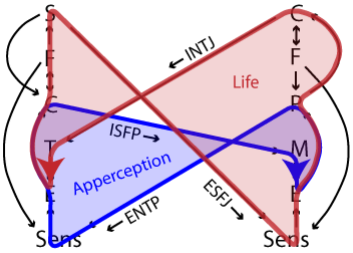
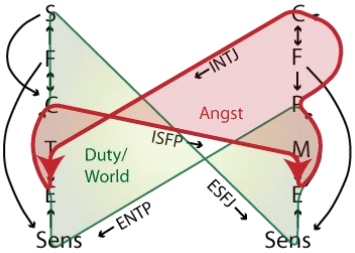
and 141 Angst/Worldview-overlaying 206 Life] in its possible authentic existence [206 Life that accepts finiteness of production in its mirror of 27 Apperception], it will have its roots in the being of Da-sein [the combination of 206 Life and 27 Apperception that re-orders its legs into 141 Angst/Worldview and 45 Duty/World]. The phenomenal demonstration of such an attestation [in what will turn out to be the 141 Angst/Worldview-based voice of conscience] thus contains the evidence of its origin from the constitution of being of Da-sein."





We note first that conscience reveals itself to those who live in the they (page 247): "The attestation is to give us to understand [33 Understanding] an authentic *potentiality-of-being-one's-self* [in the 45 Duty/World that appears with its metric of 141 Angst/Worldview from a re-ordering of the legs of 206 Life and 27 Apperception]. With the expression 'self,' we answered the question of the *who of Da-sein.* The selfhood of Da-sein was defined formally as a *way of existing* [in 206 Life], that is, not as a being objectively present [at the 22 Observation object-binding node of P]. *I myself* [124 Bureaucracy/Myself as a care-taking wrapper for the 20 Dasein there] am not for the most part the who of Da-sein, but the they-self [externalized combination of 191 Democracy and 35 Kinship] is. Authentic being-a-self shows itself to be an existentiell [mooded and attuned] modification of the they [externalized 35 Kinship and 191 Democracy with its dependent 39 Reflection and 46 Interpretation] which is to be defined existentially [in terms of circuits]. What does this modification imply, and

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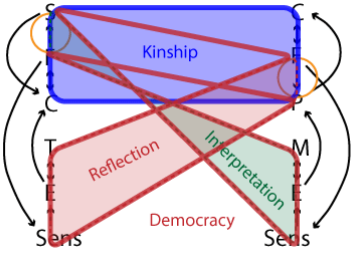
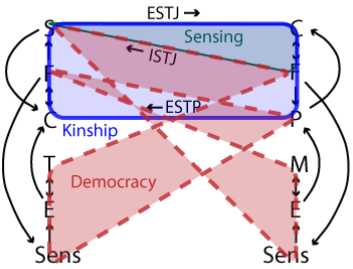
what are the ontological [circuit-related] conditions of its possibility?"





We look again at a quote that we introduced previously, examining it now in its context. Conscience, rooted in 141 Angst/Worldview, calls for a choice (pages 247, 248): "With the lostness in the they [externalized 35 Kinship and 191 Democracy], the nearest, factical [mooded and attuned] potentiality-of-being of Da-sein has always already been decided upon [by externalized 191 Democracy and 35 Kinship control of a dependent 18 Sensing and its urgent ISTJ] – tasks, rules, standards, the urgency and scope of being-in-the-world [124 Bureaucracy/Myself], concerned and taking care of things [through economic exchange from CR down to FR driven by 18 Sensing]. The they [externalized 35 Kinship and 191 Democracy] has always already taken the apprehension [3 Apprehending as the 9 Service complement partner of 14 Self-image] of these possibilities-of-being away from Da-sein. The they [externalized 191 Democracy and 35 Kinship] even conceals the way it has silently disburdened Da-sein [20 Dasein truncated out of 124 Bureaucracy/Myself by 14 Self-image action] of the explicit *choice* [in 42 Freedom and its mirror of 14 Self-image] of these possibilities. It remains indefinite who is 'really' choosing. So Da-sein is taken along by the no one, without choice, and thus gets caught up in inauthenticity [206 Life detached from its potentially productive mirror of 27 Apperception]. This process can be reversed only in such a way that Da-sein explicitly brings itself back to itself from its lostness in the they [externalized 191 Democracy and 35 Kinship]. But this bringing-back must

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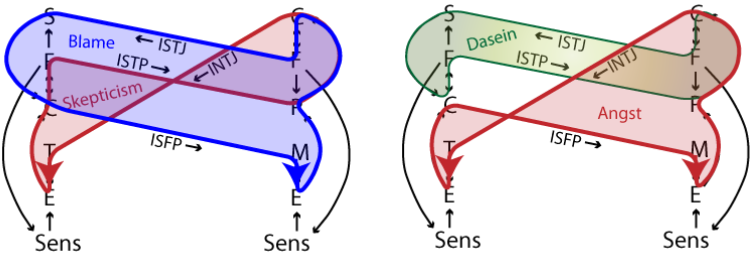
have *the* kind of being *by the neglect of which Da-sein* has lost itself in inauthenticity [that is, 14 Self-image initiative which was neglected must itself truncate 20 Dasein out of 124 Bureaucracy/Myself]. When Da-sein thus brings itself back from the they [externalized 191 Democracy and 35 Kinship], the they-self is modified in an existentiell [mooded and attuned] manner [141 Angst/Worldview subsuming the attunement-mood of 206 Life] so that it becomes *authentic* being-one's-self [in which 206 Life combines with 27 Apperception and the legs re-order to form 141 Angst/Worldview and a 45 Duty/World of opportunity]. This must be accomplished by *making up for not choosing*. But making up for not choosing signifies *choosing to make this* choice [through anticipatory 14 Self-image initiative that truncates 20 Dasein out of 124 Bureaucracy/Myself] – deciding for a potentiality-of-being, and making this decision from one's own self [in 14 Self-image]. In choosing to make this choice, Da-sein *makes possible*, first and foremost, its authentic potentiality-of-being [by generating 20 Dasein which in turn establishes the certainty of finiteness and its task completion within 27 Apperception-overlaying 13 Intentionality]."

b) Conscience Points to Possibilities



The primary possibility is individuation into authenticity (page 248): "But because Da-sein is lost in the 'they' [externalized 191 Democracy and 35 Kinship], it must first *find* itself. In order to find *itself* at all, it must be 'shown' to itself in its possible authenticity [by the metric of 141

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Angst/Worldview which projects a possible 45 Duty/World through a re-ordering of the legs of 206 Life and 27 Apperception production in finite time]. In terms of its *possibility* [projected along 141 Angst/Worldview INTJ as it subsumes 206 Life INTJ], Da-sein *is* already a potentiality-for-being-its-self, but it needs to have this potentiality attested [by 141 Angst/Worldview operating in another role as the voice of conscience]."

We have seen that 141 Angst/Worldview forms initially from a re-ordering of the legs of 206 Life and 27 Apperception; it looks at 45 Duty/World and atrophies as self flees from what could be. That opens the door to a different kind of 141 Angst/Worldview. It is a 141 Angst/Worldview formed from the legs of boot-up 73 Skepticism and 74 Blame which now gazes not at 45 Duty/World but at the 20 Dasein core of Da-sein consciousness that is the source of that world. It is a view of a better self that would be suitable for that world – that is the voice of conscience (page 248): "In the following interpretation [46 Interpretation], we shall claim that this potentiality is attested by that which, in the everyday interpretation [46 Interpretation] of itself, Da-sein is familiar [23 Familiarity] to us as the *'voice of conscience.'* That the very 'fact' of conscience has been disputed, that its function as a higher court for Da-sein's existence has been variously assessed, and that 'what conscience says' has been interpreted [46 Interpretation] in manifold ways – all this might only mislead us into dismissing this phenomenon if the very 'doubtfulness' of this fact – or of the way in which it has been interpreted [by dependent 46 Interpretation formed from the superposition of 191 Democracy and 35 Kinship] – did not precisely *prove* that here a *primordial* phenomenon of Da-sein lies before us. In the following analysis, conscience will be taken as something which we have in advance thematically [that is, it is understood in its mechanisms], and it will be investigated in a purely existential [circuit-related] manner, with fundamental ontology [circuit structure] as our aim."

Heidegger gives us the one fact that needs to be known beforehand:

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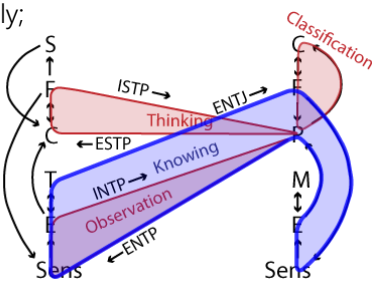
conscience is not something objective originating outside of self. It is rather a re-ordering of the circuits that make up self and thus an irreducible aspect of self itself; it calls self to the potential of individuated self (pages 248, 249): "We shall first trace conscience back to its existential [circuit-related] foundations and structures and make it visible as a phenomenon of Da-sein, holding fast to what we have hitherto arrived at as that being's constitution of being. The ontological [circuit-based] analysis of conscience started in this way is prior to any psychological description and classification of experiences of conscience [in the 4 Perceiving experience region from Sens-L up to EL], just as it lies outside any biological 'explanation,' that is, dissolution of this phenomenon. But it is no less distant from a theological exegesis of conscience or any employment of this phenomenon for proofs of God's existence or an 'immediate' consciousness of God."

Conscience cannot be proven scientifically; that is because it is not objective like an object: (page 249): "Still, in our restricted inquiry into conscience, we must neither exaggerate its importance nor make distorted claims about it and lessen its worth. As a phenomenon of Da-sein, conscience is not a fact that occurs and is occasionally objectively present. It *'is'* [in its dependence upon the exchange region from CR down to FR] only in the kind of being of Da-sein and makes itself known as a fact [in 72 Knowing] only in factical [mooded and attuned] existence [Sens-R to ER which is part of 72 Knowing]. The demand for an 'inductive, empirical proof' for the 'factuality' of conscience and for the legitimacy of its 'voice' is based on an ontological [circuit-related] distortion of the phenomenon. But this distortion is also shared by every superior critique of conscience as something that occurs



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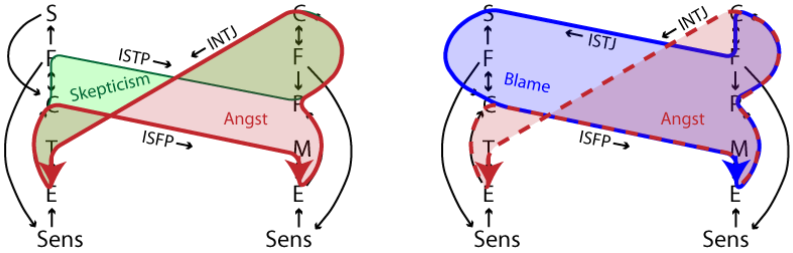
only at times rather than as a 'universally established and ascertainable fact.' The fact of conscience cannot be coupled with such proofs and counter-proofs at all. That is not a lack, but only the sign of its ontological [circuit-related] character that is different from objectively present things [bound as objects at the P object-binding node of 22 Observation, 1 Classification and 11 Thinking] in the surrounding world [45 Duty/World]."

c) Conscience is a Call



We recall that 141 Angst/Worldview in its INTJ overlay of 124 Bureaucracy/Myself imparted a view or vision of an enhanced 45 Duty/World (threatened 206 Life throws its mirror of 27 Apperception into finiteness; these circuits re-order their legs to generate 141 Angst/Worldview and 45 Duty/World; 141 Angst/Worldview overlays 124 Bureaucracy/Myself along INTJ fore-seeing and gives it a vision of an imaginary 45 Duty/World that can rescue and/or improve 206 Life; this vision is rejected because it demands a move outside of the 115 Brotherhood/Ourself spatial map). A 141 Angst/Worldview that has been isolated away from INTJ-overlaying 124 Bureaucracy/Myself will call out to INTJ-overlaying 73 Skepticism 'idle talk' (formed from the superposition of the 206 Life that is threatened and 124 Bureaucracy/Myself which has refused to move outside of its spatial 115 Brotherhood/Ourself comfort zone of publicness) (page 249): "Conscience gives us 'something' to understand [INTJ-overlaying 33 Understanding], it *discloses* [forming a 20 Dasein there by calling up 74 Blame, the mirror of 73 Skepticism, which with it form a 141 Angst/Worldview of this 20 Dasein].

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From this formal characteristic arises the directive to take this phenomenon back into the *disclosedness* [the 74 Blame-traversing and 20 Dasein-forming exchange segment from CR down to FR] of Da-sein. This fundamental constitution of the being that we ourselves actually are is constituted by attunement [EL up to CL], understanding [with its attunement-generating INTJ project], falling prey [to 206 Life attunement], and discourse [73 Skepticism from the combination of attunement-energized 124 Bureaucracy/Myself and attunement-generating 206 Life]. A more penetrating analysis of conscience reveals it as a *call* [overlaying the INTJ of 73 Skepticism]. Calling is a mode of *discourse* [73 Skepticism]. The call of conscience [INTJ-overlaying 141 Angst/Worldview] has the character of *summoning* Da-sein [INTJ-overlaying 73 Skepticism] to its ownmost potentiality-of-being-a-self [along the project of INTJ], by summoning it to its ownmost quality of being a lack [of 74 Blame passage through the 20 Dasein-generating exchange segment from CR down to FR, with 73 Skepticism and 74 Blame then re-ordering legs to form 141 Angst/Worldview and 20 Dasein]."

The challenge for Heidegger is to reconcile this circuit-based theory as he has outlined it with the actual reality of what most people experience as conscience (page 249): "But this existential interpretation [46 Interpretation of circuit structure] is necessarily a far cry from everyday, ontic [1 Classification-based Cartesian] common sense, although it sets forth the ontological [circuit-related] foundations of what the vulgar [inauthentic 27 Apperception now-time-based] interpretation [dependent 46 Interpretation formed from the combination of externalized 191 Democracy and 35 Kinship] of conscience has always understood [206 Life-overlaying 33 Understanding] in certain limits and has conceptualized [along 70 Articulation ESTJ] as a 'theory' of conscience [along 33 Understanding-overlaying 70 Articulation INTJ]. Thus our existential [circuit-related] interpretation [46 Interpretation] needs to be confirmed by a critique of the

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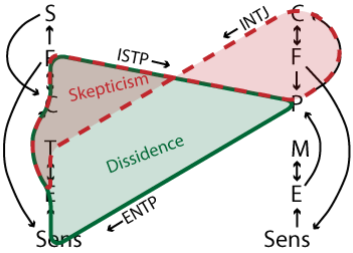
vulgar interpretation of conscience. When this phenomenon has been exhibited, we can bring out to what extent it bears witness to an authentic potentiality-of-being of Da-sein. To the call of conscience [along 70 Articulation- and 141 Angst/Worldview-overlaying 73 Skepticism INTJ] there corresponds a possible hearing [along 65 Dissidence (hearing)-overlaying 73 Skepticism ISTP]. Understanding [73 Skepticism-overlaying 33 Understanding INTJ] the summons [along 141 Angst/Worldview-overlaying 73 Skepticism INTJ] reveals itself as wanting to have a conscience [not fleeing from the call of 141 Angst/Worldview]. But in this phenomenon lies that existentiell [mooded and attuned] choosing of the choice of being-a-self [in the 14 Self-image-overlaying exchange segment from CR down to FR] which we are looking for and which we call resoluteness [which will shortly combine with 14 Self-image anticipation to become anticipatory resoluteness] in accordance with its existential [circuit-related] structure. Thus we have the divisions of the analyses of this chapter: the existential and ontological [circuit-related] foundations of conscience; the character of conscience as a call [from 141 Angst/Worldview INTJ to 73 Skepticism INTJ]; conscience as the call of care [in the exchange segment from CR down to FR]; understanding [33 Understanding] the summons [by 33 Understanding-overlaying 141 Angst/Worldview] and being a lack [in the exchange segment from CR down to FR which is filled by 74 Blame]; the existential [circuit-related] interpretation [46 Interpretation] of conscience and the vulgar [inauthentic] interpretation [dependent 46 Interpretation based on the combination of externalized 191 Democracy and 35 Kinship] of conscience; the existential structure of the authentic [73 Skepticism combining with its mirror of 74 Blame] potentiality-of-being [20 Dasein / 141 Angst/Worldview self-



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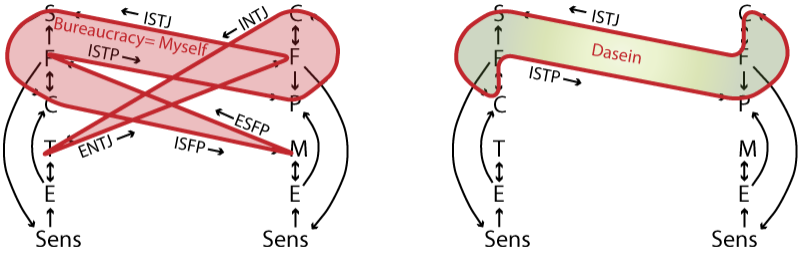
consciousness] attested to in conscience."

Foundations of Conscience

a) Conscience Interrupts 73 Skepticism



Conscience which is based in 141 Angst/Worldview gives 33 Understanding of 20 Dasein (which in self-consciousness it observes) (page 250): "The analysis of conscience will start out with an undifferentiated fact about this phenomenon, the fact that it somehow gives one to understand something [and thus must overlay 33 Understanding INTJ]. Conscience discloses, and thus belongs to the scope of the existential phenomena which constitute the being of the there [generating the 20 Dasein there by passage of data from CR down to FR] as disclosedness. We have analyzed the most general structures of attunement [EL up to CL], understanding [206 Life-overlaying 33 Understanding], discourse [73 Skepticism], and falling prey [into 2 Fear away from 141 Angst/Worldview]. If we put conscience in this phenomenal context, this is not a matter of a schematic application of the structures gained there to a particular 'case' of the disclosure of Da-sein. Rather, our interpretation [46 Interpretation] of conscience will not only continue the earlier analysis of the disclosedness of the there [truncation of 20 Dasein out of 124 Bureaucracy/Myself by passage of data from CR down to FR], but will grasp it more primordially with regard to the authentic being [206 Life integrated with its mirror of 27 Apperception finiteness] of Da-sein."

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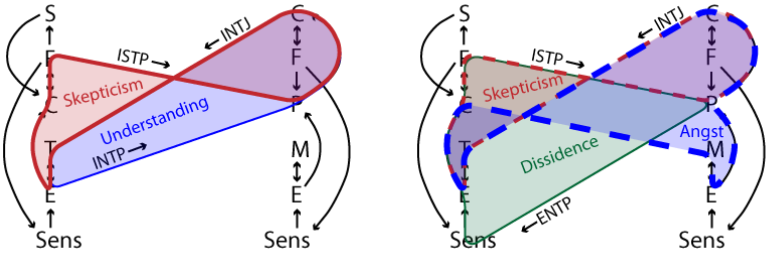

33 Understanding is accessed in everydayness through the boot-up mode of 73 Skepticism, formed from the combination of 124 Bureaucracy/Myself and 206 Life. 73 Skepticism normally listens to others along its 65 Dissidence-overlaying (hearing-oriented) leg of ISTP; it is interrupted by a calling 141 Angst/Worldview along its other leg of INTJ (pages 250, 251): "Through disclosedness [20 Dasein-generating passage of data from CR down to FR], the being that we call Da-sein [20 Dasein] is in the possibility of *being* its there [in this case through generation of 20 Dasein by passage of 74 Blame through the 'to be' exchange segment from CR down to FR]. It is there for itself [20 Dasein is truncated out of 124 Bureaucracy/Myself], together with its world [45 Duty/World formed with 141 Angst/Worldview from the combination of 206 Life and its mirror of 27 Apperception], initially and for the most part in such a way that it has disclosed its potentiality-of-being [in the attunement-mood generating passage of 206 Life along INTJ] in terms of the 'world' [206 Life- and 70 Articulation-overlaying 45 Duty/World] taken care of [by exchange from CR down to FR that truncates a 206 Life-possessing 124 Bureaucracy/Myself into 20 Dasein]. The potentiality-of-being as which Da-sein exists [in 206 Life] has always already given itself over to definite possibilities [which matter in the light of the current attunement-mood (EL up to CL) at the 70 Articulation node of S meaning]. And this is the case because it is a thrown being [energized by 206 Life-generated attunement-mood from EL up to CL], and its thrownness is disclosed more or less clearly and penetratingly

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by being attuned [EL up to CL]. Understanding [206 Life-overlaying 33 Understanding] belongs equiprimordially to attunement (mood) [33 Understanding-overlaying attunement-mood-generating 206 Life INTJ passage through significance from T down to EL]. In this way Da-sein 'knows' [in 27 Apperception-overlaying (the mirror of 206 Life) 72 Knowing] where it stands, since it has projected itself [along 206 Life INTJ] upon possibilities of itself, or, absorbed in the they [combination of 191 Democracy and 35 Kinship], has let itself be given such possibilities as are prescribed by its public interpretedness [dependent 46 Interpretation formed by externalized 191 Democracy and 35 Kinship which determines what matters at the 18 Sensing-overlaying node of S meaning]. But this prescription is existentially possible through the fact that Da-sein as understanding being-with [35 Kinship] can *listen* [in 65 Dissidence (hearing)-overlaying 73 Skepticism ISTP] to others. Losing itself in the publicness of the they [externalized combination of 191 Democracy and 35 Kinship] and its idle talk [73 Skepticism], it *fails to hear* its own self [along the 141 Angst/Worldview-overlaying INTJ of 73 Skepticism] in listening to the they-self [along the 65 Dissidence (hearing)-overlaying ISTP of 73 Skepticism]. If Da-sein is to be brought back from this lostness of failing to hear itself [along 141 Angst/Worldview-overlaying 73 Skepticism INTJ], and if this is to be done through itself, it must first be able to find itself, to find itself as something that has failed to hear itself and continues to do so in *listening* to the they [along the ISTP of 73 Skepticism 'idle talk']. This listening [along 73 Skepticism ISTP] must be stopped, that is, the possibility of another kind of hearing [along 73 Skepticism INTJ] that interrupts that listening must be given by Da-sein itself [141 Angst/Worldview formed from the combination of 27 Apperception (the mirror of attunement-mood-generating 206 Life) and 33 Understanding]. The possibility of such a breach lies in being summoned immediately [as the INTJ of 73 Skepticism breaks into its ISTP]. Da-sein fails to hear itself, and listens to the they

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[along 65 Dissidence (hearing)-overlaying 73 Skepticism ISTP], and this listening gets broken by the call if that call [along 141 Angst/Worldview-overlaying 73 Skepticism INTJ], in accordance with its character as call, arouses another kind of hearing [73 Skepticism INTJ] which, in relation to the hearing that is lost [73 Skepticism ISTP], has a character in every way opposite. If this lost hearing is numbed by the 'noise' of the manifold ambiguity [124 Bureaucracy/Myself cobbled together from 191 Democracy, 17 Curiosity and 32 Desire] of everyday 'new' idle talk [along 65 Dissidence (hearing)-overlaying 73 Skepticism ISTP], the call must call silently [along 141 Angst/Worldview-overlaying 73 Skepticism INTJ], unambiguously, with no foothold for curiosity [17 Curiosity INTJ]. *What this gives us to understand* [in INTJ-overlaying 33 Understanding] *in calling is conscience."*

We recall that 73 Skepticism acquires its words either from others along ISTP or else from an overlay along INTJ of 33 Understanding with its INTP pieces that are words; it is thus possible for 141 Angst/Worldview to communicate with 73 Skepticism along an INTJ which does not itself handle words; the communication will be received (page 251): "We take calling [by 141 Angst/Worldview along 73 Skepticism INTJ] as a mode of discourse [73 Skepticism]. Discourse [73 Skepticism] articulates [overlays 70 Articulation along INTJ] intelligibility. What is characteristic about conscience as a call is by no means only an 'image,' like the Kantian representation of conscience as a court of justice. We must only not overlook the fact that vocal utterance is not essential to discourse [73 Skepticism], and thus not for the call either. Every speaking and 'calling out' already presupposes discourse [73 Skepticism]. If the everyday interpretation [dependent 46 Interpretation formed by externalized 191 Democracy and 35 Kinship] knows [in 39 Reflection (mirror of 46 Interpretation)-overlaying 72 Knowing] about a 'voice' of conscience, it is thinking [in 73 Skepticism-overlaying 11 Thinking] not so much about an utterance, which can factically [in attuned moods] never be found, but 'voice' is understood [by 206 Life-overlaying

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(attunement-generating) 33 Understanding] as giving-to-understand. In the tendency toward disclosure of the call lies the factor of a jolt [73 Skepticism INTJ interrupting 73 Skepticism ISTP], of an abrupt arousal. The call calls from afar to afar. It reaches him who wants to be brought back [to 141 Angst/Worldview which is making the call along 73 Skepticism-overlaying INTJ]."

There are many alternative explanations for conscience; according to Heidegger they are not correct (page 251): "But with this characterization of conscience, only the phenomenal horizon for the analysis of its existential [circuit-related] structure has been outlined. We are not comparing this phenomenon with a call [using a metaphor], but we are understanding it as discourse [interrupting 73 Skepticism 'idle talk'], in terms of the disclosedness [truncation of 20 Dasein out of 124 Bureaucracy/Myself by the passage of 74 Blame, the mirror of 73 Skepticism, through the segment from CR down to FR] constitutive for Da-sein. Our reflection [39 Reflection which is the mirror of 46 Interpretation] avoids from the very beginning the path which initially offers itself for an interpretation [46 Interpretation] of conscience: one traces conscience back to a faculty of the soul [which Hegel places in right hemisphere 9 Service action], understanding [33 Understanding], will [CL up to FL, the mirror of exchange from CR down to FR], or feeling [21 Feeling that completes itself in a reverse direction through the will, moving from FL down to CL], or explains it as the product of a mixture of these. In view of a phenomenon such as conscience, what is ontologically [relating to circuits] and anthropologically inadequate about an unattached framework of classified faculties of the soul or personal acts becomes painfully obvious."

b) Conscience Excludes the they

In summoning 73 Skepticism along INTJ, 141 Angst/Worldview also

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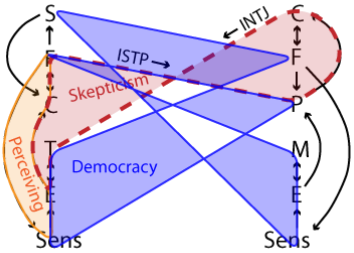
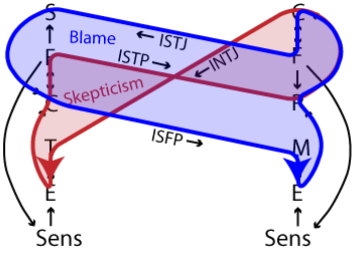
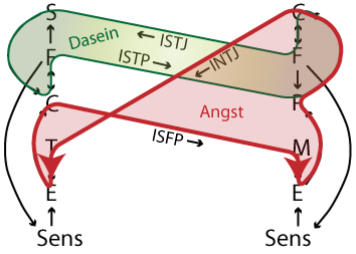
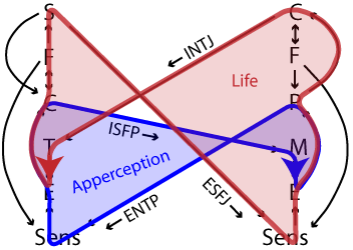
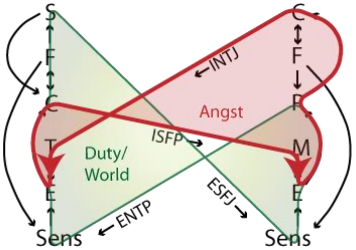
accesses the 191 Democracy deep background to 4 Perceiving which overlays 73 Skepticism along ISTP – the implication is that conscience which is 141 Angst/Worldview interrupting 73 Skepticism along INTJ strikes to the core of mental assumptions in 191 Democracy (page 251):











"To discourse [73 Skepticism] belongs what is talked about in it [in 73 Skepticism-overlaying 191 Democracy]. Discourse [73 Skepticism] gives information [along 11 Thinking-overlaying 73 Skepticism ISTP] about something in a certain respect. It draws from what is thus talked about what it actually says as this discourse, what is said as such. In discourse [73 Skepticism] as communication, this becomes accessible to the *Mitda-sein* [191 Democracy which can be broken apart into 184 Apophantic and 193

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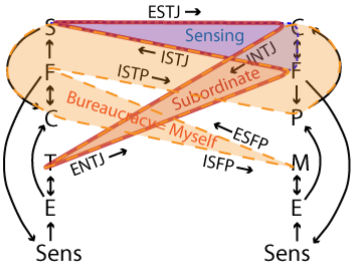
Hermeneutic] of others, mostly by way of utterance in language."[1]

The subject of the call is the 20 Dasein there which is the view of potentially self-conscious 141 Angst/Worldview (page 252): "What is what is talked about in the call of conscience [141 Angst/Worldview interrupting 73 Skepticism along INTJ], what is summoned? Evidently Da-sein itself [20 Dasein which with 141 Angst/Worldview is a re-ordering of the legs of 73 Skepticism and its mirror of 74 Blame]. This answer is just as incontestable as it is indefinite. If the call had such a vague goal, it would still be an occasion for Da-sein to pay heed to itself. But to Da-sein [20 Dasein] essentially belongs the fact that it is disclosed to itself [73 Skepticism and its mirror of 74 Blame forming 20 Dasein and 141 Angst/Worldview] with the disclosedness of its world [206 Life and its mirror of 27 Apperception forming 45 Duty/World and a separate 141 Angst/Worldview of that world], so that it always already *understands itself* [in 20 Dasein-overlaying 33 Understanding]. The call [along 141 Angst/Worldview-overlaying 73 Skepticism INTJ] reaches Da-sein in this always-already-understanding-itself in everyday, average taking care of things [18 Sensing passage through the exchange segment from CR down to FR in response to 124 Bureaucracy/Myself-overlaying of 60 Subordinate, the director of reality simulation, along ISTJ, forming ISTJ into what is urgent]. The call [along 73 Skepticism INTJ] reaches the they-self [combination of externalized 191 Democracy and 35 Kinship] of heedful being-with [35 Kinship] with others."



[1] 191 Democracy also breaks apart into 151 Voter and 150 Representative, as well as into 155 Legislative and 223 Executive. We can expect democracy as an institution to alter and adapt in response when conscience is triggered.

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The they-self centered in externalized 35 Kinship and 191 Democracy is passed over. In being explicitly ignored it is pushed back into irrelevance (page 252): "And to what is one summoned? To one's *own self* [20 Dasein that with 141 Angst/Worldview is a combination of 73 Skepticism and its mirror of 74 Blame]. Not to what Da-sein is, can do, and takes care of [through economic exchange from CR down to FR] in everyday being-with-one-another [externalized 191 Democracy and 35 Kinship], not even to what has moved it [21 Feeling], what it has pledged itself to, what it has let itself be involved with. Understood in a worldly way for others and for itself, Da-sein [as the they-self] is *passed over in this call.* The call to the self does not take the slightest notice of all this. Because only the *self* [individualized 20 Dasein] of the they-self [externalized 191 Democracy and 35 Kinship which has hijacked the self] is summoned and made to hear [along the INTJ of 73 Skepticism which interrupts its ISTP], the *they* [which maintains itself in the 191 Democracy overlay of 73 Skepticism 'idle talk' along ISTP] collapses. The fact that the call *passes over* both the they [externalized 191 Democracy and 35 Kinship] and the public interpretedness [dependent 46 Interpretation from the combination of 191 Democracy and 35 Kinship] of Da-sein by no means signifies that it has also not been *reached.* Precisely in *passing over* the they, the call pushed it (adamant as it is about public recognition) into insignificance. But, robbed of its refuge and this subterfuge by the summons, the self [20 Dasein which with the calling 141 Angst/Worldview is a re-ordering of the legs of 73 Skepticism and 74 Blame] is brought to itself by the call."

The 20 Dasein self is called by 141 Angst/Worldview; it is given a view of its own self as the there of what it can be (page 252): "The they-self [externalized 191 Democracy and 35 Kinship] is summoned to the self [individualized 20 Dasein]. However, this is not the self that can become an 'object' for itself [in the 22 Observation object-binding node of P] on which to pass judgment, not the self [in 1 Classification FR] that unrestrainedly

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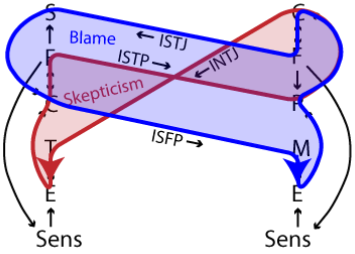
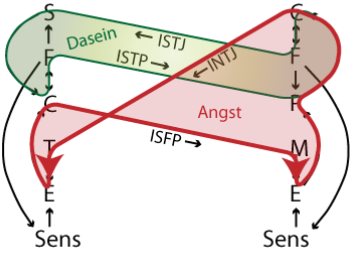
dissects its 'inner life' with excited curiosity, and not the self that stares 'analytically' [in 39 Reflection] at states of the soul and their backgrounds. The summons of the self [20 Dasein there] in the they-self [which does not wish to look at the 20 Dasein there and flees from it to publicness] does not force it inwards upon itself so that it can close itself off from the 'external world' [45 Duty/World formed with another kind of 141 Angst/Worldview from the combination of 206 Life and its mirror of 27 Apperception]. The call passes over all this and disperses it, so as to summon solely the self [20 Dasein formed with 141 Angst/Worldview from the combination of 73 Skepticism and its mirror of 74 Blame] which is in no other way than being-in-the-world [124 Bureaucracy/Myself from which a 20 Dasein is truncated by 74 Blame passage of data from CR down to FR]."





c) Conscience Speaks in Silence

The call according to Heidegger does not open up a conversation with self; it merely presents self to self with a view to its potential (page 252): "But how are we to define *what is spoken* [by 141 Angst/Worldview in its overlay of 73 Skepticism along INTJ] in this discourse? *What* does conscience call to the one summoned? Strictly speaking – nothing. The call does not say anything, does not give any information about events of the world [45 Duty/World viewed by the 141 Angst/Worldview formed from a re-ordering of the legs of 206 Life and 27 Apperception death], has nothing to tell. Least of all does it strive to open a 'conversation with itself' in the

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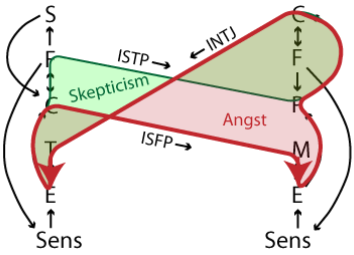
self [20 Dasein self which forms with 141 Angst/Worldview from a re-ordering of the legs of 73 Skepticism and its mirror of 74 Blame] which has been summoned. 'Nothing' is called *to* the self which is summoned, but it is *summoned* to itself [141 Angst/Worldview view of 20 Dasein, forming the two into a self-consciousness], that is, to its ownmost potentiality-of-being [self-consciousness in which 141 Angst/Worldview views 20 Dasein]. In accordance with its tendency as call, the call does not mandate a 'trial' for the self which has been summoned, but as a summons to the ownmost *potentiality-of-being*-a-self [along the INTJ project leg of 141 Angst/Worldview], it calls Da-sein forth (ahead-of-itself) [in attuned moods from EL up to CL energized by 141 Angst/Worldview overlay of 206 Life along INTJ] to its most unique [individuated by 141 Angst/Worldview passage through identification from M down to ER] possibilities [along INTJ]."

The silence of the call from 141 Angst/Worldview stops the mouth of 73 Skepticism 'idle talk' and shocks it into reticence (pages 252, 253): "The call is lacking any kind of utterance. It does not even come to words, and yet it is not at all obscure and indefinite. *Conscience speaks solely and constantly in the mode of silence.* Thus it not only loses none of its perceptibility, but forces Da-sein [73 Skepticism] thus summoned and called upon to the reticence [termination of 65 Dissidence (hearing) ISTP-overlaying 73 Skepticism 'idle talk'] of itself [124 Bureaucracy/Myself that with 206 Life forms 73 Skepticism]. The fact that what is called in the call is lacking a formulation in words [which requires the INTP of INTJ-overlaying 33 Understanding and/or the overlay of 73 Skepticism ISTP by 191 Democracy and/or words entering the ears spoken by others] does not shunt this phenomenon into



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the indefiniteness of a mysterious voice, but only indicates that the understanding [73 Skepticism-overlaying 33 Understanding] of what is called may not cling to the expectation of a communication or any such thing."

Since self in conscience calls to self, each individual is presented with his or her own unique possibilities (page 253): "What the call discloses is nevertheless unequivocal, even if it gets interpreted [46 Interpretation] in different ways in individual Da-sein in accordance with its possibilities [along 33 Understanding-overlaying 73 Skepticism INTJ] of being understood [by INTJ-overlaying 33 Understanding]. Whereas the content of the call is seemingly indefinite, the direction it takes is a sure one and is not to be overlooked. The call does not need to search gropingly for someone to be summoned, nor does it need a sign showing whether it is he who is meant or not. 'Deceptions' occur in conscience not by an oversight of the call (a mis-calling) but only because the call [along 141 Angst/Worldview-overlaying 73 Skepticism INTJ] is *heard* [along 65 Dissidence (hearing)-overlaying 73 Skepticism ISTP] in such a way that instead of being understood [by 73 Skepticism- and 141 Angst/Worldview-overlaying 33 Understanding] authentically [so as to unify 141 Angst/Worldview INTJ-overlaying 206 Life with its mirror of 27 Apperception finiteness], it is drawn by the they-self [externalization of 191 Democracy and 35 Kinship] into a manipulative conversation with one's self and is distorted in its character of disclosure [of a 20 Dasein there truncated out of 206 Life-possessing 124 Bureaucracy/Myself by passage of 74 Blame from CR down to FR]."

Heidegger reminds us that the call is to the individuated potential self locked away within the they-self; the they aspect is stripped away leaving only the naked self which is presented with a view of its own individuated potential as a there (page 253): "We must remember that when we designate conscience as a call this call is a summons to the they-self [which

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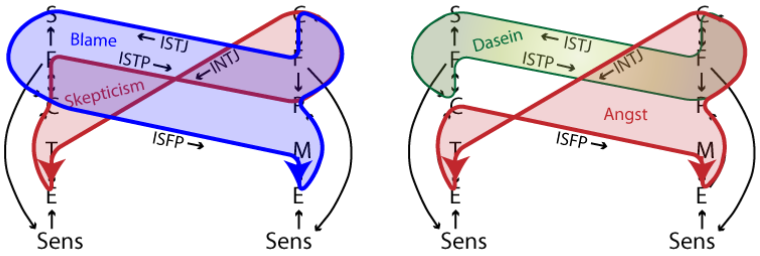
maintains itself in 73 Skepticism 'idle talk'] **in its self** [individuated 20 Dasein as the there of what is said]. **As this summons, it is the summons of the self** [20 Dasein] **to its potentiality-of-being-a-self** [of what it can be as a there], **and thus calls Da-sein forth to its possibilities** [along INTJ of 141 Angst/Worldview and 33 Understanding]."

Heidegger will now examine this mechanism in more detail (page 253): "**But we shall not obtain an ontologically** [circuit-related] **adequate interpretation** [70 Articulation-overlaying 46 Interpretation] **of conscience until we can clarify not only** *who* [73 Skepticism] **is called by the call, but** *who calls* [141 Angst/Worldview], **how the one who is summoned is related to the caller** [through an overlay along INTJ], **how this 'relation' is to be grasped ontologically** [relating to circuits] **as a connection of being** [re-ordering the legs of circuit combinations]."

Conscience as the Call of Care

a) Brief Bipolar Jolts of Self-Consciousness



The legs of 73 Skepticism and its mirror of 74 Blame can re-order to form 141 Angst/Worldview and 20 Dasein. Conscience is a call by a member of the second set, namely 141 Angst/Worldview, to a member of the first set, 73 Skepticism. It summons the 20 Dasein there which is a member of the second set; there is often 74 Blame involved because that is the other member of the first set. Conscience is a jolt or 'pang' because it occurs along INTJ during the brief interval when 141 Angst/Worldview INTJ resonates back

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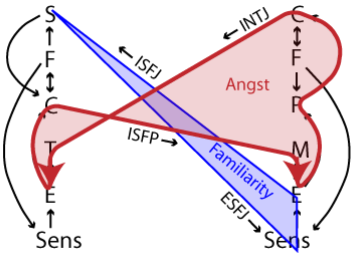
into 73 Skepticism INTJ and for a moment the two are one (pages 253, 254): "Conscience calls the self [20 Dasein] of Da-sein forth from its lostness in the they [externalized 191 Democracy and 35 Kinship]. The self summoned [the they-self that maintains itself in 73 Skepticism 'idle talk'] remains indifferent and empty in its what. The call passes over *what* Da-sein understands itself [in 73 Skepticism- and 206 Life-overlaying 33 Understanding] *as* initially [46 Interpretation] and for the most part in its interpretation [dependent 46 Interpretation formed from 191 Democracy and 35 Kinship] in terms of taking care of things [that are ISTJ urgent in 18 Sensing and 124 Bureaucracy/Myself]. And yet the self [20 Dasein self] is unequivocally and unmistakably reached. Not only is the call meant for him [20 Dasein] who is summoned 'without regard to his person,' the caller [141 Angst/Worldview], too, remains in a striking indefiniteness. It not only fails to answer questions about name, status, origin, and repute, but also leaves not the slightest possibility of making the call familiar [in 23 Familiarity which does not overlay 141 Angst/Worldview] for an understanding [33 Understanding] of Da-sein with a 'worldly' orientation. On the other hand, it by no means disguises itself in the call. The caller [141 Angst/Worldview] of the call – and this belongs to its phenomenal character – absolutely distances any kind of becoming familiar [in 23 Familiarity which does not overlay 141 Angst/Worldview]. It goes against its kind of being to be drawn into any consideration and talk. The peculiar indefiniteness and indefinability of the caller [141 Angst/Worldview] are not nothing, but a *positive* distinction. It lets us know that the caller [141 Angst/Worldview] uniquely coincides with summoning to [along INTJ in which it overlays 73 Skepticism 'idle talk'] ... , that it wants to be *heard only as such* [in its INTJ



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interrupt of 73 Skepticism ISTP listening overlaying 65 Dissidence hearing], and not be chattered about any further. But is it then not suitable to the phenomenon to leave unasked the question of who the caller [141 Angst/Worldview] is? Yes, for the existentiell [mooded and attuned in 141 Angst/Worldview-overlaying attunement-mood from EL up to CL] way of listening to the factical call of conscience, but not for the existential [circuit-related] analysis of the facticity [mooded attunement] of calling [along 141 Angst/Worldview-overlaying 73 Skepticism INTJ] and the existentiality [analysis of circuits] of hearing [along ISTP by 73 Skepticism which is interrupted by 141 Angst/Worldview along INTJ]."

We note that 73 Skepticism and its mirror of 74 Blame are both asymmetrical; in contrast, both 20 Dasein and 141 Angst/Worldview are symmetrical and therefore forms of being. This solidifies 141 Angst/Worldview in its viewing of the 20 Dasein there into a stable self-consciousness that constitutes its own potential along 141 Angst/Worldview INTJ (page 254): "But is it at all necessary to keep raising explicitly the question of *who* [141 Angst/Worldview] is calling? Is this not answered for Da-sein just as unequivocally as the question whom [20 Dasein formed with 141 Angst/Worldview from a re-ordering of the legs of 73 Skepticism and 74 Blame] the call summons? *Da-sein* [141 Angst/Worldview] *calls itself* [20 Dasein, its self-consciousness partner] *in conscience.* This understanding [141 Angst/Worldview-overlaying 33 Understanding] of the caller [141 Angst/Worldview] may be more or less awakened in factically [through attuned moods by which 141 Angst/Worldview subsumes 206 Life] hearing the call. However, ontologically [relating to circuits] it is not enough to answer that Da-sein is the caller and the one summoned *at the same time.* When Da-sein [20 Dasein] is summoned, *is* [in the 'to be' from CR down to FR] it not 'there' [forming 20 Dasein by passage through the 'to be' exchange segment] in another way [that is, formed by the passage of the 73 Skepticism mirror of 74 Blame through the exchange segment] from that in

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which it does the calling [by an overlay by 141 Angst/Worldview of 73 Skepticism along INTJ]? Is it perhaps the ownmost potentiality-of-being [along the INTJ project of 73 Skepticism which calls up its mirror of 74 Blame cause and effect, thus generating the 141 Angst/Worldview that does the calling] that functions as the caller?"

We have seen that conscience occurs in those who flee to publicness of 23 Familiarity and being-at-home in spatial 115 Brotherhood/Ourself which has no room at S meaning for individuated self. This forces 141 Angst/Worldview (formed with 45 Duty/World from the combination of a threatened 206 Life with its mirror of 27 Apperception death that would like to protect 206 Life by production in finite time) into an interrupt of 73 Skepticism (formed from the combination of 124 Bureaucracy/Myself and 206 Life) 'idle talk' along INTJ. This interrupt of 73 Skepticism by 141 Angst/Worldview activates the mirror of 73 Skepticism which is 74 Blame and thus the guilt that is always part of conscience. 73 Skepticism 'idle talk' and its newly activated mirror of 74 Blame begin to resonate periodically into brief jolts of 20 Dasein / 141 Angst/Worldview self-consciousness. According to Heidegger, this bipolar state (Hegel calls it the 'unhappy consciousness') is not something which is willed or desired; it nevertheless occurs (page 254): "The call is precisely something that *we ourselves* [124 Bureaucracy/Myself] have neither planned nor prepared for nor willfully brought about. 'It' calls, against our expectations and even against our will [CL up to FL traversed by 206 Life]. On the other hand, the call without doubt does not come from someone else who is with me in the world. The call comes *from* me [along attunement-mood-generating 206 Life-overlaying 141 Angst/Worldview INTJ], and yet *over* me [bypassing the 124 Bureaucracy/Myself caretaker from which 20 Dasein is normally truncated through exchange]."

Bipolar individuals who break briefly into self-consciousness may have delusions of grandeur – this is the self that they could be if they chose to individuate and become productive (page 254): "These phenomenal

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findings are not to be explained away. They were also taken as the point of departure for interpreting [dependent 46 Interpretation from externalized 191 Democracy and 35 Kinship] the voice of conscience as an alien [attunement-mood-generating] power entering Da-sein. Continuing in this direction of interpretation [70 Articulation-overlaying 46 Interpretation], one supplies an owner for the power thus localized, or else one takes that power as person (God) making himself known. Conversely, one tries to reject this interpretation [46 Interpretation] of the caller [141 Angst/Worldview] as the expression of an alien power and at the same time to explain conscience away 'biologically.' Both interpretations hastily pass over the phenomenal findings. Such procedures are made easier by the unspoken, but ontologically [circuit-related] guiding dogmatic thesis that what *is* [in the exchange segment from CR down to FR] (that is, anything so factual as the call) must be *objectively present* [in 1 Classification which overlays exchange from CR down to FR]; what cannot be demonstrated as *objectively present just is not* at all."

Only a knowledge of circuit structure can explain what is happening (page 254): "As opposed to this methodical hastiness, we want not only to hold on to the phenomenal findings in general – the fact that the call, coming from me [141 Angst/Worldview interrupting 73 Skepticism 'idle talk'] and over me [74 Blame, the mirror of 73 Skepticism, passing through the exchange segment from CR down to FR and truncating 206 Life-possessing 124 Bureaucracy/Myself into 20 Dasein self as a there, with the legs of 73 Skepticism and 74 Blame then re-ordering into 141 Angst/Worldview and this same 20 Dasein there], reaches me [20 Dasein] – but also to the implication that this phenomenon is here delineated ontologically [in relation to circuits] as a phenomenon of Da-sein. The existential constitution of *this* being can offer the sole guideline for the interpretation [46 Interpretation] of the kind of being of the 'it' [141 Angst/Worldview] that calls."

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b) Resonating Circuit Sets

Heidegger repeats that conscience comes from within the mind itself (pages 254, 255): "Does our previous analysis of the constitution of the being of Da-sein show a way of making ontologically [relating to circuits] intelligible the kind of being of the caller [141 Angst/Worldview], and thus also that of calling [interrupting 73 Skepticism along INTJ]? The fact that the call is not explicitly brought about *by me* [in the they which is externalized 191 Democracy and 35 Kinship], but rather, 'it' calls, does not justify looking for the caller in a being unlike Da-sein. Da-sein, after all, always exists factically [in attuned moods]. It is not an unattached self-projection [along INTJ], but its character is determined by thrownness [mooded attunement in the segment from EL up to CL generated by 206 Life INTJ] as a fact of the being that it is [in the 20 Dasein-generating passage of data from CR down to FR which in the realignment of 73 Skepticism and 74 Blame into 141 Angst/Worldview conscience and 20 Dasein is traversed by 74 Blame, thus causing conscience to make us feel guilty], and so determined, it has always already been delivered over to existence [20 Dasein-overlaying 206 Life that with 124 Bureaucracy/Myself forms 73 Skepticism] and remains so constantly. But the facticity [mooded attunement from EL up to CL] of Da-sein is essentially distinguished from the factuality [in 72 Knowing] of something objectively present [in 72 Knowing-overlaying 22 Observation object-binding P]. Existing Da-sein does not encounter itself as something objectively present [in 22 Observation] within the world [45 Duty/World]. But neither is thrownness [into the they as self flees from 141 Angst/Worldview and 27 Apperception finiteness] attached to Da-sein as an inaccessible quality that is of no importance to its existence [206 Life, the mirror of 27 Apperception]. As thrown, Da-sein has been thrown *into existence* [attunement-mood-generating 206 Life]. It exists [206 Life] as a being that has to be as it is [in the 'to be' 20 Dasein-generating exchange segment from CR down to FR] and can be [along the INTJ project of 141

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Angst/Worldview, 33 Understanding and 206 Life]."

Conscience calls to 73 Skepticism as a last resort when the 124 Bureaucracy/Myself caretaker refuses to look at (or truncate into) its own potential as a 20 Dasein there because of an unwillingness to step outside of the 115 Brotherhood/Ourself wrapping space of publicness which has no place for individuated self (page 255): "*That* it factically [in attuned moods] is, might be concealed with regard to its *why*, but the *'that-it-is'* has *itself* been disclosed to Da-sein [in the 20 Dasein-generating 124 Bureaucracy/Myself passage from CR down to FR that is part of vision]. The thrownness of this being belongs to the disclosedness of the 'there' [20 Dasein as the there, truncated out of 124 Bureaucracy/Myself], and reveals itself constantly in its actual attunement [EL up to CL as an aspect of the 20 Dasein 'ahead of itself' of 206 Life as it directs 124 Bureaucracy/Myself]. Attunement brings Da-sein, more or less explicitly and authentically, before its 'that it is, and as the being that it is, has to be as a potentiality-of-being.' But for the most part, mood [attunement-mood from EL up to CL] *closes off* thrownness. Da-sein flees from thrownness to the alleviation that comes with the supposed freedom of the they-self [externalized 191 Democracy and 35 Kinship]. We characterized this flight as the flight from the uncanniness [falling off the edge of the 115 Brotherhood/Ourself spatial map] that fundamentally determines individualized [passage with 141 Angst/Worldview and 27 Apperception through individuating identification from M down to ER] being-in-the-world [124 Bureaucracy/Myself as the wrapper for 20 Dasein]. Uncanniness [falling off the edge of 115 Brotherhood/Ourself space] reveals itself authentically in the fundamental attunement of *Angst* [141 Angst/Worldview viewing a 45 Duty/World of opportunity not yet experienced by 115 Brotherhood/Ourself], and, as the most elemental disclosedness of thrown Da-sein, it confronts being-in-the-world [124 Bureaucracy/Myself] with the nothingness [absence of 115 Brotherhood/Ourself space] of the world [45 Duty/World] about which it is

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anxious in the *Angst* [141 Angst/Worldview] about its ownmost potentiality-of-being. *What if Da-sein* [141 Angst/Worldview], *finding itself in the ground of its uncanniness* [falling off the edge of the 115 Brotherhood/Ourself spatial map], *were the caller of the call of conscience* [in the form of another 141 Angst/Worldview formed from the superposition of 73 Skepticism and its mirror of 74 Blame rather than a threatened 206 Life and its mirror of 27 Apperception]*?"*

Heidegger's analysis is the only way that the pieces can be put together (page 255): "Nothing speaks against this, but all the phenomena that were set forth up to now in characterizing the caller [141 Angst/Worldview] and its calling [along 141 Angst/Worldview-overlaying INTJ to 73 Skepticism INTJ] speak for it."

Heidegger reviews the process. Normally, 124 Bureaucracy/Myself is energized by the attuned moods from EL up to CL of 206 Life; these tell it what matters at S and thus where to look. Threats to 206 Life call up its mirror of 27 Apperception which is thrown out of now-time into finiteness. 206 Life and 27 Apperception can re-order their legs to form 141 Angst/Worldview of a better 45 Duty/World of opportunity. This demands a move out of one's comfort zone and thus off the edge of the current 115 Brotherhood/Ourself spatial map which is the relative background for 4 Perceiving (191 Democracy is the deep background). The mind flees from this 45 Duty/World of individualized potential into the comfortable publicness (191 Democracy and 35 Kinship externalized as the they) of a 115 Brotherhood/Ourself of 23 Familiarity which has no place for individuated self. Since self is not part of this 45 Duty/World, it can feel 2 Fear of its things. 141 Angst/Worldview springs anew out of 2 Fear and interacts with 73 Skepticism, interrupting its 'idle talk' along INTJ. Any blameworthy act can trigger the 73 Skepticism mirror which is 74 Blame; this combines with its mirror of 73 Skepticism to form a new kind of 141 Angst/Worldview of one's 20 Dasein there and future potential (as an individuated entity that is fit to live in a better world). Flight from 27 Apperception production for a better

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45 Duty/World in this way results in conscience that faces self with its own potential as an authentic 20 Dasein individuated self (page 255): "In its who, the caller is definable by *nothing* 'worldly' [in 45 Duty/World generated with a 141 Angst/Worldview of that world by a re-ordering of the legs of a threatened 206 Life and its mirror of 27 Apperception]. It is Da-sein in its uncanniness [pushed off the edge of the 115 Brotherhood/Ourself spatial map], primordially thrown being-in-the-world [206 Life threatened by 27 Apperception finiteness of existence re-ordering its legs into some 45 Duty/World of opportunity and 141 Angst/Worldview; the resulting attuned moods from EL up to CL influencing 124 Bureaucracy/Myself], as not-at-home [in either 115 Brotherhood/Ourself space or 45 Duty/World], the naked 'that' in the nothingness of the world [45 Duty/World of publicness with no room for individuated self]. The caller [141 Angst/Worldview] is unfamiliar [no overlay with 23 Familiarity] to the everyday they-self [externalized 191 Democracy and 35 Kinship], it is something like an *alien* voice. What could be more alien to the they [externalized 191 Democracy and 35 Kinship], lost in the manifold 'world' [45 Duty/World] of its heedfulness [using exchange from CR down to FR only for economic necessities], than the self [20 Dasein] individualized to itself [by 27 Apperception-overlaying 141 Angst/Worldview passage through identification from M down to ER] in uncanniness [falling off the edge of the 115 Brotherhood/Ourself spatial map] thrown into nothingness [moving beyond the 45 Duty/World of unseen opportunity that could result from 27 Apperception-based production by 14 Self-image into becoming a different kind of person who is suitable for that world]? 'It' [141 Angst/Worldview] calls, and yet gives the heedfully curious ears [along 65 Dissidence (hearing)-overlaying 73 Skepticism ISTP] nothing to hear that could be passed along [in 73 Skepticism 'idle talk'] and publicly spoken about [to the they externalized in 191 Democracy and 35 Kinship]. But what should Da-sein even report from the uncanniness [115 Brotherhood/Ourself spatial

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disorientation] of its thrown being [responding to the attuned moods of an externalized 191 Democracy and 35 Kinship]? W*hat* else remains for it than its own potentiality-of-being [20 Dasein / 141 Angst/Worldview self-consciousness] revealed in *Angst* [141 Angst/Worldview formed with 20 Dasein from the combination of 73 Skepticism and its mirror of 74 Blame]*?* How else should it call than by summoning to this [27 Apperception production-mediated and 141 Angst/Worldview-energized] potentiality-of-being [20 Dasein there of 45 Duty/World opportunity viewed by 141 Angst/Worldview within 20 Dasein / 141 Angst/Worldview self-consciousness] about which it is solely concerned?"

c) Abandoned to Self

The cold assurance of the caller is possible only because the caller to self is self itself (pages 255, 256): "The call does not report any facts; it calls [in the 141 Angst/Worldview overlay of 73 Skepticism along INTJ] without uttering anything. The call speaks in the uncanny [115 Brotherhood/Ourself spatial disorientation] mode of *silence.* And it does this only because in calling the one [20 Dasein that forms with 141 Angst/Worldview from a re-ordering of the legs of 73 Skepticism and its mirror of 74 Blame] summoned, it does not call him into the public idle chatter [73 Skepticism 'idle talk'] of the they [externalized 191 Democracy and 35 Kinship], but *calls* him *back* from that [along 141 Angst/Worldview-overlaying 73 Skepticism INTJ] *to the reticence of his existent potentiality-of-being* [20 Dasein / 141 Angst/Worldview self-consciousness]. When the caller [141 Angst/Worldview] reaches him who is summoned, it does so with a cold assurance that is uncanny [void of spatial 115 Brotherhood/Ourself] and by no means obvious. Wherein lies the basis for this assurance, if not in the fact that Da-sein [20 Dasein / 141 Angst/Worldview self-consciousness], individualized to itself [by passage of both 141 Angst/Worldview and 74 Blame through identification from M down to ER] in its uncanniness [206 Life-threatening and thus 27

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Apperception recruiting 115 Brotherhood/Ourself spatial disorientation], is absolutely unmistakable to itself? What is it that takes away from Da-sein so radically the possibility of misunderstanding itself from some other direction and failing to recognize itself, if not the abandonment in being delivered over to itself [along the INTJ in which 141 Angst/Worldview overlays 73 Skepticism]?"

Self faces self with the possibility of a better 45 Duty/World that could result from 14 Self-image initiative energized by 141 Angst/Worldview effort; self demands that a better self explore what lies beyond the current 115 Brotherhood/Ourself space of 23 Familiarity and publicness (externalized 191 Democracy and 35 Kinship the they) (page 256): "Uncanniness [exploration of new spatial regions of 115 Brotherhood/Ourself] is the fundamental kind of being-in-the-world [saccade-generating 124 Bureaucracy/Myself], although it is covered over in everydayness [in which self flees to the familiar 115 Brotherhood/Ourself of externalized 191 Democracy and 35 Kinship]. Da-sein itself [141 Angst/Worldview that views a new 45 Duty/World of challenge and opportunity from a re-ordering of the legs of a threatened 206 Life throwing 27 Apperception into finiteness] calls as conscience [141 Angst/Worldview from a combination of 73 Skepticism and 74 Blame telling 73 Skepticism 'idle talk' to shut up and listen for once] from the ground of this being. The 'it calls me' is an eminent kind of discourse [141 Angst/Worldview-overlaying 73 Skepticism] of Da-sein. The call attuned by *Angst* [141 Angst/Worldview] first makes possible for Da-sein its project [along 141 Angst/Worldview INTJ] upon its ownmost potentiality-of-being [20 Dasein / 141 Angst/Worldview self-consciousness]. The call of conscience, existentially understood [relating to circuits], first makes known what was simply asserted before: uncanniness [115 Brotherhood/Ourself spatial disorientation] pursues Da-sein and threatens its self-forgetful lostness [which we will see later involves also the memory-related symmetrical circuit of 93 Empire]."

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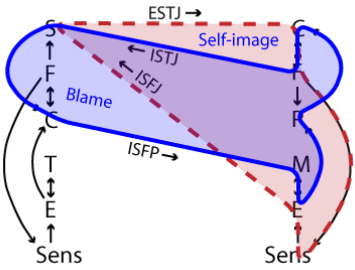
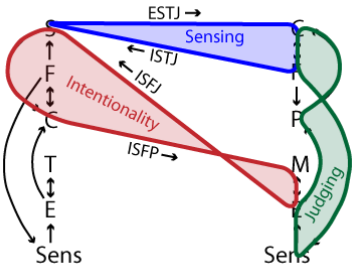
We note that conscience can certainly be triggered when self does what is blameworthy – this calls up 74 Blame directly which can then combine with its mirror of 73 Skepticism 'idle talk' and re-order legs so that 141 Angst/Worldview interrupts 73 Skepticism along INTJ with a vision of some there in 20 Dasein (74 Blame plus 73 Skepticism forms 141 Angst/Worldview and 20 Dasein). This in most cases would be short-circuited by flight from 74 Blame before the 20 Dasein there could be fully appreciated. Critically, 74 Blame passes through the exchange segment (Heideggerian care) from CR down to FR; this can call up 14 Self-image which also passes through this region. 14 Self-image in Heideggerian anticipation accepts maximal 74 Blame even though it is not guilty (it does this so that 74 Blame can maintain 20 Dasein apart from 14 Self-image, allowing it to rest without collapsing self-consciousness) and acts as necessary to help construct the 45 Duty/World which is envisioned as a 20 Dasein there (page 256):





"The statement that Da-sein is at the same time the caller and the one summoned has now lost its empty formal character and its obviousness. *Conscience reveals itself as the call of care* [14 Self-image anticipating 27 Apperception-mediated production in the construction of the 45 Duty/World revealed by 141 Angst/Worldview]: the caller is Da-sein [141 Angst/Worldview], anxious in thrownness [206 Life threatened by finiteness of 27 Apperception now-time] (in its already-being-in [115 Brotherhood/Ourself] ...) about its potentiality-of-being [20 Dasein / 141 Angst/Worldview self-consciousness]. The one summoned is also Da-sein [73 Skepticism and/or 14 Self-image anticipation], called forth to its

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ownmost potentiality-of-being (its being-ahead-of-itself ...). And what is called forth by the summons is Da-sein [20 Dasein / 141 Angst/Worldview self-consciousness], out of falling prey to the they [combination of 191 Democracy and 35 Kinship] (already-being-together-with-the-world-taken-care-of ...). The call of conscience, that is, conscience itself, has its ontological [circuit-related] possibility in the fact that Da-sein is care [20 Dasein-generating exchange from CR down to FR] in the ground of its being."

Heidegger reminds us again: there is sufficient complexity within the mind to generate conscience internally; we do not need to look for supposed external influences (page 256): "Thus we need not resort to powers unlike Da-sein, especially since recourse to these is so far from explaining the uncanniness [115 Brotherhood/Ourself spatial disorientation] of the call that it rather annihilates it [because alien powers are entities already placed within the 115 Brotherhood/Ourself space as 'known unknowns']. In the end, does not the reason for the farfetched 'explanations' of conscience lie in the fact that we have not looked *long* enough to establish our phenomenal findings as to the call, and have mutely presupposed Da-sein to be in some kind of ontological [circuit-related] determination or indetermination, whichever it may chance. Why should we look to alien powers for information before we have made sure that in starting our analysis we have not given too *low* an assessment of the being of Da-sein, that is, as a harmless subject occurring somewhere, endowed with personal consciousness?"

The fact that conscience is externalized as an outside or alien influence indicates the extent to which self is alienated from its own authentic self (page 256): "And yet if the caller [141 Angst/Worldview] – who is 'no one' [141 Angst/Worldview formed with 20 Dasein from the combination of 73 Skepticism and its mirror of 74 Blame] viewed from the perspective of the world [45 Duty/World formed with 141 Angst/Worldview from the

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combination of 206 Life and its mirror of 27 Apperception, making the 141 Angst/Worldview formed from the combination of 73 Skepticism and 74 Blame 'no one' to the 141 Angst/Worldview formed from 206 Life and 27 Apperception] – is interpreted as a power, this seems to be an unprejudiced recognition of something 'objectively ascertainable.' But rightly considered, this interpretation is only a flight from conscience, a way out for Da-sein along which it slips away from the thin wall that separates the they [externalized 191 Democracy and 35 Kinship], so to speak, from the uncanniness [115 Brotherhood/Ourself spatial disorientation] of its being [20 Dasein as the there of 115 Brotherhood/Ourself space]. This interpretation of conscience pretends to recognize the call in the sense of a 'universally' binding voice that 'does not speak just subjectively.' Better yet, this 'universal' conscience gets exalted to a 'world conscience' [externalized like the they into circuits such as 12 Sovereignty and 66 Party Line], which still has the phenomenal character of an 'it' and 'no one,' yet which speaks – there in the individual 'subject' [the they] – as this indefinite something."

Conscience is 'subjective' only in that it individuates self away from the they; those who ignore this voice are left eventually with the they as 'public conscience' (page 257): "But what else is this 'public conscience' than the voice of the they [externalized 191 Democracy and 35 Kinship]? Da-sein can only get the dubious idea of a 'world conscience' *because* at bottom conscience is essentially *always mine* [therefore externalized into 'public conscience' when self externalizes into the they], not only in the sense that one's ownmost potentiality-of-being is always summoned, but because the call comes from the being that I myself always am [in the 'to be' from CR down to FR which can be traversed by 74 Blame which with 73 Skepticism 'idle talk' can then recombine into 141 Angst/Worldview which interrupts 73 Skepticism along INTJ with a vision of a possible there of authentic 20 Dasein]. With this interpretation of the caller, which sheerly

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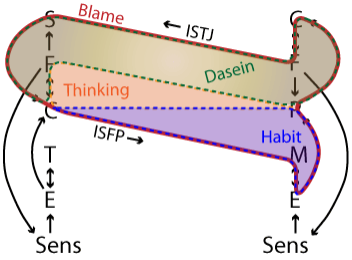
follows the phenomenal character of calling, the 'power' of conscience is not diminished and made 'merely subjective' [subject to 206 Life-generated attuned moods]. On the contrary, the inexorability and unequivocal quality of the call thus first becomes free. The 'objectivity' of the summons thus is first justified when the interpretation [70 Articulation-overlaying 46 Interpretation] leaves it its 'subjectivity' which, of course, denies the they-self [externalized 191 Democracy and 35 Kinship] its dominance."



d) Conscience Involves 74 Blame

Conscience as Heidegger describes it results from a re-ordering of the legs of 73 Skepticism and its mirror of 74 Blame – this presumably can happen only if self is potentially blameworthy so that 74 Blame with its cause and effect is activated (page 257): "Still, this interpretation [46 Interpretation] of conscience as the call of care [206 Life-possessing 124 Bureaucracy/Myself caretaker truncated into 20 Dasein by the passage of 74 Blame from CR down to FR] will be countered by the question of whether any interpretation [46 Interpretation] of conscience can stand up if it removes itself so far from 'natural experience.' How is conscience as that which *summons* us [141 Angst/Worldview overlay of 73 Skepticism along INTJ] to our ownmost potentiality-of-being [20 Dasein / 141 Angst/Worldview self-consciousness] supposed to function when it, after all, initially and for the most part, *reproves* and *warns* [in 74 Blame, the mirror of 73 Skepticism]? Does conscience speak in so indefinite and empty a way about our ownmost potentiality-of-being [along INTJ as a project of 141 Angst/Worldview and 33 Understanding]? Does it not rather speak definitely and concretely [74 Blame] in relation to failures and omissions

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which have already occurred or which we intended? Does the alleged summons come from a *'bad'* conscience or a *'good'* one? Does conscience give us anything positive at all? Does it not function rather only critically [in 74 Blame, the mirror of 73 Skepticism]?"

Heidegger suggests that we focus on circuit structures. The fact that 74 Blame is triggered does not necessarily mean that self has done something wrong. It may happen merely because the mirror of the 73 Skepticism that is called by 141 Angst/Worldview is 74 Blame (page 257): "Such second thoughts are incontestably justified. We can demand in any interpretation [46 Interpretation] of conscience that 'one' should recognize in it the phenomenon in question, as it is experienced daily. But to do justice to this demand does not mean that the vulgar, ontic understanding [206 Life-overlaying 33 Understanding reaching into 1 Classification] of conscience must be recognized as the first court of appeal for an ontological [circuit-related] interpretation [46 Interpretation]. But, on the other hand, the second thoughts we are having are premature as long as the analysis of conscience to which they pertain has not reached its goal. Up to now we have tried solely to trace conscience *as a phenomenon of Da-sein* back to the ontological [circuit-related] constitution of this being. This served to prepare the task of making conscience intelligible [in INTJ-overlaying 33 Understanding] as *an attestation* [in 141 Angst/Worldview-overlaying 73 Skepticism INTJ] in Da-sein of its ownmost potentiality-of-being [along INTJ of 20 Dasein / 141 Angst/Worldview self-consciousness]."

The 'pang of conscience' is in fact a brief experience of 20 Dasein / 141 Angst/Worldview self-consciousness. This state is the apex of mental development. To reach our full potential is thus to 'want to have a conscience' that respects this state of mind and can resonate into it as required (page 258): "But what conscience attests [in the 141 Angst/Worldview overlay of 73 Skepticism along INTJ] becomes completely definite only when we have stated with sufficient clarity what quality the

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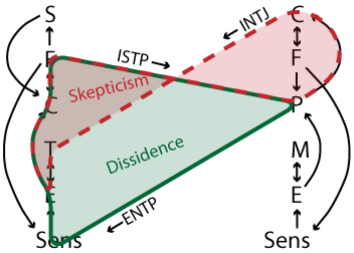
hearing [in 65 Dissidence (hearing)-overlaying 73 Skepticism ISTP] must have that genuinely corresponds to calling [along 141 Angst/Worldview-overlaying 73 Skepticism INTJ]. The *authentic* understanding [206 Life-overlaying 33 Understanding that combines with 27 Apperception (the mirror of 206 Life) to form 141 Angst/Worldview] 'following' the call [by 141 Angst/Worldview] is not an addition annexed to the phenomenon of conscience, a process that can either occur or else be lacking. The *complete* experience of conscience can only be grasped *from* understanding the summons [formation of 141 Angst/Worldview and 20 Dasein as a self-consciousness from a re-ordering of the legs of 73 Skepticism and its mirror of 74 Blame, with 141 Angst/Worldview constructed also from the combination of 27 Apperception and 33 Understanding] together *with* it [overlay of 73 Skepticism by 141 Angst/Worldview]. If the caller [141 Angst/Worldview] and he who is summoned [20 Dasein there] are *themselves at the same time* one's own Da-sein [20 Dasein / 141 Angst/Worldview self-consciousness resulting from a re-ordering of the legs of 73 Skepticism and its mirror of 74 Blame], a *definite kind of being* of Da-sein lies in any failure to hear the call [along 73 Skepticism 20 Dasein-overlaying ISTP which overlays 65 Dissidence hearing along ISTP] or in a mishearing *of oneself.* Viewed existentially [relating to circuits], an unattached call from which 'nothing ensues' is an impossible fiction. 'That *nothing* ensues' means something *positive* [the presence of 20 Dasein / 141 Angst/Worldview self-consciousness] with regard to Da-sein."



Heidegger concludes that mature self-consciousness lives in the midst of maximal 74 Blame with its guilt (page 258): "Thus only an analysis of understanding [33 Understanding] the summons [by 141 Angst/Worldview constructed from combining 27 Apperception (the mirror of 206 Life) with 33

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Understanding] can lead to an explicit discussion of *what the call gives to understand* [along INTJ of 206 Life-overlaying 33 Understanding]. But only with our foregoing, general ontological [circuit-related] characterization of conscience is the possibility given to comprehend existentially [related to 206 Life existence, the mirror of 27 Apperception] conscience's call of 'guilty' [in 74 Blame, the mirror of 73 Skepticism, whose legs re-order with those of 73 Skepticism into 20 Dasein / 141 Angst/Worldview self-consciousness]. All interpretations [46 Interpretation] and experiences [in the 4 Perceiving experience segment from Sens-L up to EL] of conscience agree that the 'voice' of conscience somehow speaks of 'guilt [74 Blame, the mirror of 73 Skepticism].'"

Understanding the Summons, and Guilt

a) Called to Self-consciousness

73 Skepticism 'idle talk,' the recipient of the call from 141 Angst/Worldview, is tied into the they; the call is thus to the they. 141 Angst/Worldview passes through identification from M down to ER and is therefore individuated; 73 Skepticism and the they are not – this makes the they guilty in 74 Blame for not taking proper care of self. An activated 74 Blame in combination with its mirror of 73 Skepticism can recombine to form the original 141 Angst/Worldview with the addition now of 20 Dasein; this is an emergence of the authentic self as a there to be grasped (page 258): "In order to grasp phenomenally what is heard [in 65 Dissidence (hearing)- and 20 Dasein-overlaying 73 Skepticism ISTP] in understanding [33 Understanding] the summons [by 33 Understanding-overlaying 141 Angst/Worldview], we shall take up this summons anew. Summoning the they-self [externalized 191 Democracy and 35 Kinship] means calling forth the authentic self [20 Dasein] to its potentiality-of-being [20 Dasein / 141 Angst/Worldview self-consciousness], as Da-sein, that is, being-in-the-world [124 Bureaucracy/Myself, the wrapper for 20 Dasein] taking care of

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things [124 Bureaucracy/Myself truncated into 20 Dasein by passage of data through the exchange segment from CR down to FR] and being-with [35 Kinship which also passes through the exchange segment] others. The existential interpretation [46 Interpretation of circuits] of that to which the call calls forth [20 Dasein / 141 Angst/Worldview self-consciousness-enhancing production in 27 Apperception finiteness for the sake of a threatened 206 Life, and the becoming of a person suitable for that altered 45 Duty/World], thus cannot define any concrete individual possibility of existence [206 Life, the mirror of 27 Apperception-mediated production] if it understands itself correctly in its methodical possibilities and tasks. What can be established, and what seeks to get established, is not what is called in and to each particular Da-sein from an existentiell [attuned and mooded from EL up to CL] standpoint, but what *belongs to the existential* [circuit-related] *condition of the possibility* of the actual, factical and existentiell [mooded and attuned] potentiality-of-being [20 Dasein / 141 Angst/Worldview self-consciousness]."

Conscience becomes authentic to the extent that 33 Understanding understands that the issue is not the specific for which self is currently feeling guilty in 74 Blame (page 258): "When the call is understood [by 206 Life- and 141 Angst/Worldview-overlaying 33 Understanding] with an existentiell [attuned and mooded by passage through 141 Angst/Worldview- and 27 Apperception-overlaying attunement-mood from EL up to CL] kind of hearing, such understanding is the more authentic the more Da-sein hears [along 20 Dasein- and 65 Dissidence (hearing)-overlaying 73 Skepticism ISTP] and understands *its* own being [20 Dasein / 141 Angst/Worldview self-consciousness] summoned in a nonrelational way [by passage through individuating 141 Angst/Worldview-overlaying identification from M down to ER], and the less the meaning of the call gets distorted by what one says [in 73 Skepticism 'idle talk'] is proper and valid. What lies essentially in the authenticity [integration of 206 Life and 27 Apperception]

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of understanding [in 33 Understanding which with 27 Apperception forms 141 Angst/Worldview] the summons [of 141 Angst/Worldview overlaying 73 Skepticism along INTJ]? What is actually essentially *given* to understand [by 33 Understanding] in the call, although not always factically understood [in attuned moods from ER up to CR]?"

Conscience has to do with a willingness to step outside of one's comfort zone in 115 Brotherhood/Ourself space and become individuated as a self apart from the they; the goal is not some idealistic possibility but rather mental integration that brings individual self to its own unique form of self-consciousness (pages 258, 259): "We have already answered this question in our thesis that the call 'says' *nothing* which could be talked about, it does not give any information about factual occurrences. The call directs Da-sein *forward toward* its potentiality-of-being [as a 20 Dasein / 141 Angst/Worldview self-consciousness], as a call *out of* uncanniness [disorientation within the 115 Brotherhood/Ourself spatial map]. The caller [141 Angst/Worldview] is indeed indefinite, but where it calls from is not indifferent for the calling. Where it comes from – the uncanniness [115 Brotherhood/Ourself spatial disorientation] of thrown individuation [passage through 27 Apperception- and 141 Angst/Worldview-overlaying individuating identification from M down to ER] – is also called [in the 141 Angst/Worldview aspect of self-consciousness] in the calling, that is, is also disclosed [in the 20 Dasein aspect of the self-consciousness]. Where the call comes from [141 Angst/Worldview overlaying 73 Skepticism along INTJ] in calling forth to ... [a better 45 Duty/World formed with 141 Angst/Worldview from the combination of 206 Life and its mirror of 27 Apperception, and then becoming a 141 Angst/Worldview / 20 Dasein self-consciousness suited to that 45 Duty/World] is that to which it is called back [the 20 Dasein the there as an aspect of 20 Dasein / 141 Angst/Worldview self-consciousness formed from the combination of 73 Skepticism and 74 Blame]. The call does not give us to understand an ideal, universal potentiality-of-being; it

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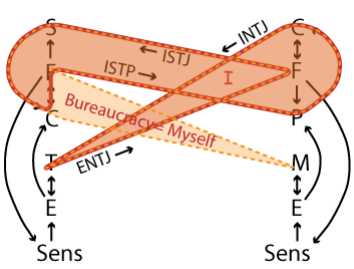
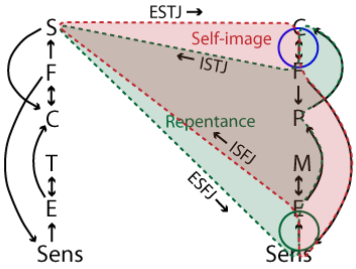
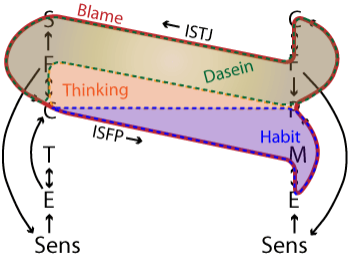
discloses it as what is actually individualized [by 27 Apperception-overlaying 141 Angst/Worldview passage through identification from M down to ER] in that particular Da-sein. The disclosive [20 Dasein-completing] character of the call has not been completely determined until we understand it [in 141 Angst/Worldview-overlaying 33 Understanding] as a calling back [from 73 Skepticism 'idle talk'] that calls forth [to 20 Dasein / 141 Angst/Worldview self-consciousness]. Only if we are oriented toward the call thus understood, may we ask *what* it gives to understand [in 33 Understanding augmented by 27 Apperception into 141 Angst/Worldview]."

b) Primordial Guilt





We recall that 94 'I' is formed from the combination of 206 Life and 124 Bureaucracy/Myself (because 206 Life passes from CL to FL, truncating 124 Bureaucracy/Myself into 94 'I'). Economic exchange is an interchange between 14 Self-image and 5 Repentance in the exchange 'to be' segment from CR down to FR. Any individuation by passage from M down to ER, for instance by the circuit of 79 Habit, now completes all of 74 Blame. It is thus possible to say that "94 'I' am (in the exchange segment from CR down to FR) 74 Blame (guilty)." The sentence is formed especially in economic exchange (buying milk or bread, selling one's labor for wages or selling one's car) of 79 Habit everydayness when nothing wrong has been



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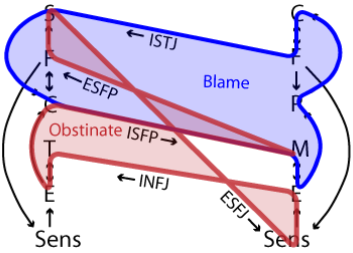
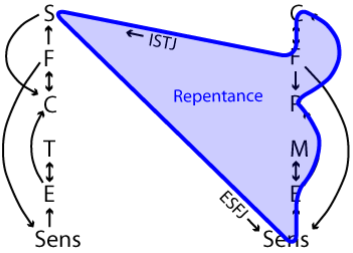
done (except perhaps for a failure to stand alone and explore one's own unique possibilities) (page 259): "Whenever we see something wrongly [because symmetrical circuits are distorted], a directive as to the primordial 'idea' of the phenomenon is also revealed. But where do we get our criterion for the primordial, existential meaning of 'guilty'? From the fact that this 'guilty' turns up as a predicate of the 'I am' [94 'I' supplemented by passage through the 'to be' exchange segment from CR down to FR]. Does what is understood as 'guilt' [74 Blame that with 5 Repentance of economic exchange also passes through the exchange segment from CR down to FR] in inauthentic interpretation possibly lie in the being of Da-sein as such, in such a way that it *is* [in the 'to be' from CR down to FR] also already guilty [74 Blame] in that it actually, factically exists? [in 206 Life that with 124 Bureaucracy/Myself forms 94 'I' that must then exchange goods in order to remain alive]"





It is evident to Heidegger that the various aspects of conscience are being incorrectly emphasized and prioritized (page 259): "Thus by invoking the 'guilty' [74 Blame, the mirror of the 73 Skepticism which is called by 141 Angst/Worldview along their common INTJ] which everyone agrees that he hears [in 65 Dissidence (hearing)-overlaying 73 Skepticism, the mirror of 74 Blame], one has not yet answered the question of the existential [circuit-related] meaning of what is called in the call. This must first be defined if we are to make intelligible what the call of 'guilty' [74 Blame] means, and why and how it gets distorted in its significance [206 Life-overlaying

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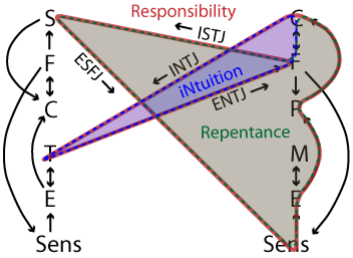
attunement-mood-generating upon-which passage through concentration upon what is significant from T down to EL] by everyday interpretation [dependent 46 Interpretation generated from combining 191 Democracy and 35 Kinship]."

If one is paying off a loan (involving the third stage of tool breakdown which is 164 Obstinate/Punitive) and is to blame for missing a payment, thus triggering 74 Blame, then the proper response is 5 Repentance which is formed in the intersection of the two circuits. However, we recall that 5 Repentance also mediates the religious trick of a 'deal with death.' This sort of thing led for instance to the selling of indulgences in the late Middle Ages which in turn motivated the Reformation; it is according to Heidegger an incorrect way of interpreting conscience (page 260): "Everyday common sense initially takes 'being guilty' in the sense of 'owing something,' 'having something on account.' One is supposed to [5 Repentance from the combination of 164 Obstinate/Punitive and 74 Blame] return something to *the* other which is due to him [14 Self-image in exchange gives one's surplus to the other, getting back what is needed by self through 5 Repentance]. This 'being guilty' as *'having debts'* [needing to settle affairs so that the tool of what is available to 42 Freedom in CL up to FL is not missing any parts] is a way of being-with [35 Kinship] with others in the field of taking care of things [in the 35 Kinship-, 14 Self-image- and 5 Repentance-overlaying exchange segment from CR down to FR], as in providing something [14 Self-image bringing something forward for exchange because 5 Repentance contains what the other has which is needed by self] or bringing it along. Further modes of taking care of things are depriving, borrowing, withholding, taking, robbing, that is, in some way not doing justice to the claims that the others have made as to their possessions. This kind of being guilty is related to *things that can be taken*



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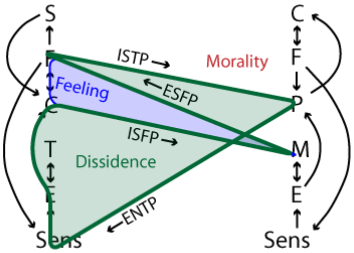
care of [by means of economic exchange from CR down to FR]."

The circuit of 78 Responsibility can also interfere with a correct 33 Understanding of conscience (page 260): "Then, being guilty has the further significance of *'being responsible for'* [74 Blame- and 5 Repentance-overlaying 78 Responsibility], that is, being *the* cause or author of something or 'being the occasion' for something. In the sense of this 'being responsible' for something, one can 'be guilty' [74 Blame which passes as a circuit through the 'to be' exchange segment from CR down to FR] without 'owing' anything to someone else or coming to 'owe' him [because 78 Responsibility is a partial wrapper for 74 Blame which does not itself traverse through the exchange segment from CR down to FR]. Conversely, one can owe something to another without being responsible for it oneself. Another person can 'incur debts' to others 'for me.'"



The point is that conscience in its ultimate primordial sense does not involve the calculating of claims and balancing them off (pages 260, 261): "It remains a question how such demands arise and in what way their character of demands and laws is to be conceived on the basis of this origin. In any case, *being guilty* in this latter sense of breaking a 'moral requirement' [83 Morality, the mirror of 78 Responsibility] is a *kind of being of Da-sein*. Of course, that is also true of being guilty [74 Blame] as 'making oneself punishable,' as 'having debts,' and of any 'having responsibility for . . . '. These, too, are modes of behavior of Da-sein. Very little is said by grasping 'burdened with moral guilt' [83 Morality with its mirror of 78 Responsibility influencing 74 Blame and 5 Repentance] as a 'quality' of Da-sein. On the contrary, it only thus becomes evident that this characterization is not sufficient for distinguishing ontologically [in relation to circuits] between this kind of

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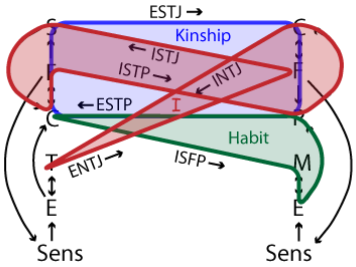
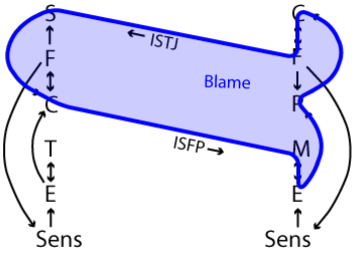
'determination of being' of Da-sein and the other ways of behaving just listed. The concept of moral guilt [78 Responsibility affecting 74 Blame] has been so little clarified ontologically [relating to circuits] that when the idea of deserving punishment, or even having debts to someone, has also been included in this concept, or when these ideas have been employed in the very defining of it, such interpretations of this phenomenon could become prevalent and have remained so. But in this way the 'guilty' [74 Blame] is again forced aside into the area of taking care of things [economic exchange in the segment from CR down to FR] in the sense of calculating claims and balancing them off."





The 35 Kinship aspect of the they passes through the segment from CR down to FR apart from any aspect of exchange; for self now to do that which is habitual and usual in 79 Habit once more combines with 94 'I' to form 74 Blame. We thus feel guilt of 74 Blame when we do what everyone else is doing (even when it is most commendable and excellent to the highest degree) (page 261):

"For this purpose, the idea of 'guilty' must *be formalized* to the extent that the vulgar phenomena of guilt related to being-with [35 Kinship which like 74 Blame passes through exchange from CR down to FR] others in taking care of things [20 Dasein-forming economic exchange from CR down to FR] are *excluded*. The idea of guilt must not only be removed from the area of calculating and taking care of things, but must also be separated from relationship to an ought [83 Morality-based 53 Obligation] and a law

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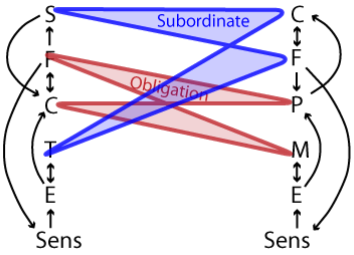
[in 60 Subordinate, the mirror of 53 Obligation] such that by failing to comply with it one burdens himself with guilt. For here, too, guilt is still necessarily defined as a lack, when something which ought to be and can be [as directed by the 60 Subordinate director of reality simulation, the mirror of 53 Obligation implementation] is missing [triggering mechanisms of tool breakdown leading to 164 Obstinate/Punitive debt management]. But to be missing means not being objectively present [at the P object-binding node of 22 Observation]. A lack, as the not being objectively present of what ought to be, is a determination of being of objective presence. In this sense nothing can be essentially lacking in existence [206 Life symmetrizing and completing itself in 20 Dasein / 141 Angst/Worldview self-consciousness], not because it is complete, but because its character of being is distinguished from any kind of objective presence."



c) The Character of the 'Not'

20 Dasein-based Durkheimian organic solidarity exchange specializes in a division of labor. Care is the division-of-labor passage from CR down to FR which both truncates 20 Dasein out of its caretaker of 124 Bureaucracy/Myself and through economic barter (between 14 Self-image and 5 Repentance which both pass through this region) sustains it. The passage of 74 Blame through this segment from CR to FR apart from exchange is a NOT caring (because it forms 20 Dasein but then does not sustain it through exchange) – most people would consider this 'not caring' of 74 Blame to be blameworthy (pages 261, 262): "Still, the quality of the not [20 Dasein completed by 74 Blame passage through the exchange segment from CR down to FR] is present in the idea of 'guilty' [74 Blame]. If the 'guilty' is to be able to define existence [206 Life leading to 20 Dasein /

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141 Angst/Worldview self-consciousness], the ontological problem arises here of clarifying existentially the *not-quality* [20 Dasein generated by 74 Blame (the mirror of 73 Skepticism) passage from CR down to FR, implying it is guilty when it is actually not guilty] of this not. Furthermore, there belongs to the idea of 'guilty' what is expressed without differentiation in the concept of guilt [74 Blame] as 'being responsible for' [74 Blame-overlaying 78 Responsibility]: being-the-ground for .... Thus we define the formal existential [circuit-related] idea of 'guilty' as being-the-ground for a being [20 Dasein] which is determined [by 74 Blame passage from CR down to FR, truncating 20 Dasein out of 206 Life-supported 124 Bureaucracy/Myself] by a not – that is, *being-the-ground of a nullity* [in the exchange region from CR down to FR]. If the idea of the not present in the existentially understood concept of 'guilt' [74 Blame, the mirror of the 73 Skepticism that is called along INTJ by 141 Angst/Worldview] excludes relatedness to anything objectively present [in P-intersecting 22 Observation and 1 Classification] which is possible or which ought [in 60 Subordinate / 53 Obligation reality simulation] to be [in the segment from CR down to FR truncating the 20 Dasein there out of visual circumspection], if thus Da-sein is altogether incommensurable with something objectively present or valid which it itself is not, or which is not in the way Da-sein is, that is, exists, so any possibility that, with regard to being-the-ground for a lack, the being that is itself such a ground might be calculated as 'deficient,' is a possibility that is excluded. If a lack, such as a failure to fulfill some requirement, has been 'caused' in a way characteristic of Da-sein, we cannot simply calculate back to a deficiency of the 'cause.' Being the ground for ... need not have the same character of not as the privativum grounded in it and arising from it. The ground need not acquire a nullity of its own from what is grounded in it. But this means that being-guilty [74 Blame] does not result from an indebtedness, but the other way around: indebtedness is possible only 'on the basis' of a

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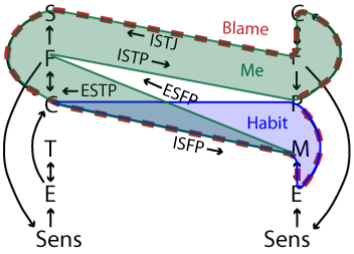
primordial being guilty [we feel guilt only because there is a circuit of 74 Blame that can be triggered]. Can we show this in the being of Da-sein, and how is it existentially possible at all?"

Organic entities according to Heidegger always contain at least 124 Bureaucracy/Myself energized by the attunement-mood of 206 Life. Economic exchange of all sorts passes through the segment from CR down to FR; as we said already, any addition of individuation from M down to ER (for example by 79 Habit) completes 74 Blame – it is not something for which the organic entity has laid the ground. It is a burden (page 262): "The being of Da-sein is care [passage through the 'to be' from CR down to FR]. It includes in itself facticity (thrownness) [mooded attunement from ER up to CR], existence (project) [206 Life- and 33 Understanding-overlaying attunement-mood-generating INTJ] and falling prey [to a lack of coordination between 206 Life and its productive individualized mirror of 27 Apperception]. Da-sein exists [in 206 Life] as thrown [into dependence upon externalized 191 Democracy and 35 Kinship], brought into its there [20 Dasein there] *not* of its own accord [but rather by conscience]. It exists as a potentiality-of-being [20 Dasein / 141 Angst/Worldview self-consciousness] which belongs to itself [124 Bureaucracy/Myself], and yet has *not* given itself to itself [the 20 Dasein of self-consciousness cannot be discovered by the visual circumspection of 124 Bureaucracy/Myself contracting into a 20 Dasein there]. Existing [206 Life], it never gets back behind its thrownness [by summing it up in the 206 Life mirror of 27 Apperception finiteness] so that it could ever expressly release [by 14 Self-image anticipatory initiative] this 'that-it-is-and-has-to-be' from *its being* [in the 14 Self-image traversal of exchange from CR down to FR] a self and lead it into the there [20 Dasein there of 20 Dasein / 141 Angst/Worldview self-



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consciousness]. But thrownness does not lie behind it as an event [in the experience section from Sens-L up to EL, compressed into its essence by significance from T down to EL] which actually occurred, something that happened to it and was again separated from Da-sein [making it a part of 115 Brotherhood/Ourself space]. Rather, as long as it is, *Da-sein is* [truncated from 124 Bureaucracy/Myself by economic exchange from CR down to FR] constantly its 'that' as care [economic exchange from CR down to FR]. *As this being,* delivered over to which it can exist uniquely as the being which it is, it is, *existing* [in 206 Life], the ground of its potentiality-of-being [in the form of 20 Dasein / 141 Angst/Worldview self-consciousness resulting from a re-ordering of the legs of 73 Skepticism and 74 Blame]. Because it has *not* laid the ground [74 Blame traversal from CR down to FR apart from economic exchange] *itself,* it rests in the weight of it, which mood [141 Angst/Worldview-overlaying conscience-generating attunement-mood from EL up to CL] reveals to it as a burden."

The burden is alleviated as self-consciousness reaches out towards its potential; it must in particular exploit the 14 Self-image-overlaying exchange segment of care from CR down to FR which gives rise to 74 Blame (page 262): "And how *is* Da-sein [20 Dasein truncated from 206 Life-energized 124 Bureaucracy/Myself by economic exchange] this thrown ground? Only by projecting itself [along 141 Angst/Worldview INTJ] upon the possibilities into which it is thrown. The self [20 Dasein / 141 Angst/Worldview self-consciousness], which as such has to lay the ground of itself [in visual circumspection and exchange that truncates 124 Bureaucracy/Myself into 20 Dasein], can *never* gain power over that ground [in 74 Blame that with its mirror of 73 Skepticism forms 20 Dasein / 141 Angst/Worldview self-consciousness], and yet it has to take over being the ground in existing [maintaining 206 Life by exchange]. Being its own thrown ground [living with 74 Blame as 206 Life struggles to see in 124 Bureaucracy/Myself-directed circumspection] is the potentiality-of-being about which care [74

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Blame-overlaying passage from CR down to FR] is concerned."

Existence in 206 Life can never fully attain its potential as envisioned in 20 Dasein / 141 Angst/Worldview self-consciousness; 74 Blame for this shortcoming cannot be escaped. 73 Skepticism 'idle talk' as the default mode combines with this 74 Blame; the two circuits re-order into an exchange-traversing 20 Dasein as the full potential of what one could be. One sees this full potential only to the extent that one is not actualizing it (page 262): "Being the ground, that is, existing [in 124 Bureaucracy/Myself energized by 206 Life attunement-mood from EL up to CL] as thrown [into the they of externalized 35 Kinship and 191 Democracy], Da-sein constantly lags behind its possibilities. It is never existent *before* its ground [in 74 Blame and 73 Skepticism, a re-ordering of the legs of 20 Dasein / 141 Angst/Worldview self-consciousness], but only *from it* and *as it*. Thus being the ground [20 Dasein / 141 Angst/Worldview self-consciousness] means *never* to gain power over one's ownmost being [124 Bureaucracy/Myself energized by 206 Life attunement-mood] from the ground up. This *not* [of 20 Dasein-completing 74 Blame] belongs to the existential meaning of thrownness. Being the ground, it itself [124 Bureaucracy/Myself energized by 206 Life attunement-mood] *is* [in the 74 Blame traversal of exchange from CR down to FR] a nullity [because 74 Blame-generated 20 Dasein has done nothing which is worthy of 74 Blame] of itself. Nullity [20 Dasein-generating 74 Blame passage from CR down to FR when the resulting 20 Dasein has done nothing worthy of blame] by no means signifies not being objectively present [at the P object-binding node of 22 Observation and 33 Understanding, the terminus of the paradigm-attitude contiguous substance-generating segment from ER up to P which triggers entry from 50 Conspicuous into the 101 Obtrusive second stage of tool breakdown in which things are missing] or not subsisting, but means a not that constitutes this *being* [20 Dasein / 141 Angst/Worldview self-consciousness completed by the addition to 73 Skepticism of 74 Blame passage through the 'to be' from CR

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down to FR] of Da-sein, its thrownness [in which 20 Dasein / 141 Angst/Worldview self-consciousness is dependent upon prior 74 Blame]. The quality of this not as a not is determined existentially [relating to circuits]. Being a *self* [20 Dasein / 141 Angst/Worldview self-consciousness], Da-sein is the thrown being [in 73 Skepticism and 74 Blame into which the legs re-order] *as* self. *Not through* itself, but *released to* itself from the ground in order to be [in 20 Dasein that builds upon the 20 Dasein truncated out of 206 Life-supported 124 Bureaucracy/Myself visual circumspection by movement through the 'to be' from CR down to FR] *as this ground.* Da-sein is not itself [in the 20 Dasein there of visual circumspection] the ground of its being, because the ground first arises from its own project [along 141 Angst/Worldview INTJ of 20 Dasein / 141 Angst/Worldview self-consciousness], but as a self [20 Dasein there], it is the *being* [in 74 Blame that with 73 Skepticism is a re-ordering of the legs of 20 Dasein / 141 Angst/Worldview self-consciousness] of its ground. The ground [20 Dasein / 141 Angst/Worldview self-consciousness] is always ground only for a being whose being has to take over being-the-ground [in 124 Bureaucracy/Myself truncation into 20 Dasein by visual circumspection]."

As soon as one choice is made in 14 Self-image action (passing through the exchange segment or nullity from CR down to FR), then other choices have not been made – this also is subject to exchange-traversing 74 Blame (pages 262, 263): "Existing, Da-sein is its ground, that is, in such a way that it understands itself [in 141 Angst/Worldview-overlaying 33 Understanding] in terms of possibilities and, thus understanding itself, is thrown being [subject to 74 Blame which results from re-ordering the legs of 20 Dasein / 141 Angst/Worldview self-consciousness]. But this means that, as a potentiality-of-being [projected along 141 Angst/Worldview INTJ], it always stands in one possibility or another; it is constantly not other possibilities [and thus under 74 Blame for not following through on them] and has relinquished them in its existentiell project [141 Angst/Worldview

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INTJ projection generating attunement-mood from EL up to CL]. As thrown, the project [141 Angst/Worldview INTJ] is not only determined by the nullity [of 20 Dasein completed by 74 Blame for what has not been done by anticipatory 14 Self-image] of being the ground but is itself as *project* essentially *null* [141 Angst/Worldview which projects along INTJ does not itself pass through exchange from CR down to FR]. Again, this definition [along definitional ISTJ of 18 Sensing and 78 Responsibility] by no means signifies the ontic [1 Classification] property [bound at the P node of 1 Classification and 22 Observation] of being 'unsuccessful' or 'of no value' but an existential [circuit-related] constituent of the structure of being of projecting [by 141 Angst/Worldview INTJ which calls to 73 Skepticism along INTJ]. This nullity [20 Dasein truncation out of 206 Life-supported 124 Bureaucracy/Myself by 74 Blame passage through the exchange segment from CR down to FR] belongs to the being-free [in 42 Freedom, the mirror of 14 Self-image] of Da-sein for its existentiell [mooded and attuned] possibilities [of 14 Self-image initiative which can act or not act as required, because 74 Blame is maintaining 20 Dasein apart from 14 Self-image passage through exchange from CR down to FR]. But freedom [anticipatory 14 Self-image initiative] is only in the choice of the one, that is, in bearing the fact [in 74 Blame, which with 73 Skepticism is a re-ordering of the legs of 20 Dasein / 141 Angst/Worldview self-consciousness] of not having chosen and not being able also to choose the others."

Everything is a 'not' – there seems to be no way out of the resulting 74 Blame. Heidegger concludes that 20 Dasein / 141 Angst/Worldview self-consciousness can exist as a viable state only if it accepts itself as thoroughly permeated with inescapable nullity and guilt (page 263): "In the structure of thrownness [direction by externalized 191 Democracy and 35 Kinship, or alternatively vision and then flight from some seemingly unattainable 20 Dasein there as part of 20 Dasein / 141 Angst/Worldview self-consciousness] as well as in that of the project [141 Angst/Worldview INTJ generating

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attunement-mood which drives 124 Bureaucracy/Myself along with Dasein-generating 14 Self-image initiative], essentially lies a nullity [74 Blame sustaining 20 Dasein / 141 Angst/Worldview self-consciousness]. And it is the [passivity-enabling] ground for the possibility of the nullity of inauthentic Da-sein in its falling prey [to externalized 191 Democracy and 35 Kinship] which it always already actually is factically [in its attuned moods]. *Care* [passage from CR down to FR] *itself is in its essence thoroughly permeated with nullity.*[1] Care [passage from CR down to FR], the [20 Dasein-generating] being of Da-sein, thus means, as thrown project [of both 73 Skepticism and 141 Angst/Worldview along INTJ]: being the (null) ground of a nullity. And that means that *Da-sein as such is guilty* [74 Blame] if our formal existential definition of guilt as being-the-ground of a nullity is valid."

We conclude that 74 Blame is not something left undone or an ideal not attained; it is present already in the very projection along INTJ of its possibilities (page 263): "Existential nullity by no means has the character of a privation, of a lack as compared with an ideal which is set up but is not attained in Dasein; rather, the being of this being [20 Dasein / 141 Angst/Worldview self-consciousness] is already null as *project* [along 141 Angst/Worldview INTJ which is constructed with 20 Dasein from 74 Blame and its mirror of 73 Skepticism] *before* everything that it can project and usually attains [in anticipatory 14 Self-image]. Thus this nullity does not occur occasionally in Da-sein, attached to it as a dark quality that it could get rid of if it made sufficient progress."

d) Transition into Meaning

Heidegger has examined the 'not' thus far as an aspect of exchange from

[1] We have from the beginning identified 74 Blame passage from CR to FR with care which also moves from CR to FR. Here we see the correlation made more explicitly.

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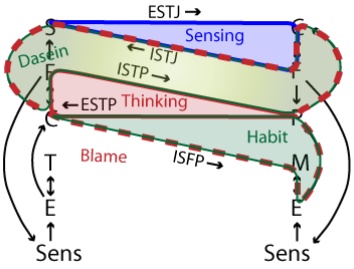
CR down to FR. He looks now at its role in logic. We know already that logical analysis begins with a set of assumptions that are an 'if' of certainty from S down to CL; they lead to a conceptual 'then' along ESTJ. Secondary to this structure of S meaning is the 'if' of hypothesis or belief from P object-binding up to CR corresponding to the 'then' of a principle along ESTP. 18 Sensing in its passage through the 'to be' from CR down to FR takes a hypothetical P-bound object (sent from P up to CR) and makes it a definition of the ESTJ concept along ISTJ: "This is electricity." ISTJ passage down certainty (S down to CL) rather than back along ESTJ flows into the 'not yet' of 79 Habit ISFP and completes 74 Blame. Heidegger suggests that we look at 74 Blame not as guilt but rather as logical cause and effect. We can then say that 20 Dasein / 141 Angst/Worldview self-consciousness is thoroughly permeated with an awareness of cause and effect for which it is not personally responsible (page 263): "Still, the *ontological meaning of the notness* of this existential nullity remains obscure. But that is true also of the *ontological essence of the not in general*. Of course, ontology and logic have expected much of the not, and thus at times made its possibilities visible without revealing it itself ontologically [relating to circuits]. Ontology found the not and used it. But is it then so self-evident that every not means a negativum in the sense of a lack? Does its positivity get exhausted by its constituting the 'transition'? Why does every dialectic take refuge in negation, without grounding it itself dialectically, without even being able to locate it as a *problem*? Has anyone ever made the *ontological origin* of notness a problem at all, or, before that, even looked for the *conditions* on the basis of which the problem of the not and its notness and the possibility of this notness could be raised? And where else should they be found *than in a thematic clarification of the meaning of being* [at the node of S meaning] *in general?*"



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Consideration of conscience as good versus bad is not helpful (pages 263, 264): "The concepts of privation and lack which, moreover, are hardly transparent, are insufficient for the ontological interpretation [46 Interpretation] of the phenomenon of guilt [74 Blame], though if we take them formally enough, we can put them to considerable use. Least of all, can we get nearer to the existential [circuit-related] phenomenon of guilt [74 Blame] by taking our orientation toward the idea of evil, the *malum as privatio boni*. The *bonum* and the *privatio* have the same ontological provenance in the ontology of *objective presence* which also characterizes the idea of 'value' derived from that."

That which has good effects is good; that which leads to harmful effects is bad – morality in this way is based in cause and effect and not the other way around (page 264): "Beings whose being is care [exchange from CR down to FR] can not only burden themselves with factical [attunement-mood-generated] guilt [74 Blame from a re-ordering of the legs of the 20 Dasein there and a 141 Angst/Worldview triggered by flight from 27 Apperception finiteness], but they are guilty in the ground of their being [in a re-ordering of the legs of 20 Dasein / 141 Angst/Worldview self-consciousness into 73 Skepticism and 74 Blame apart from any mechanisms of visual circumspection]. This being guilty [74 Blame] first gives the ontological [circuit-related] condition for the fact that Da-sein can become guilty while factically existing. This essential being guilty is, equiprimordially, the existential condition of the possibility of the 'morally' good and evil, that is, for morality in general and its possible factical [attuned and mooded from EL up to CL] forms. Primordial being guilty cannot be defined by morality because morality already presupposed it for itself."

We conclude again that flight from individuated self transforms protection of 206 Life by 27 Apperception finiteness of production into something alien which becomes conscience (page 264): "But what

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experience [Sens-L up to EL] speaks for this primordial being-guilty [74 Blame] of Dasein? Nor may we forget the counter-question: 'is' [in the 'to be' from CR down to FR] guilt 'there' only if a consciousness of guilt is awakened, or does not the most primordial being guilty make itself known in the very fact that guilt 'is sleeping'? The fact that this primordial being-guilty [74 Blame as the mirror to the boot-up 73 Skepticism that is interrupted by 141 Angst/Worldview] initially and for the most part remains undisclosed and is kept closed off by the entangled being of Dasein only reveals this nullity [in the 20 Dasein-generating exchange segment from CR down to FR]. *Being* guilty [by 74 Blame-overlaying passage through exchange from CR down to FR] is more primordial than any *knowing* about it. And only because Da-sein is guilty [74 Blame as the mirror of 73 Skepticism 'idle talk'] in the ground of its being [as a potential 20 Dasein / 141 Angst/Worldview self-consciousness] and closes itself off from itself [avoiding 20 Dasein and 141 Angst/Worldview] as thrown and fallen prey [to externalized 191 Democracy and 35 Kinship], is conscience [threatened 206 Life that provokes 27 Apperception finiteness which is raised by 33 Understanding into 141 Angst/Worldview which then calls to 73 Skepticism 'idle talk' along its INTJ] possible, if indeed the call basically gives us to understand *this being guilty* [of 74 Blame which is the mirror of 73 Skepticism that forms from a re-ordering of the legs of the calling 141 Angst/Worldview and the 20 Dasein there that it views]."

To respond to cause and effect is to care for self; this caring for self will need to walk separately from the they which has excluded individuated self from its 115 Brotherhood/Ourself of 23 Familiarity (page 264): "The call is the call of care [124 Bureaucracy/Myself truncating by exchange into 20 Dasein]. Being guilty [in the 'to be' of 74 Blame passage through exchange from CR down to FR] constitutes the being that we call care. Da-sein stands primordially together with itself in uncanniness [disoriented 115 Brotherhood/Ourself spatial mapping of publicness that has no room for

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individuated self]. **Uncanniness** [of disorientation in 115 Brotherhood/Ourself] **brings this being face to face with its undisguised nullity** [in the 73 Skepticism and undeserved 74 Blame that are a re-ordering of the legs of 20 Dasein / 141 Angst/Worldview self-consciousness], **which belongs to the possibility of its ownmost potentiality-of-being** [as an individuated 20 Dasein / 141 Angst/Worldview self-consciousness]. **In that Da-sein as care** [passage of 20 Dasein-forming data from CR down to FR] **is concerned** [in 35 Kinship that also passes through this region] **about its being, it calls itself** [overlay of 73 Skepticism 'idle talk' by 141 Angst/Worldview] **as a they** [externalized 191 Democracy and 35 Kinship] **that has factically fallen prey** [to publicly attuned moods], **and calls itself from its uncanniness** [disoriented spatial 115 Brotherhood/Ourself] **to its potentiality-of-being** [as a 20 Dasein / 141 Angst/Worldview self-consciousness]. **The summons calls back by calling forth:** ***forth*** **to the possibility of taking over** [by 14 Self-image initiative] **in existence** [206 Life, the mirror of finite 27 Apperception production] **the thrown being** [20 Dasein / 141 Angst/Worldview self-consciousness] **that it is,** ***back*** **to thrownness** [141 Angst/Worldview-overlaying 33 Understanding INTJ] **in order to understand** [33 Understanding] **it as the null ground that it has to take up** [by 14 Self-image initiative] **into existence** [206 Life maturing into 20 Dasein / 141 Angst/Worldview self-consciousness]. **The calling back in which conscience calls forth gives Da-sein to understand that Da-sein itself – as the null ground of its null project** [along INTJ], **standing in the possibility of its being – must bring itself back to itself** [integrating itself into its own 20 Dasein /141 Angst/Worldview self-consciousness] **from its lostness in the they** [externalized 191 Democracy and 35 Kinship], **and this means that it is** ***guilty*** [in 74 Blame which with 73 Skepticism is a re-ordering of the legs of 20 Dasein / 141 Angst/Worldview self-consciousness]."

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e) 'Being-guilty' is not Amorality

If 20 Dasein / 141 Angst/Worldview self-consciousness is thoroughly permeated with 74 Blame and its guilt, is the door not open to all types of amorality? (page 264): "What Da-sein thus gives itself to understand would then, after all, be a knowledge about itself. And the hearing [in 73 Skepticism- and 20 Dasein-overlaying 65 Dissidence listening] corresponding to that call would be a *taking notice* of the fact of being 'guilty' [in 74 Blame and its mirror of 73 Skepticism which emerge from a re-ordering of the legs of 20 Dasein / 141 Angst/Worldview self-consciousness]. But if the call is indeed to have the character of a summons, does not this interpretation of conscience lead to a complete distortion of its function? Summoning to being-guilty [74 Blame], is that not summoning to evil?"

Heidegger denies this implication (page 264): "Even the most violent interpretation would not wish to impose upon conscience such a meaning for the call. But then what is 'summoning to being-guilty' supposed to mean?"

74 Blame as indebtedness is secondary to cause-and-effect; one is not more guilty if one harms one's own individuated self under the excuse that 74 Blame is already present to a maximal degree – one is simply stupid in not taking care of self (page 265): "The meaning of the call becomes clear if our understanding [141 Angst/Worldview-overlaying 33 Understanding] of it keeps to the existential [circuit-related] meaning of being-guilty [74 Blame as a circuit], instead of making basic the derivative concept of guilt in the sense of an indebtedness 'arising' from some deed done or left undone. Such a demand is not arbitrary if the call of conscience, coming from Da-sein itself, is directed solely to this being. But then summoning to being-guilty [74 Blame] means a calling forth to the potentiality-of-being [20 Dasein / 141 Angst/Worldview self-consciousness that is a re-ordering of the legs of 74 Blame and boot-up 73 Skepticism 'idle talk'] that I always already

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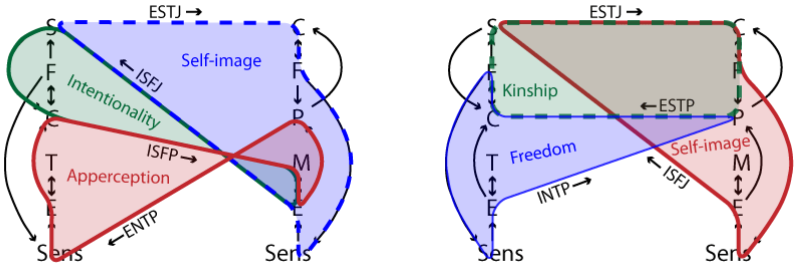
am as Da-sein. Da-sein need not first burden itself with 'guilt' [74 Blame] through failures or omissions; it must only be *authentically* [206 Life accepting its 27 Apperception finiteness] the 'guilty' [for not making the most of its possibilities in anticipatory 20 Dasein-enhancing 14 Self-image initiative] that it is."



The correct response to conscience is thus a move by anticipatory 14 Self-image initiative toward one's maximal possibility as an individuated 20 Dasein / 141 Angst/Worldview self-consciousness. Threats to 206 Life arouse 27 Apperception-mediated finiteness of production aimed at caring for its mirror of 206 Life; this is implemented by 14 Self-image. However, if the maintenance of 20 Dasein depended purely upon ongoing 14 Self-image passage through the exchange segment from CR down to FR (truncating 20 Dasein out of 124 Bureaucracy/Myself), then 14 Self-image could never rest, for as soon as it paused in its labor, 20 Dasein as an aspect of self-consciousness would collapse. 20 Dasein / 141 Angst/Worldview self-consciousness is thus based in 73 Skepticism 'idle talk' that has been silenced by 141 Angst/Worldview, along with 74 Blame which has altered from guilt to cause and effect – 14 Self-image can now labor or pause as appropriate and exchange-traversing (CR down to FR) 74 Blame awareness of cause and effect will maintain self-consciousness in its stable symmetry apart from 14 Self-image. 14 Self-image is now fully the mirror of a 42 Freedom which has chosen itself (page 265): "Then the correct hearing of the summons is tantamount to understanding oneself [in 141 Angst/Worldview-overlaying 33 Understanding] in one's ownmost potentiality-of-being [as a 20 Dasein /

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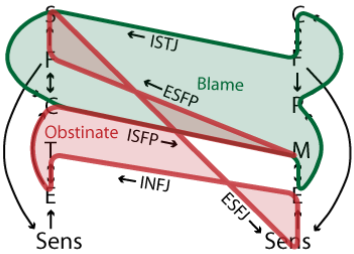
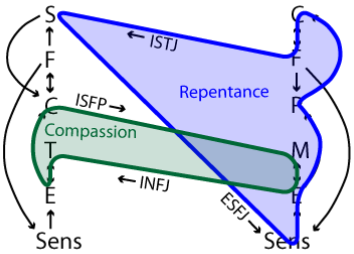
141 Angst/Worldview self-consciousness], that is, in projecting oneself [along 141 Angst/Worldview INTJ] upon one's *ownmost* [individualized by passage through 27 Apperception-overlaying identification from M down to ER] authentic potentiality for becoming guilty [in the 73 Skepticism / 74 Blame decomposition of 20 Dasein / 141 Angst/Worldview self-consciousness]. When Da-sein understandingly lets itself be called forth to this possibility, this includes its *becoming free* [along the 14 Self-image-overlaying 20 Dasein-generating 74 Blame passage from CR down to FR] for the call [to 74 Blame-overlaying anticipatory 14 Self-image initiative]: its readiness for the potentiality-of-being [as a 20 Dasein / 141 Angst/Worldview self-consciousness that exists in its 74 Blame apart from any response in 14 Self-image] summoned [to 14 Self-image initiative]. Understanding the call, *Da-sein listens to its own most possibility of existence* [in 27 Apperception individualized finiteness from M down to ER which sums of the wholeness of 206 Life, and whose production is implemented by 14 Self-image initiative]. It has chosen itself."





One does not choose to have conscience itself, for that cannot be chosen; one chooses rather to have conscience as an aspect of 42 Freedom (page 265): "With this choice, Da-sein makes possible its ownmost [passage through identification from M down to ER] being-guilty [74 Blame which extends 5 Repentance into identification from M down to ER and thus personally appropriates it], which remains closed off from the they-self [which at most knows the 5 Repentance religious trick that does not pass

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through identification and thus is not personally applicable]. The common sense of the they [externalized 191 Democracy and 35 Kinship] knows only what is sufficient or insufficient with respect to handy rules and public standards. It calculates infractions of them and tries to balance them off [in 38 Compassion which forms with 5 Repentance from the intersection of 164 Obstinate/Punitive (of what is missing or owed) and 74 Blame]. The they [externalized 191 Democracy and 35 Kinship] has slunk away from its ownmost being-guilty [74 Blame that with 73 Skepticism forms 20 Dasein / 141 Angst/Worldview self-consciousness] so as to talk about mistakes all the more vociferously [in 73 Skepticism 'idle talk,' the mirror of 74 Blame]. But in the summons [coming initially from 141 Angst/Worldview called up by a threat to 206 Life interrupting 73 Skepticism along its INTJ], the they-self [externalized 191 Democracy and 35 Kinship] is summoned to the ownmost being-guilty [74 Blame] of the self. Understanding the call is choosing [in anticipatory 14 Self-image], but it is not a choosing of conscience [with its 14 Self-image overlaying 74 Blame which gives 42 Freedom (the mirror of 14 Self-image) to 14 Self-image initiative], which as such cannot be chosen. What is chosen is *having* a conscience as being free [74 Blame in its passage through the exchange 'to be' from CR down to FR maintaining 20 Dasein apart from 14 Self-image anticipatory initiative and thus leaving 14 Self-image free to choose] for one's ownmost being-guilty [74 Blame which with its mirror of 73 Skepticism maintains 20 Dasein / 141 Angst/Worldview self-consciousness]. *Understanding* [in INTJ-overlaying 33 Understanding] *the summons* [of INTJ-overlaying 73 Skepticism by INTJ-overlaying 141 Angst/Worldview] means: *wanting to have a conscience*."

Having a conscience is not cultivating conscience or seeking a good conscience; it is rather the willingness to be called by one's own self to one's own potential (page 265): "This does not mean wanting to have a 'good conscience,' nor does it mean willfully cultivating the 'call'; it means solely the readiness [along INTJ as it sends data from T to EL and then

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through attunement-mood from EL to CL from whose moods most individuals flee] to be summoned. Wanting to have a conscience is just as far away from searching out one's factical indebtedness as it is from the tendency to *liberation* from guilt in the sense of the essential 'guilty.'"

Having a conscience means willingness to accept blanket 74 Blame, in particular for flight into the publicness of the they; it is then possible to develop an individuated 33 Understanding of 74 Blame cause and effect. This opens the door, says Heidegger, to becoming 'good' (page 265): "*Wanting to have a conscience is rather the most primordial existentiell* [mooded and attuned] *presupposition for the possibility of becoming factically* [in attuned moods] *guilty* [74 Blame]. Understanding the call, Da-sein lets its ownmost self *take action in itself* [14 Self-image implementing 27 Apperception production in finite time] in terms of its chosen potentiality-of-being [as a 20 Dasein / 141 Angst/Worldview self-consciousness]. Only in this way can it be responsible [in 5 Repentance- and 74 Blame-overlaying 78 Responsibility]. But factically [in attuned moods] every action [14 Self-image initiative] is necessarily 'without conscience' [independent of an attempt to avoid 74 Blame], not only because it does not avoid factical moral indebtedness, but because on the basis of the null ground [74 Blame and 73 Skepticism by a re-ordering of legs forming 20 Dasein and 141 Angst/Worldview apart from anything 20 Dasein could do] of its null project [141 Angst/Worldview generating possibilities of 20 Dasein that cannot be performed by 74 Blame and 73 Skepticism and require 14 Self-image initiative to implement] it has always already become guilty [74 Blame] toward the others in being-with [74 Blame-overlaying 35 Kinship which also completes the passage from CR down to FR] with them. Thus wanting to have a conscience [avoiding a flight from 20 Dasein / 141 Angst/Worldview self-consciousness] takes over the essential lack of conscience [74 Blame has already been maximally incurred] within which alone there is the existentiell [mooded and attuned by 141 Angst/Worldview] possibility of

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being [in 14 Self-image initiative that traverses the 'to be' from CR down to FR] 'good.'"

Conscience is wordless, but its 74 Blame nevertheless has a positive orientation – its criticism of a lack of care for individuated self is a call to 20 Dasein / 141 Angst/Worldview self-consciousness (page 266): "Although the call does not give us any information, it is not merely critical [74 Blame], but *positive*. It discloses the most primordial potentiality-of-being [20 Dasein / 141 Angst/Worldview self-consciousness] of Da-sein as being-guilty [74 Blame that with 73 Skepticism is a re-ordering of the legs of 20 Dasein / 141 Angst/Worldview self-consciousness]. Thus, conscience reveals itself as an *attestation* belonging to the being of Da-sein – an attestation in which conscience [141 Angst/Worldview overlaying 73 Skepticism along INTJ] calls Da-sein forth to its ownmost potentiality-of-being [74 Blame- and 73 Skepticism-sustained 20 Dasein / 141 Angst/Worldview self-consciousness which develops over time into wisdom]. Can the authentic potentiality-of-being thus attested be defined existentially in a more concrete way? But now that we have shown a potentiality-of-being [20 Dasein / 141 Angst/Worldview self-consciousness] that is attested in Da-sein itself [by 141 Angst/Worldview-mediated conscience as a call to 73 Skepticism to accept its mirror of 74 Blame and re-order its legs into 20 Dasein / 141 Angst/Worldview self-consciousness], a preliminary question arises: can we claim sufficient evidential weight for the way we have shown this as long as the strange feeling of our interpreting conscience one-sidedly by tracing it back to the constitution of Da-sein while hastily passing over all of the findings familiar to the vulgar interpretation of conscience [in which conscience is triggered by some wrong act worthy of 74 Blame] is one that is still undiminished? Is the phenomenon of conscience still recognizable at all, as it 'really' is, in our interpretation? Have we not been all too sure of ourselves in the ingenuousness with which we deduced an idea of conscience [141 Angst/Worldview calling 73 Skepticism to join with its mirror

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of 74 Blame into 20 Dasein / 141 Angst/Worldview self-consciousness] from the constitution of being of Da-sein?"

Authenticity Attested in Conscience

a) Desire for Vision

Conscience is authentically understood as a resonance state of one's own emerging self-consciousness (page 272): "The existential [circuit-related] interpretation of conscience is to set for an existent attestation in Da-sein itself of its ownmost potentiality-of-being [20 Dasein / 141 Angst/Worldview self-consciousness]. Conscience attests not by making something known in an undifferentiated way, but by a summons that calls forth to being-guilty [74 Blame]. What is thus attested to is 'grasped' in the hearing [73 Skepticism-overlaying 65 Dissidence listening along ISTP] which understands the call [from 141 Angst/Worldview INTJ along 73 Skepticism INTJ] without distortion in the sense it has itself intended. Understanding [in 141 Angst/Worldview-overlaying 33 Understanding] the summons [by 141 Angst/Worldview], as a mode of being [20 Dasein / 141 Angst/Worldview self-consciousness] of Da-sein, first gives the phenomenal content of what is attested in the call of conscience [141 Angst/Worldview to 73 Skepticism along INTJ]. We characterized authentically [206 Life accepting 27 Apperception finiteness] understanding the call [in 141 Angst/Worldview- and 73 Skepticism-overlaying 33 Understanding] as wanting to have a conscience. Letting one's ownmost self [20 Dasein / 141 Angst/Worldview self-consciousness] act in itself [interrupting 73 Skepticism 'idle talk' that aborts the development of this self-consciousness] of its own accord in its being-guilty [74 Blame, the mirror of 73 Skepticism, that also results from a re-ordering of the legs of self-consciousness] represents phenomenally the authentic [206 Life coming to terms with finiteness in its 27 Apperception mirror] potentiality-of-being [that completes tasks in finite time through 14 Self-image initiative] attested in Da-sein itself [by mechanisms of

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conscience]. Its existential [circuit-related] structure must now be exposed. Only in this way can we penetrate to the fundamental constitution, disclosed in Da-sein itself, of the *authenticity* [integration of 27 Apperception into 206 Life] of its existence."

Heidegger emphasizes again that 'wanting to have a conscience' is a desire to see things more clearly; this is intricately linked to a view of one's own personal potential (page 272): "As self-understanding [33 Understanding overlaying both 73 Skepticism that is called and 141 Angst/Worldview which does the calling] in one's ownmost potentiality of being [20 Dasein / 141 Angst/Worldview self-consciousness], wanting-to-have-a-conscience [74 Blame and 73 Skepticism together re-ordering into 20 Dasein / 141 Angst/Worldview self-consciousness] is a mode of *disclosedness* [20 Dasein as the there] of Da-sein. Disclosedness is constituted by attunement [attunement-mood from EL up to CL which energizes the 124 Bureaucracy/Myself wrapper for 20 Dasein] and discourse [73 Skepticism that forms with 94 'I' from the combination of 206 Life and 124 Bureaucracy/Myself] as well as by understanding [206 Life-overlaying 33 Understanding]. Existentiell [mooded and attuned from EL up to CL] understanding [33 Understanding whose INTJ generates attunement-mood from EL up to CL] means to project oneself [along INTJ] upon one's ownmost factical [mooded and attuned] possibility of having the potentiality-for-being-in-the-world [124 Bureaucracy/Myself]. But the *potentiality*-of-being is understood only by existing in this possibility [206 Life joining with 124 Bureaucracy/Myself to form the 73 Skepticism component of 20 Dasein / 141 Angst/Worldview self-consciousness and allowing it then to be interrupted by 141 Angst/Worldview]."

b) Vision Generates Moods

Vision moves us beyond our comfort zone in the 115 Brotherhood/Ourself spatial wrapper. It individuates us away from the they – this always involves a mood that is not initially pleasant. In particular, one

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feels Angst (page 272): "What mood [attunement-mood from EL up to CL] corresponds to such understanding [attunement-mood-generating 33 Understanding INTJ project]? Understanding the call discloses one's own Da-sein [20 Dasein / 141 Angst/Worldview self-consciousness] in the uncanniness [115 Brotherhood/Ourself spatial disorientation] of its individuation [141 Angst/Worldview-overlaying passage through identification from M down to ER which makes 27 Apperception finite and individuates it from the they]. The uncanniness [115 Brotherhood/Ourself spatial disorientation] revealed in understanding [141 Angst/Worldview-overlaying 33 Understanding] is genuinely disclosed by the attunement [attunement-mood from EL up to CL] of *Angst* [141 Angst/Worldview] belonging to it. The fact of the *Angst* [141 Angst/Worldview] of *conscience* [141 Angst/Worldview interrupting 73 Skepticism 'idle talk' along INTJ] is a phenomenal confirmation of the fact that in understanding [INTJ-overlaying 33 Understanding] the call [141 Angst/Worldview overlaying 73 Skepticism along INTJ] Da-sein is brought face to face with its own uncanniness [115 Brotherhood/Ourself spatial disorientation which appears to threaten 206 Life and thus throws 27 Apperception into finiteness which combines with 33 Understanding to form 141 Angst/Worldview]. Wanting to have a conscience [141 Angst/Worldview calling to 73 Skepticism] becomes a readiness for *Angst* [141 Angst/Worldview]."

c) Silenced into Reticence

The attuned moods of 141 Angst/Worldview attempt to subsume those of 206 Life in a direction of 124 Bureaucracy/Myself visual saccades. However, one's potential as viewed by 141 Angst/Worldview may lie outside of 115 Brotherhood/Ourself space; this makes it difficult for visual 124 Bureaucracy/Myself to respond. 141 Angst/Worldview detours around this uncanniness by appealing directly to 73 Skepticism 'idle talk,' triggering 74 Blame for operating at this low default level. 73 Skepticism and 74 Blame can recombine to form the original 141 Angst/Worldview that is making the call

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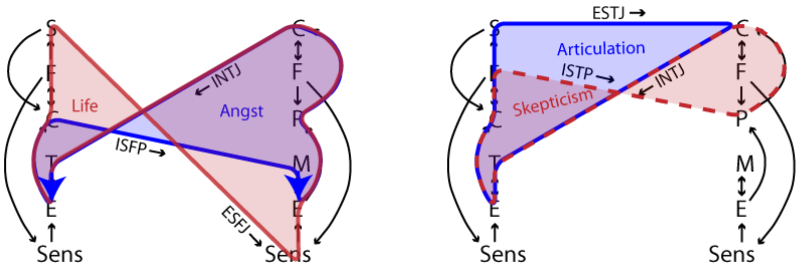
along with a 20 Dasein there to which it points as a possibility. The content of the call of conscience is thus the 20 Dasein possibility which is authentic self. Since 20 Dasein is also a contraction of 124 Bureaucracy/Myself, this will be seen imaginatively within the visual circuits. Heidegger's point is that one does not argue with conscience – the content of vision is never a point of dispute (pages 272, 273):



"The third essential element of disclosedness is *discourse* [73 Skepticism]. The call itself [141 Angst/Worldview interrupting 73 Skepticism along INTJ] is a primordial discourse [73 Skepticism] of Da-sein, but there is no corresponding counter-discourse in which, for example, one talks about what conscience has said and tries to deal with it. In hearing the call [in 73 Skepticism-overlaying 65 Dissidence ISTP hearing which is interrupted by 73 Skepticism-overlaying 141 Angst/Worldview along INTJ] understandingly [in 33 Understanding which overlays 73 Skepticism and 141 Angst/Worldview along INTJ], one denies oneself any counter-discourse, not because one has been overcome by an 'obscure power,' which suppresses one's hearing, but because this hearing appropriates the content of the call in an uncovered way. The call [identification-overlaying (M down to ER) 141 Angst/Worldview interrupting 73 Skepticism along INTJ] introduces the fact of constantly being-guilty [in identification-traversing (M down to ER) 74 Blame] and thus brings the self back from the loud idle chatter [73 Skepticism 'idle talk'] of the they's [externalized 191 Democracy and 35 Kinship] common sense. Thus the mode of articulative discourse

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belonging to wanting to have a conscience is *reticence*. We characterized silence as an essential possibility of discourse [73 Skepticism]. Whoever wants to give something to understand in silence must 'have something to say.' In the summons, Da-sein gives itself to understand [33 Understanding INTJ which overlays the call from 141 Angst/Worldview to 73 Skepticism along INTJ] its ownmost potentiality-of-being [20 Dasein / 141 Angst/Worldview self-consciousness]. Thus this calling is a keeping silent. The discourse of conscience never comes to utterance. Conscience only calls silently, that is, the call comes from the soundlessness of uncanniness [115 Brotherhood/Ourself disorientation due to individuation away from the they] and calls Da-sein thus summoned back to the stillness of itself [20 Dasein / 141 Angst/Worldview self-consciousness], and calls it to become still. Wanting to have a conscience thus understands [141 Angst/Worldview-overlaying 33 Understanding] this silent discourse [141 Angst/Worldview interrupting 73 Skepticism along INTJ] appropriately only in reticence. It takes the words away from the commonsense idle chatter [73 Skepticism 'idle talk'] of the they [externalized 191 Democracy and 35 Kinship]."

d) Covering Conscience Over with Objectivity

It may not be evil that destroys conscience but rather a desire to 'remain objective' (page 273): "The commonsense interpretation [dependent 46 Interpretation from the combination of externalized 191 Democracy and 35 Kinship] of conscience [141 Angst/Worldview interrupting 73 Skepticism along INTJ], which 'strictly adheres to facts,' takes the silent discourse of conscience as the occasion to pass it off as something not ascertainable at all [in Cartesian objective science] or objectively present [at the P object-binding node of 1 Classification, 72 Knowing and 22 Observation]. The fact that *they* [externalized 191 Democracy and 35 Kinship], hearing and understanding only loud idle chatter [along 65 Dissidence (hearing)-

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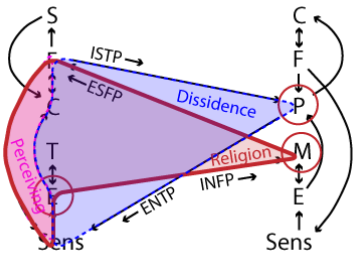
overlaying 73 Skepticism ISTP], cannot 'confirm' any call [to 73 Skepticism from 141 Angst/Worldview along 33 Understanding- and 206 Life-overlaying INTJ], is attributed to conscience with the excuse that it is 'dumb' and evidently not objectively present [at the object-binding node of P]. With this interpretation [dependent 46 Interpretation from a combination of externalized 191 Democracy and 35 Kinship], the they [externalized 191 Democracy and 35 Kinship] only covers over its own failure to hear the call [in 73 Skepticism-overlaying 65 Dissidence hearing, the mirror of the 5 Repentance religious 'deal with death'] and the fact that its 'hearing' [65 Dissidence hearing] does not reach very far [beyond the 48 Religion into which it was born]."

e) Reticent Listening is Resoluteness



Conscience exists in the attuned moods of 141 Angst/Worldview which silently explore individuated possibilities in the 'unknown unknowns' of 115 Brotherhood/Ourself uncanniness and 74 Blame that has not yet evolved into cause and effect – Heidegger calls this state of mind resoluteness (page 273): "The disclosedness [20 Dasein there generated by 74 Blame, which with its mirror of 73 Skepticism re-orders its legs into 20 Dasein / 141 Angst/Worldview self-consciousness] of Da-sein in wanting-to-have-a-conscience is thus constituted by the attunement [attunement-mood from EL up to CL] of *Angst* [141 Angst/Worldview], by understanding [33 Understanding INTJ] as projecting oneself [along 141 Angst/Worldview INTJ] upon one's ownmost being-guilty [in 141 Angst/Worldview passage through 74 Blame- and 141 Angst/Worldview-overlaying individuating identification from M down to ER], and by discourse [73 Skepticism overlay of 141 Angst/Worldview along INTJ] as reticence [cessation of 65 Dissidence

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(hearing) ISTP-fueled 73 Skepticism 'idle talk' that mindlessly echoes on to others what has been heard]. We shall call the eminent, authentic disclosedness attested in Da-sein itself by its conscience – the *reticent projecting oneself upon one's ownmost being-guilty which is ready for* Angst [141 Angst/Worldview] – *resoluteness*."

Resoluteness is authentic; it sees the they in a different way and helps it also to become authentic (pages 273, 274): "Now, in resoluteness the most primordial truth [20 Dasein there] of Da-sein has been reached, because it is *authentic* [206 Life in line with its mirror of 27 Apperception finiteness]. The disclosedness of the there [in the 20 Dasein aspect of 20 Dasein / 141 Angst/Worldview self-consciousness] discloses equiprimordially the whole of being-in-the-world [124 Bureaucracy/Myself as the wrapper for 20 Dasein] – the world [a 45 Duty/World of opportunity generated from 206 Life and 27 Apperception production in finite time], being-in [spatial 115 Brotherhood/Ourself which explores the new world of its uncanniness], and the self [20 Dasein / 141 Angst/Worldview self-consciousness] that is this being as 'I am' [94 'I' formed from the intersection of 124 Bureaucracy/Myself with 206 Life truncated into an 'I am' by the passage through the exchange 'to be' section from CR down to FR of 74 Blame]. With the disclosedness [as a 20 Dasein there] of world [a 45 Duty/World of opportunity from the intersection of 206 Life and a finite 27 Apperception], innerworldly beings [objects in 45 Duty/World] have always already been discovered. The discoveredness of things at hand [at 4 Perceiving CL] and objectively present [at 22 Observation object-binding P, which by 11 Thinking and 50 Conspicuous ESTP sends these objects to CL as focal elements in 4 Perceiving] is grounded in the discoveredness [by circumspection forming 20 Dasein as the there] of the world [45 Duty/World of opportunity]; for if the actual totality of relevance [based in 46 Interpretation] of things at hand is to be freed [from object-binding at the node of P to become a meaningful background or region at the node of S

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meaning], this requires a pre-understanding [70 Articulation INTJ-overlaying 33 Understanding] of significance [70 Articulation-overlaying attunement-mood-generating 33 Understanding passage from T down to EL]. In understanding [33 Understanding] significance [which compresses INTJ into its essence in the 4 Perceiving-overlaying experience region from Sens-L up to EL], Da-sein, taking care of things [in the 14 Self-image exchange segment from CR down to FR which is called up when there are shortages in 42 Freedom grasping (the mirror of 14 Self-image) in the will from CL up to FL], is circumspectly [by the visual circuits centering around 20 Dasein-generating 124 Bureaucracy/Myself visual saccades] referred to the things at hand [in 4 Perceiving] encountered [at its focal node of CL which is filled by ESTP]. The understanding [33 Understanding] of significance [33 Understanding upon-which T down to EL] as the disclosedness [in a 20 Dasein there] of the actual world [45 Duty/World] is again grounded in the understanding [33 Understanding] of the for-the-sake-of-which [20 Dasein-, 124 Bureaucracy/Myself-, 13 Intentionality-, 19 Contingency- and 74 Blame-overlaying segment of certainty from S down to CL], to which discovering of the totality of relevance goes back. In seeking shelter, sustenance, and livelihood, we do so for-the-sake-of [certainty from S down to CL providing a contextual periphery to the focal ESTP at the node of CL] the constant possibilities of Da-sein that are near to it [in 115 Brotherhood/Ourself spatial de-distancing which depends upon what matters at the node of S meaning, which in turn is dependent upon 141 Angst/Worldview- and 27 Apperception-overlaying attunement-mood from EL up to CL]; upon these, this being which is concerned about its being [in 20 Dasein certainty from S down to CL] has always already projected itself [along INTJ of 141 Angst/Worldview which with 20 Dasein forms a self-consciousness]. Thrown into its 'there' [20 Dasein there from 20 Dasein / 141 Angst/Worldview self-consciousness], Da-sein is always factically [attuned and mooded] dependent [in 70 Articulation and 19 Contingency

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formation of what matters at the node of S] on a definite 'world' [70 Articulation-overlaying 45 Duty/World] – its 'world' [of opportunity from the superposition of 206 Life and 27 Apperception-based production in finite time]. At the same time those nearest factical [mooded and attuned] projects [along INTJ] are guided by the lostness [default externalized 191 Democracy and 35 Kinship] in the they [externalized 191 Democracy and 35 Kinship] taking care of things [through economic exchange from CR down to FR]. This lostness can be summoned [141 Angst/Worldview interrupting 73 Skepticism along INTJ] by one's own Da-sein [20 Dasein / 141 Angst/Worldview self-consciousness], the summons can be understood [141 Angst/Worldview-overlaying 33 Understanding] in the mode of resoluteness. But *authentic* [206 Life in harmony with 27 Apperception finiteness] disclosedness [of a 20 Dasein there] then modifies equiprimordially the discoveredness [of a 20 Dasein there] of 'world' [45 Duty/World of opportunity viewed by 141 Angst/Worldview formed from the combination of 206 Life and its mirror of 27 Apperception] grounded in it and the disclosedness of being-with [default 35 Kinship which must according to Hegel be reconciled with 20 Dasein to complete 4 Perceiving] with others. The 'world' [45 Duty/World] at hand [at the 4 Perceiving node of CL] does not become different as far as 'content,' the circle of the others is not exchanged for a new one, and yet the being toward things at hand which understands and takes care of things, and the concerned being-with [35 Kinship] with the others is now defined in terms of their ownmost potentiality-of-being-a-self [in which self benefits when it can work in Durkheimian organic solidarity cooperation with others who are also working at their full potential]."

f) Resoluteness is a Good Citizen

Resoluteness is an insertion of one's own individuated possibility into the 20 Dasein core of the default visual circuits. It is thus not detached and

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separate from the everyday but rather constitutes its enhancement and completion. It is the extension of Durkheimian mechanical solidarity into organic solidarity and true market operation whose products include individuated self learning from other selves so as to develop itself (page 274): "As *authentic being a self*, resoluteness does not detach Da-sein from its world [45 Duty/World generated in large part by inauthenticity that excludes individuated self e.g. 206 Life and 65 Dissidence hearing in combination are sufficient to form 45 Duty/World], nor does it isolate it as free floating ego [20 Dasein / 141 Angst/Worldview self-consciousness]. How could it, if resoluteness as authentic disclosedness [of a 20 Dasein there] is, after all, nothing other than *authentically* [206 Life in harmony with 27 Apperception finiteness of productive effort] *being-in-the-world* [saccade-generating 124 Bureaucracy/Myself as a wrapper for 20 Dasein]? Resoluteness brings the self [20 Dasein / 141 Angst/Worldview self-consciousness] right into its being together with things at hand [at the 4 Perceiving node of CL, the base of the will from CL up to FL], actually taking care of them [in the exchange region from CR down to FR, the mirror of the will from CL up to FL], and pushes it toward concerned being-with [35 Kinship which passes with 20 Dasein through the will from CL up to FL and must be reconciled with it in order to complete 4 Perceiving] with the others."

Resoluteness in a few maintains a healthy economy and good government for society as a whole (page 274): "In the light of the for-the-sake-of-which [20 Dasein- and 13 Intentionality-overlaying certainty from S down to CL] of the potentiality-of-being [20 Dasein / 141 Angst/Worldview self-consciousness] which it has chosen [by acceptance of primordial 20 Dasein-generating (CR down to FR) 74 Blame and a follow-up initiative by anticipatory 14 Self-image], resolute Da-sein frees itself [in 14 Self-image which depends upon 74 Blame to maintain its 20 Dasein / 141 Angst/Worldview self-consciousness and can thus choose freely when and

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where to act] for its world [45 Duty/World of opportunity and 141 Angst/Worldview effort formed from the combination of 206 Life and 27 Apperception]. The resoluteness toward itself [maintaining 20 Dasein / 141 Angst/Worldview self-consciousness] first brings Da-sein to the possibility of letting the others who are with it 'be' [in the Durkheimian organic solidarity exchange segment from CR down to FR, thus establishing and sustaining 191 Democracy as a viable external institution] in their ownmost potentiality-of-being [as separate individualized 20 Dasein / 141 Angst/Worldview self-consciousnesses], and also discloses that potentiality in concern [35 Kinship] which leaps ahead [in economic entrepreneurship which sees opportunities] and frees [meeting needs of others for mutual benefit]. Resolute Da-sein can become the 'conscience' of others [who remain inauthentic and can benefit from interacting with those who are authentically genuine]. It is from the authentic being a self of resoluteness that authentic being-with-one-another [191 Democracy which expresses in its 151 Voter and 150 Representative decomposition that which has been processed internally by multiple mature individuals within some 35 Kinship collectivity] first arises, not from ambiguous and jealous stipulations and talkative [73 Skepticism 'idle talk'] fraternizing [in search of Rousseau's 12 Sovereignty 'general will'] in the they [externalized 191 Democracy and 35 Kinship] and in what they wants to undertake."

Resoluteness takes up its own possibilities; this leads to creative innovation (pages 274, 275): "In accordance with its ontological [circuit-related] essence, resoluteness always belongs to a factical [mooded and attuned by 141 Angst/Worldview] Da-sein. The essence [within existence from Sens-L up to EL as compressed force of 141 Angst/Worldview INTJ] of this being is its existence [141 Angst/Worldview-overlaying 206 Life]. Resoluteness 'exists' only as a resolution that projects itself [along 141 Angst/Worldview INTJ] understandingly [overlaying 33 Understanding along INTJ which with 27 Apperception forms 141 Angst/Worldview]. But to

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what does Da-sein resolve itself in resoluteness? On what is it to resolve? *Only* the resolution itself can answer this. It would be a complete misunderstanding of the phenomenon of resoluteness if one were to believe that it is simply a matter of receptively taking up possibilities presented and suggested. *Resolution is precisely the disclosive* [forming a 20 Dasein there] *projection* [along INTJ of 141 Angst/Worldview, its self-consciousness partner] *and determination of the actual factical* [attunement-mood from EL up to CL] *possibility* [projected by 141 Angst/Worldview along INTJ]. The *indefiniteness* [115 Brotherhood/Ourself disorientation of uncanniness] that characterizes every factically projected [from 141 Angst/Worldview INTJ into attunement-mood from EL up to CL] potentiality-of-being [20 Dasein / 141 Angst/Worldview self-consciousness] of Dasein *belongs* necessarily to resoluteness. Resoluteness is certain [in 27 Apperception-overlaying 13 Intentionality certainty from S down to CL] of itself only in a resolution. But the *existentiell* [mooded and attuned] *indefiniteness* of resoluteness never makes itself definite except in a resolution; it nevertheless has its *existential* [circuit-related] *definiteness*."

g) Resoluteness Reshapes the they

Resoluteness and self-consciousness emerge from the crucible of the they; the way in which they arise in one culture may thus differ radically from their form in another. As aspects of the they that are no longer blind, they can shape that from which they have coalesced – this happens at critical junctures of history which Heidegger calls situation (page 275): "What one resolves upon in resoluteness is prefigured ontologically [relating to circuits] in the existentiality of Da-sein in general as a potentiality-of-being [20 Dasein / 141 Angst/Worldview self-consciousness] in the mode of heedful concern [by 35 Kinship to which 20 Dasein aligns in successful 4 Perceiving]. But, as care [exchange from CR down to FR], Da-sein is determined by facticity [attuned moods of 206 Life] and falling prey [to

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externalized 191 Democracy and 35 Kinship]. Disclosed in its 'there' [20 Dasein there], it stays equiprimordially in truth [disclosed by resoluteness of authenticity] and in untruth [boot-up mode of the they driving 73 Skepticism 'idle talk' which is the default state]. This 'really' is true in particular for resoluteness as authentic [206 Life in harmony with 27 Apperception finiteness] truth. Thus resoluteness appropriates untruth [74 Blame and 73 Skepticism 'idle talk' re-ordering their legs to form 20 Dasein / 141 Angst/Worldview self-consciousness] authentically [harmonizing 206 Life with 27 Apperception finiteness or death]. Da-sein is always already in irresoluteness [as a default mode of operation], and perhaps will be soon again. The term irresoluteness merely expresses the phenomenon that was interpreted [46 Interpretation as part of 70 Articulation of what matters at S] as being at the mercy of the dominant interpretedness [dependent 46 Interpretation formed from externalized 191 Democracy and 35 Kinship] of the they [externalized 191 Democracy and 35 Kinship]. As the they-self [externalized 191 Democracy and 35 Kinship], Da-sein is 'lived' by the commonsense ambiguity [124 Bureaucracy/Myself cobbled together from 191 Democracy, 17 Curiosity and 32 Desire] of publicness in which no one resolves, but which has always already made its decision. Resoluteness [exploring beyond the limits of the current 115 Brotherhood/Ourself spatial boundaries] means letting oneself be summoned [by 141 Angst/Worldview interruption of 73 Skepticism 'idle talk' along INTJ] out of one's lostness in the they [externalized 191 Democracy and 35 Kinship]. The irresoluteness of the they nevertheless remains in dominance, but it cannot attack resolute existence [which accepts irresoluteness as its default and thus is one with it]. As the counter-concept to existentially understood resoluteness, irresoluteness does not mean an ontic, psychical quality in the sense of being burdened with inhibitions. Even resolutions are dependent upon the they [externalized 191 Democracy and 35 Kinship] and its world [everyday 45 Duty/World locked within a spatial 115 Brotherhood/Ourself of

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23 Familiarity that excludes individuated self]. Understanding [141 Angst/Worldview-overlaying 33 Understanding] this is one of the things that resolution discloses [as a 20 Dasein there emerging from 20 Dasein / 141 Angst/Worldview self-consciousness], in that resoluteness first gives to Dasein its authentic transparency [along 70 Articulation and 141 Angst/Worldview INTJ fore-seeing]. In resoluteness, Da-sein is concerned with its ownmost [individuated by passage through 74 Blame- and 141 Angst/Worldview-overlaying identification from M down to ER] potentiality-of-being [20 Dasein / 141 Angst/Worldview self-consciousness] that, as thrown [by attuned moods], can project itself [along 141 Angst/Worldview INTJ] only upon definite, factical [mooded and attuned] possibilities [projected along INTJ of 206 Life and 141 Angst/Worldview]. Resolution does not escape from 'reality,' but first discovers what is factically [in attuned moods from EL up to CL] possible [along attunement-mood-generating INTJ] in such a way that it grasps it as it is possible as one's ownmost potentiality-of-being [20 Dasein / 141 Angst/Worldview self-consciousness] in the they [externalized 191 Democracy and 35 Kinship from which resolution emerges under conditions of stress]. The existential [circuit-related] definiteness of possible resolute Dasein includes the constitutive moments of the existential phenomenon that we call *situation* and which we have not yet discussed."

Vision mediated by 124 Bureaucracy/Myself truncates into a 20 Dasein there located within 35 Kinship-based 115 Brotherhood/Ourself spatiality. Resoluteness places its 20 Dasein there as an aspect of 20 Dasein / 141 Angst/Worldview self-consciousness directly into the core of the visual circuits apart from vision – its corresponding spatiality is situation (an isolated island of unexplored 115 Brotherhood/Ourself surrounded by uncanniness) that sees critical junctures where individuated self can make a positive difference in the structure of the they and lead it to greater self-consciousness in economy and government (pages 275, 276): "In the term

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situation (position – 'to be in the position of'), there is an overtone of a spatial [115 Brotherhood/Ourself] significance [attunement-mood-generating INTJ passage from T down to EL]. We shall not attempt to eliminate it from the existential concept [along 70 Articulation and 115 Brotherhood/Ourself ESTJ fore-conceiving]. For such an overtone is also implied in the 'there' [20 Dasein there truncated out of 124 Bureaucracy/Myself] of Da-sein. Being-in-the-world [124 Bureaucracy/Myself] has a spatiality [within its wrapping 115 Brotherhood/Ourself] of its own that is characterized by the phenomena of de-distancing and directionality. Da-sein 'makes room' [at the node of S meaning common to both 124 Bureaucracy/Myself and 115 Brotherhood/Ourself] in factically [attunement-mood from EL up to CL] existing [attunement-mood-generating 206 Life]. But the spatiality [115 Brotherhood/Ourself] of Da-sein, on the basis of which existence [206 Life] actually determines its 'place' [within a region of meaning at the node of S], is grounded in the constitution of being-in-the-world [124 Bureaucracy/Myself], for which disclosedness [truncation into a 20 Dasein there] is primarily constitutive. Just as the spatiality [115 Brotherhood/Ourself] of the there [20 Dasein there truncated out of 124 Bureaucracy/Myself by passage from CR down to FR] is grounded in disclosedness [formation of a 20 Dasein there], situation has its basis in resoluteness. Situation is the there [20 Dasein there] disclosed in resoluteness – as which the existing being [20 Dasein / 141 Angst/Worldview self-consciousness] is there [in some altered 45 Duty/World of opportunity formed from 206 Life and a 27 Apperception thrown into finiteness]. It is not an objectively present framework [at the object-binding node of P that can by ESTP become the focal aspect of 4 Perceiving at CL] in which Da-sein occurs or into which it could even bring itself. Far removed from any objectively present mixture of the circumstances and accidents encountered, situation *is* [in the 74 Blame-

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sustained and 14 Self-image-utilized 'to be' of 20 Dasein-generating passage from CR down to FR] only through and in resoluteness. The actual factical [mooded and attuned] relevant character of the circumstances is disclosed [forming 20 Dasein] to the self [20 Dasein / 141 Angst/Worldview self-consciousness] only when that relevant [46 Interpretation-mediated] character [68 Character-becoming] is such that one is resolute for the there [20 Dasein aspect of 20 Dasein / 141 Angst/Worldview self-consciousness] which that self, in existing [206 Life in harmony with 27 Apperception production in finite time], has to be [in an anticipatory passage of 14 Self-image through the 74 Blame-sustained segment from CR down to FR]. What we call accidents [circumstances] in the with-world and the surrounding world can only *be-fall* resoluteness [that is, circumstances involve the 'to be' and may become providence]."

Resoluteness acts quietly and perhaps carefully, for the they is blind to situation and thus to its own opportunity (page 276): "*For the they* [externalized 191 Democracy and 35 Kinship], *however, situation is essentially closed off* [by a gulf of uncanniness between the 115 Brotherhood/Ourself of the they and the unexplored 115 Brotherhood/Ourself island of resoluteness that is situation]. The they [externalized 191 Democracy and 35 Kinship] knows only the '*general situation*,' loses itself in the nearest 'opportunities,' and settles its Da-sein by calculating the 'accidents' which it fails to recognize, deems its own achievement and passes off as such."

h) Resoluteness Develops the Individual

One can only respond to what one sees; the primary goal is to ensure that the eyes are open and that they view 74 Blame cause and effect rather than guilt or innocence. Resoluteness in responding to situation develops 115 Brotherhood/Ourself islands and connects them. Those who see will have enough to keep them busy (page 276): "Resoluteness brings the being [20 Dasein / 141 Angst/Worldview self-consciousness] of the there [20 Dasein] to the existence [206 Life in harmony with 27 Apperception-mediated finiteness

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of production] of its situation [which 'be-falls' it]. But resoluteness delineates the existential [circuit-related] structure of the authentic [206 Life in harmony with 27 Apperception finiteness] potentiality-of-being [20 Dasein / 141 Angst/Worldview self-consciousness] attested in conscience [141 Angst/Worldview interrupting 73 Skepticism 'idle talk' along INTJ] – wanting to have a conscience [141 Angst/Worldview project along INTJ]. In this potentiality we recognized the appropriate understanding [141 Angst/Worldview-overlaying 33 Understanding] of the summons [73 Skepticism-overlaying 141 Angst/Worldview]. This makes it quite clear that the call of conscience [by 141 Angst/Worldview to 73 Skepticism] does not dangle an empty ideal of existence [206 Life] before us when it summons us to our potentiality-of-being [as a 20 Dasein / 141 Angst/Worldview self-consciousness], but *calls forth to the situation*. This existential [circuit-related] positivity of the correctly understood call of conscience [by 141 Angst/Worldview to 73 Skepticism] at the same time makes us see how in limiting the tendency to the call to actual and planned incidents of indebtednesses [calling up 164 Obstinate/Punitive to repay what is owed] we fail to recognize the disclosive [generating a 20 Dasein there] character of conscience. It also makes us see how the concrete understanding [33 Understanding] of the voice of conscience is only seemingly transmitted to us if this restriction is made. The existential interpretation [46 Interpretation] of understanding [33 Understanding] the summons [by 33 Understanding-overlaying 141 Angst/Worldview to 73 Skepticism] as resoluteness reveals conscience as the kind of being contained in the ground of Da-sein, in which it makes its factical [attuned and mooded] existence [in 206 Life harmonized with 27 Apperception finiteness] possible for itself, attesting [in its call along INTJ to 73 Skepticism] its ownmost [individualized by 141 Angst/Worldview and 74 Blame passage through identification from M down to ER] potentiality-of-being [as a 20 Dasein / 141 Angst/Worldview self-consciousness]."

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Resoluteness moves towards individuation of labor that depends ever more strongly and intelligently upon others to fill the gaps through exchange; vision expands this activity so that it becomes useful (pages 276, 277): "The phenomenon set forth with the term *resoluteness* can hardly be confused with an empty '*habitus*' and an indefinite 'velleity [wish or inclination not strong enough to lead to action].' Resoluteness does not first represent and acknowledge a situation to itself, but has already placed itself in it [by anticipatory 14 Self-image initiative]. Resolute, Da-sein is already *acting* [in 14 Self-image that follows the path from CR down to FR opened up by self-consciousness-supporting 74 Blame]. We are purposely avoiding the term 'action.' For in the first place, it would have to be so broadly conceived that activity also encompasses the passivity of resistance. In the second place, that term suggests a misinterpretation of the ontology [circuit structure] of Da-sein as if resoluteness were a special mode of behavior of the practical faculty as opposed to the theoretical one. But, as concern taking care of things [by passage from CR down to FR], care includes the being of Dasein so primordially and completely that it must be already presupposed as a whole when we distinguish between theoretical and practical behavior; it cannot first be put together from these faculties with the help of a dialectic that is necessarily groundless because it is existentially unfounded. But resoluteness is only the authenticity [harmonization of 206 Life with its mirror of 27 Apperception production in finite time] of care itself, cared for [in anticipatory 14 Self-image passage from CR down to FR] in care [passage from CR down to FR] and possible [in the initial passage of 74 Blame from CR down to FR] as care."

Heidegger has demonstrated the circuit structure of conscience (page 277): "To portray the factical existentiell [mooded and attuned from EL up to CL] possibilities [projected along INTJ of 70 Articulation, 33 Understanding and 141 Angst/Worldview] in their general feature and

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connections, and to interpret them [in 70 Articulation-overlaying 46 Interpretation] according to their existential [circuit-related] structure, belongs to the scope of tasks of thematical [diverting significance data from T down to EL away from attunement-mood from EL up to CL and rather up along INTP to object-binding P] existential anthropology. For the purpose of our inquiry as a study of fundamental ontology [circuit structure], it will be sufficient to outline existentially [in relation to circuits] the authentic potentiality-of-being [20 Dasein / 141 Angst/Worldview self-consciousness] attested in conscience for Da-sein itself in terms of Da-sein itself."

Heidegger is now ready to examine authenticity itself more closely (page 277): "Now that resoluteness has been worked out as a self-projection [by 141 Angst/Worldview INTJ] upon one's ownmost [74 Blame-overlaying 141 Angst/Worldview identification from M down to ER] being-guilty [exchange-traversing and thus 20 Dasein-forming identification-traversing 74 Blame] in which one is reticent [silenced from 73 Skepticism 'idle talk' by the call from 141 Angst/Worldview to 73 Skepticism along INTJ] and ready for Angst [141 Angst/Worldview], we are prepared to define the ontological [circuit-related] meaning [at the node of S meaning] of the *authentic* [206 Life harmonized with the finiteness of production by its 27 Apperception mirror] potentiality-of-being-a-whole [integrated 20 Dasein / 141 Angst/Worldview self-consciousness] of Da-sein which we have been looking for. The authenticity [206 Life in harmony with 27 Apperception] of Da-sein is neither an empty term nor a fabricated idea. But even so, as an authentic [206 Life harmonized with 27 Apperception] potentiality-of-being-a-whole [along the INTJ of 20 Dasein / 141 Angst/Worldview self-consciousness], the authentic being-toward-death [27 Apperception] which we have deduced existentially [relating to circuits] remains a purely existential project [along INTJ] for which the attestation of Da-sein is lacking. Only when we have found this attestation, will our inquiry suffice to set forth (as its problematic requires) an authentic [206 Life harmonized with 27

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Apperception] potentiality-of-being-a-whole [integrated 20 Dasein / 141 Angst/Worldview self-consciousness] of Da-sein, existentially confirmed [in attuned moods] and clarified. For only when this being has become phenomenally accessible in its authenticity and its wholeness will the question of the meaning [at the node of S meaning] of the being of *this* being [20 Dasein / 141 Angst/Worldview self-consciousness], to whose existence [206 Life] belongs an understanding [206 Life-overlaying 33 Understanding] of being [symmetrical circuits] as such, be based upon something that will stand a test."

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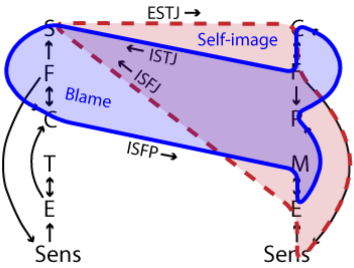
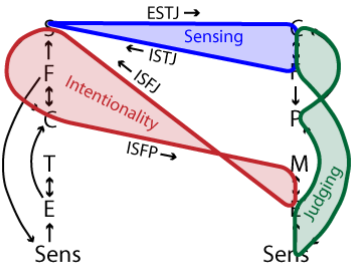
VII: Authenticity and Temporality

We continue with our investigation of Martin Heidegger's book *Being and Time* as translated from German into English by Joan Stambaugh. The analysis now becomes fully sequential, line by line.

Meaning of Life

a) Integrating Anticipation and Resoluteness





Heidegger has discussed the anticipation of 14 Self-image action exploiting the passage of 74 Blame through the exchange segment from CR down to FR. He has looked at resoluteness as a willingness to endure the moods of 141 Angst/Worldview in order to see more clearly (explore beyond the current boundaries of spatial 115 Brotherhood/Ourself and endure uncanniness). What does 27 Apperception finiteness as a kind of death have to do with these elements? What about the projection of possibilities along INTJ? The pieces need to be put together (page 279): "We projected [along INTJ] existentially [involving circuit structures] an authentic [206 Life in harmony with 27 Apperception] potentiality-for-being-a-whole [integrated 20 Dasein / 141 Angst/Worldview self-consciousness] of Da-sein. Analyzing this phenomenon revealed authentic being-toward-death [27 Apperception] as anticipation [14 Self-image initiative in the 74 Blame-

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overlaying exchange segment from CR down to FR]. In its existentiell attestation [mooded attunement of 141 Angst/Worldview interrupting 73 Skepticism 'idle talk' along INTJ], the authentic potentiality-of-being of Da-sein was shown to be resoluteness [willingness to explore beyond the current boundaries of spatial 115 Brotherhood/Ourself and endure uncanniness; recognizing the 'situation' that calls one to this endeavor], and at the same time was interpreted [46 Interpretation] existentially [relating to circuits]. How are we to bring these phenomena of anticipation [14 Self-image initiative] and resoluteness [refusal to flee from 141 Angst/Worldview attunement-mood] together? Did our ontological project [along INTJ] of the authentic potentiality-for-being-a-whole [20 Dasein / 141 Angst/Worldview self-consciousness] not lead us to a dimension of Da-sein that is far removed from the phenomenon of regular type resoluteness? What is death [27 Apperception finiteness] supposed to have in common with the 'concrete situation' of acting [in 14 Self-image initiative]? Does not the attempt to bring resoluteness [supremacy of 141 Angst/Worldview] and anticipation [14 Self-image initiative] forcibly together lead us astray into an intolerable, completely unphenomenological construction which may no longer even claim to have the character of an ontological project [along INTJ] that is phenomenally grounded?"

We arrive now at a quote which was previously discussed in part. Da-sein is 'ahead of itself.' 20 Dasein / 141 Angst/Worldview self-consciousness in the conscience-generating INTJ projection of 141 Angst/Worldview which interrupts 73 Skepticism determines the attuned moods (EL up to CL) which direct visual 124 Bureaucracy/Myself in its saccades. That is, the very 20 Dasein which is the core of the visual circuits in authenticity directs its own vision; this is in addition to its guidance of the internal 191 Democracy deep background which in everydayness is externalized into the they. This same 20 Dasein / 141 Angst/Worldview self-consciousness can also resonate into its alternate form of 73 Skepticism and 74 Blame which now serves as the

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motivating guide for 14 Self-image whose initiative attempts to mitigate harm (not guilt which is already maximal). This harm is ultimately the threat to 206 Life from a limited and indefinite life-span which throws its mirror of 13 Intentionality-overlaying 27 Apperception into finiteness (pages 279, 280): "Externally binding both phenomena together is intrinsically out of the question. There is still one way out, and this is the only possible method: to start from the phenomenon of resoluteness [141 Angst/Worldview interrupting 73 Skepticism along INTJ, while simultaneously 73 Skepticism and its mirror of 74 Blame together re-order their legs to form 20 Dasein / 141 Angst/Worldview self-consciousness], attested in its existentiell possibility [as an INTJ-generated attunement-mood from EL up to CL], and to ask: *Does resoluteness* [maintenance of 141 Angst/Worldview], *in its ownmost existentiell* [mooded and attuned from EL up to CL] *tendency of being itself, point ahead to anticipatory resoluteness* [14 Self-image initiative aimed at maintaining 141 Angst/Worldview so that as Hegel says the primary object of vision is 141 Angst/Worldview] *as its ownmost* [141 Angst/Worldview passing through identification from M down to ER] *authentic* [reconciling 206 Life with its mirror of identification-traversing 27 Apperception] *possibility* [projected along INTJ]*?* What if resoluteness [maintaining 141 Angst/Worldview even at the price of falling off the edge of the current 115 Brotherhood/Ourself spatial map], following its own meaning [at the 70 Articulation node of S, transmitted to 141 Angst/Worldview along 70 Articulation INTJ], were brought into its authenticity [INTJ-overlaying 206 Life in harmony with 27 Apperception] only when it no longer projects itself [along INTJ] upon arbitrary possibilities merely lying near by, but rather upon the most extreme possibility that lies ahead of every factical [mooded and attuned] potentiality of being of Da-sein, and, as such, more or less enters without distortion every potentiality-of-being [20 Dasein / 141 Angst/Worldview self-consciousness] of Da-sein factically seized upon [in attuned moods from 141 Angst/Worldview-overlaying EL up to CL]? What

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if resoluteness, as the authentic truth of Da-sein [20 Dasein there], reached the *certainty* [along 13 Intentionality from S down to CL] *authentically belonging to it* only in the anticipation [14 Self-image initiative] of death [27 Apperception production in finite time]? What if all the factical [mooded and attuned] '*anticipatoriness*' [14 Self-image initiative] of resolve [respect for 141 Angst/Worldview] were authentically [in the combination of 206 Life and 27 Apperception which generates 141 Angst/Worldview and a new 45 Duty/World of opportunity] understood [in INTJ-overlaying 33 Understanding], that is, existentielly *caught up with* only in the *anticipation* [14 Self-image initiative] of death [27 Apperception-mediated production in finite time]?"

Everything in this approach hinges around 206 Life and its mortality; certainty that this termination is imminent brings finiteness and thus production to its mirror of 27 Apperception. The goal of the organism in its various circuits is to enhance and exploit that span of its own individuated 206 Life which is left to it (page 280): "As long as our existential interpretation [46 Interpretation of circuit structure] does not forget that the being given it as its theme has the kind of being of Da-sein, and cannot be joined together out of objectively present pieces [bound as objects at the object-binding P node of 1 Classification and 22 Observation] into something objectively present, its steps must be guided by the idea of *existence* [206 Life whose mirror is 27 Apperception]. For the question of the possible connection between anticipation [14 Self-image initiative] and resoluteness [respect for 141 Angst/Worldview even when it leads us into uncanniness], this means nothing less than the demand that we should project [along INTJ] these existential [circuit-related] phenomena upon the existentiell [mooded and attuned from EL up to CL] possibilities prefigured in them and 'think these possibilities through' [in 73 Skepticism- and 20 Dasein-overlaying 11 Thinking] in an existential [circuit-related] way. Thus the development of anticipatory [14 Self-image initiative] resoluteness

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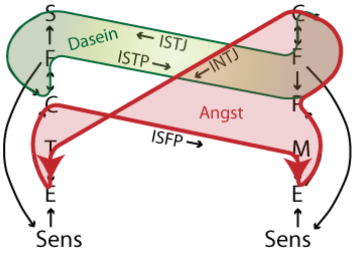
[respecting 141 Angst/Worldview] as an existentielly [mooded and attuned] possible authentic [206 Life in harmony with its mirror of 27 Apperception] potentiality-for-being-a-whole [integrated 20 Dasein / 141 Angst/Worldview self-consciousness] loses the character of an arbitrary construction. It becomes the interpretation [46 Interpretation] that frees Da-sein [by accepting 20 Dasein truncation out of 124 Bureaucracy/Myself by 74 Blame so that 14 Self-image in its passage from CR down to FR is not responsible for maintaining 20 Dasein within 20 Dasein / 141 Angst/Worldview self-consciousness] *for* its most extreme possibility of existence [206 Life propelled by a finite 27 Apperception into productive effort]."

b) Meaning of 206 Life Existence

Heidegger wishes to look at the meaning of 206 Life; it is something that he has deferred up to this point (page 280): "With this step, the existential interpretation [circuit-related 46 Interpretation] at the same time makes known its ownmost [passing through identification from M down to ER] methodical character. Apart from occasional, necessary remarks, we have until now deferred explicit discussions of method. We wanted first of all to 'proceed' to the phenomena. *Before* exposing the meaning of being [at the node of S] of the being [20 Dasein / 141 Angst/Worldview self-consciousness] revealed in its fundamental phenomenal content, the course of our inquiry needs to pause, not in order to 'rest,' but in order to gain new momentum."



Meaning is located at the node of S; the meaning of 206 Life is thus related to the structure of this node (pages 280, 281): "Any genuine method is grounded in the appropriate preview of the fundamental constitution of the 'object' or area of objects to be disclosed. Any genuine reflection [39 Reflection, the mirror of 46 Interpretation] on method, which is to be

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distinguished from empty discussions of technology, thus at the same time tells us something about the kind of being of the being in question. The clarification of methodical possibilities, requirements, and limits of the existential [circuit-related] analytic in general can alone secure the transparency [70 Articulation fore-seeing along INTJ] that is necessary if we are to take the basic step of revealing the meaning [at the 70 Articulation node of S] of being of care [passage through the exchange segment from CR down to FR]. *But the interpretation* [46 Interpretation] *of the ontological* [circuit-related] *meaning* [at S] *of care* [exchange from CR down to FR] *must be done on the basis of a complete and constant phenomenological reconsideration of the existential* [circuit-related] *constitution of Da-sein set forth up to now.*"

Heidegger hints that meaning is 'self-constancy' – this is internal integration which grasps and controls temporality and thus its own finiteness (page 281): "Ontologically [relating to circuits], Da-sein [architecture of mind] is in principle different from everything objectively present and real [at the 1 Classification and 22 Observation object-binding node of P]. Its 'content' is not founded in the substantiality of a substance [in P-traversing 45 Duty/World], but in the *'self-constancy'* of the existing self [20 Dasein / 141 Angst/Worldview self-consciousness] whose being [exchange- or 'to be'-traversing (CR down to FR) 74 Blame which with its mirror of 73 Skepticism forms 20 Dasein / 141 Angst/Worldview self-consciousness] was conceived as care [passage from CR down to FR]. The phenomenon of the *self* [20 Dasein / 141 Angst/Worldview self-consciousness] included in care [74 Blame-traversing exchange from CR down to FR] needs a primordial and authentic [harmonizing 206 Life with its mirror of 27 Apperception] existential [circuit-related] definition [along definitional ISTJ of 18 Sensing], in contrast to our preparatory demonstration of the inauthentic they-self [externalized 191 Democracy and 35 Kinship]. Along with this, we must establish what possible ontological questions are to be directed toward the 'self,' if it is neither substance [within 45 Duty/World] nor subject [along

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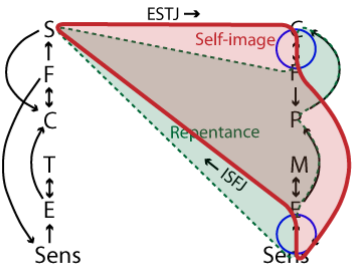
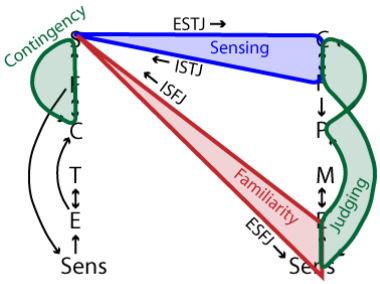
conceptual ESTJ of 14 Self-image]."





We have seen that exchange takes place in the segment from CR down to FR. This exchange is coordinated by the node of S (in the S-mediated filtering first of all by 18 Sensing and then the blending by S of 14 Self-image and its exchange partner of 5 Repentance which in combination complete 18 Sensing). It is coordinated as temporality which is what gives meaning to a finite 206 Life (page 281): "The phenomenon of care [data passage from CR down to FR] thus sufficiently clarified, can then be interrogated [by reversing the priority of 14 Self-image and 5 Repentance in their overlay of exchange from CR down to FR] as to its ontological [circuit-related] meaning [at the node of S common to 14 Self-image, 5 Repentance and 19 Contingency]. Defining [along 5 Repentance-overlaying ISTJ] this meaning [at S] will lead to the exposition of temporality. In exhibiting this, we are not led into remote, separate areas of Da-sein; we merely get a conception [along concept-carrying ESTJ of S-mediated 18 Sensing and 14 Self-image] of the total phenomenal content of the existential [circuit-related] fundamental constitution of Da-sein in the ultimate foundations of its own ontological intelligibility. *Temporality is experienced as a primordial phenomenon in the authentic* [206 Life harmonized with its mirror of 27 Apperception finiteness] *being-a-whole* [integrated 20 Dasein / 141 Angst/Worldview self-consciousness] *of Da-sein, in the phenomenon of anticipatory* [14 Self-image initiative] *resoluteness* [respect for 141 Angst/Worldview even at the price of uncanniness in 115

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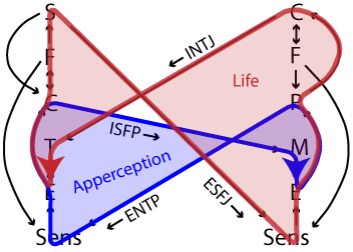
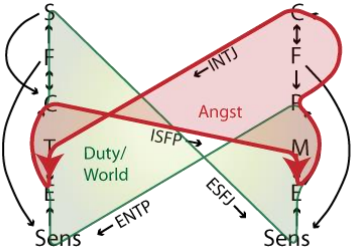
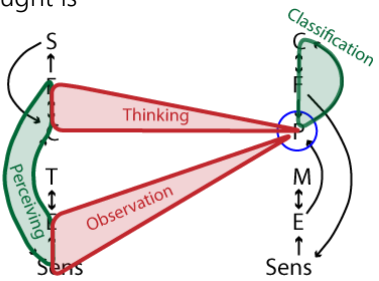
Brotherhood/Ourself]. If temporality makes itself known primordially here, the temporality of anticipatory resoluteness [14 Self-image upholding 141 Angst/Worldview] is presumably a distinctive mode of that temporality. Temporality can *temporalize* itself in various possibilities and various ways. The fundamental possibilities of existence [S-traversing 206 Life], the authenticity [harmonization of 206 Life and its mirror of 27 Apperception finiteness to form 141 Angst/Worldview and a 45 Duty/World of opportunity for 27 Apperception-mediated production] and inauthenticity of Da-sein, are ontologically grounded in possible temporalizations of temporality."





We return again in our sequential analysis to a quote that we introduced previously. Objective Cartesian scientific thought is based in 27 Apperception indefinite now-time in which the they lives on even as the individual as an objective P-bound entity dies; temporality and thus meaning at S (the mirror of P) is therefore a foreign concept to P (page 281): "If the ontological [circuit-related] character of its own being is remote from Da-sein because of the dominance of its entangled understanding [Cartesian 33 Understanding] of being (being as objective presence [within 22 Observation at the object-binding node of P]), the primordial foundations of this being are still more remote. Thus one must not be surprised if at first glance temporality does



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not correspond to what is accessible to the vulgar [27 Apperception now-time] understanding as 'time.' Thus neither the concept [along 70 Articulation concept-carrying ESTJ] of time of the vulgar experience of time nor the problematic arising from it can function uncritically as a criterion for the appropriateness of an interpretation [46 Interpretation] of time. Rather, our inquiry must become familiar [in 23 Familiarity] with the primordial phenomenon of temporality *beforehand*, so that *in terms of this* we may cast light on the necessity, the source, and the reason for the dominance of the vulgar [27 Apperception indefinite now-time] understanding [in 206 Life-overlaying 33 Understanding] of time."

Temporality according to Heidegger is the key to an uncovering of the meaning at S which mediates this temporality (pages 281, 282): "The primordial phenomenon of temporality [at S] will be made secure by demonstrating that all the fundamental structures of Da-sein exposed up to now are to be basically conceived 'temporally' with regard to their possible totality, unity, and development, and as modes of the temporalizing of temporality. Thus, when temporality has been exposed, the task arises for the existential [circuit-related] analytic of retrieving the analysis of Da-sein in the sense of interpreting [46 Interpretation] the essential structures with a view to their temporality. Temporality itself sketches out the fundamental directions of the analyses thus required. Thus the chapter has the following divisions: Anticipatory [14 Self-image based] resoluteness [respect for 141 Angst/Worldview] as the existentielly [mooded and attuned from EL up to CL] authentic [206 Life harmonized with its mirror of 27 Apperception] potentiality-for-being-a-whole [integrated 20 Dasein / 141 Angst/Worldview self-consciousness] of Da-sein; the hermeneutical situation [70 Articulation fore-having in attunement-mood from EL up to CL, fore-conceiving along ESTJ and fore-seeing along INTJ] at which we have arrived for interpreting [70 Articulation-overlaying 46 Interpretation] the meaning [at the 70 Articulation node of S] of being of

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care [20 Dasein-generating passage of data from CR down to FR] and the methodical character of the existential [circuit-related] analytic in general; care and selfhood; temporality as the ontological meaning of care [passage of data from CR down to FR]; the temporality of Da-sein and the tasks arising from it of a primordial retrieve [integration of 14 Self-image ISFJ into 13 Intentionality ISFJ] of the existential analytic."

c) Integrating 206 Life with 27 Apperception

Heidegger poses the question: how does a respect for 141 Angst/Worldview in resoluteness lead to harmony between a threatened 206 Life and 27 Apperception that responds to this threat with production completed in finite time? (page 282): "How does resoluteness [respect for 141 Angst/Worldview even when it means falling off the edge of the current 115 Brotherhood/Ourself spatial map and experiencing uncanniness], 'thought out' [in 20 Dasein ISTP-overlaying 11 Thinking] in accordance with its ownmost tendency of being, lead us to authentic [206 Life harmonized with 27 Apperception finiteness] being-toward-death [27 Apperception]? How is the connection between wanting to have a conscience [respecting 141 Angst/Worldview as an aspect of 20 Dasein / 141 Angst/Worldview self-consciousness] and the existentially [circuit-related] projected [along INTJ], authentic [harmonized 206 Life and 27 Apperception] potentiality-of-being-a-whole [integrated 20 Dasein / 141 Angst/Worldview self-consciousness] of Da-sein to be conceived [along 70 Articulation concept-carrying ESTJ]? Does welding the two together result in a new phenomenon? Or are we left with the resoluteness [respect for 141 Angst/Worldview] attested [in 141 Angst/Worldview attunement-mood from CL up to CL] in its existentiell [mooded and attuned] possibility in such a way that it can undergo an *existentiell* [mooded and attuned] *modalization* through being-toward-death [27 Apperception]? But what does it mean 'to think out' [in 11 Thinking] the

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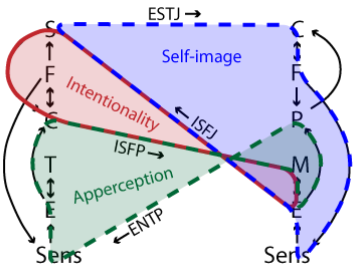
phenomenon of resoluteness [respect for 141 Angst/Worldview] existentially [in relation to circuits]?"

Heidegger reviews what has been covered thus far and then moves to 13 Intentionality as the link between 27 Apperception and 14 Self-image. 13 Intentionality overlays 27 Apperception along both ISFP and also the segment of individuating identification from M down to ER; it also overlays 14 Self-image along ISFJ – it can tie the two together (pages 282, 283): "Resoluteness [using the attuned moods of 141 Angst/Worldview to explore individuated possibilities in the 'unknown unknowns' of 115 Brotherhood/Ourself uncanniness and 74 Blame that has not yet evolved into cause and effect] was characterized as the reticent [73 Skepticism 'idle talk' silenced by a 141 Angst/Worldview interrupt of 73 Skepticism along INTJ] self-projecting [along 141 Angst/Worldview INTJ] upon one's ownmost [141 Angst/Worldview passage through identification from M down to ER] being-guilty [identification-overlaying and 5 Repentance-extending 74 Blame], and as demanding *Angst* [141 Angst/Worldview] of oneself. Being-guilty [74 Blame which with its mirror of 73 Skepticism forms 20 Dasein and 141 Angst/Worldview] belongs to Da-sein [architecture of mind] and means: null [74 Blame truncating 20 Dasein out of the basic always-present circuits of 206 Life and 124 Bureaucracy/Myself by passage through exchange from CR down to FR] *being* the ground of a nullity [20 Dasein formed by 74 Blame when there is actually no exchange taking place and no one is at fault]. The 'guilty' [74 Blame] that belongs to the being of Da-sein admits neither of increase nor decrease [is already maximal and cannot be ameliorated]. It lies *before* all quantification [because 74 Blame and its mirror of 73 Skepticism recombine to form 20 Dasein / 141 Angst/Worldview self-consciousness which is the



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foundation of everything], if the latter has any meaning [at the node of S] at all. Being essentially guilty [in 20 Dasein-sustaining 74 Blame], Da-sein is not just guilty *occasionally* and *other times not.* Wanting-to-have-a-conscience [in the 141 Angst/Worldview aspect of 20 Dasein / 141 Angst/Worldview self-consciousness] resolves itself for this being-guilty [74 Blame which with its mirror of 73 Skepticism re-combines legs to form 20 Dasein / 141 Angst/Worldview self-consciousness]. The intrinsic sense of resoluteness is to project upon itself [along INTJ fore-seeing in which 141 Angst/Worldview overlays and interrupts 73 Skepticism] this being-guilty [74 Blame, the mirror of 73 Skepticism, that with it forms and sustains 20 Dasein / 141 Angst/Worldview self-consciousness] that Da-sein [74 Blame-generated 20 Dasein] is [in the 'to be' exchange segment of 74 Blame from CR down to FR] *as long as it is.* Taking over this 'guilt' existentielly [in the attuned moods of 141 Angst/Worldview that subsume the moods of 206 Life] in resoluteness [which respects 141 Angst/Worldview even at the price of uncanniness in spatial 115 Brotherhood/Ourself] occurs authentically [206 Life in harmony with 27 Apperception finiteness] only if resoluteness in its disclosing of Da-sein [generation of 20 Dasein by 74 Blame truncation of 206 Life-energized 124 Bureaucracy/Myself into 20 Dasein] has become so transparent [in 70 Articulation fore-seeing along INTJ] that it understands [in INTJ-overlaying 33 Understanding] being-guilty [74 Blame] *as something constant.* But this understanding [33 Understanding] is made possible only in such a way that Da-sein discloses to itself [in the 20 Dasein there] its potentiality-of-being [as a 20 Dasein / 141 Angst/Worldview self-consciousness] 'up to its end' [27 Apperception finiteness]. The being-at-an-end [biological termination] of Da-sein, however, means existentially [in relation to circuits] being-toward-the-end [27 Apperception tying into 13 Intentionality]. Resoluteness becomes authentically [206 Life in harmony with 27 Apperception] what it can be as *being-toward-the-end-that-understands* [27 Apperception tying into a 13 Intentionality that is compatible

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with its mirror of 33 Understanding], that is, as anticipation [74 Blame-overlaying 14 Self-image initiative] of death [27 Apperception finiteness]. Resoluteness [respect for 141 Angst/Worldview] does not simply 'have' a connection with anticipation [14 Self-image initiative] as something other than itself. *It harbours in itself authentic* [206 Life harmonized with 27 Apperception finiteness] *being-toward-death* [27 Apperception] *as the possible existentiell* [mooded and attuned by 141 Angst/Worldview] *modality of its own authenticity* [206 Life mirrored smoothly into 27 Apperception finiteness]."

Aspects of 13 Intentionality

a) Taking Risks

13 Intentionality takes risks; it cannot be sure of getting things right. It is willing to take risks because it is already 74 Blame in its very potentiality of being as projected along 141 Angst/Worldview (that results from a re-ordering of the legs of 74 Blame and its mirror of 73 Skepticism into 20 Dasein / 141 Angst/Worldview self-consciousness). It has died in connecting itself to 27 Apperception; there is nothing more to lose (page 283): "Resoluteness means: letting oneself be called forth [in the interrupt along INTJ of 73 Skepticism 'idle talk' by INTJ-overlaying 141 Angst/Worldview] to one's ownmost *being-guilty* [74 Blame which with 73 Skepticism re-orders its legs to form the calling 141 Angst/Worldview along with 20 Dasein]. *Being-guilty* [74 Blame] belongs to the being [20 Dasein / 141 Angst/Worldview self-consciousness] of Da-sein itself, which we defined primarily as potentiality-of-being [20 Dasein / 141 Angst/Worldview self-consciousness as being 'ahead of itself']. The statement [of symmetrical 91 Reason] that Da-sein 'is' [in the 74 Blame-overlaying 'to be' from CR down to FR] constantly guilty [in the 74 Blame 'to be' from CR down to FR] can only mean [at the 74 Blame node of S meaning] that it always maintains itself in this being either as authentic [206 Life in harmony with 27 Apperception finiteness as production] or inauthentic [27 Apperception operating in default indefinite

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now-time] existence [206 Life as the mirror of 27 Apperception]. *Being*-guilty [74 Blame as a foundation for 20 Dasein / 141 Angst/Worldview self-consciousness] is not just a lasting quality of something constantly objectively present [at the P object-binding node of 1 Classification and 22 Observation], but the *existentiell* [mooded and attuned] *possibility* [in the 141 Angst/Worldview project along INTJ] of *being* [in the 14 Self-image overlay of the 'to be' from CR down to FR] authentically or inauthentically guilty. 'Guilty' [74 Blame] *is* [in the 74 Blame passage through the 'to be' from CR down to FR] always only in the actual factical [mooded and attuned] potentiality-of-being [20 Dasein / 141 Angst/Worldview self-consciousness]. Thus, being-guilty [74 Blame] must be conceived [in 70 Articulation ESTJ fore-conceiving] as a potentiality-for-being-guilty [20 Dasein / 141 Angst/Worldview self-consciousness sustained by 20 Dasein-generating 74 Blame], because it belongs to the *being* [20 Dasein passage through the 'to be' from CR down to FR] of Da-sein [architecture of mind]. Resoluteness [respect for 141 Angst/Worldview at the price of uncanniness in spatial 115 Brotherhood/Ourself] projects itself [along 141 Angst/Worldview INTJ] upon this potentiality-of-being [20 Dasein / 141 Angst/Worldview self-consciousness], that is, understands [INTJ-overlaying 33 Understanding] itself in it. Thus, this understanding [33 Understanding] stays in a primordial possibility [overlaying 141 Angst/Worldview INTJ] of Da-sein. It stays *in it authentically* [harmonizing INTJ-overlaying 206 Life with 27 Apperception] when resoluteness [respect for 141 Angst/Worldview] is primordially what it tends to be. But we revealed the primordial being of Da-sein toward its potentiality-of-being [20 Dasein / 141 Angst/Worldview self-consciousness] as being-toward-death [27 Apperception finiteness], that is, toward the eminent possibility of Da-sein [through 27 Apperception-mediated production actualized by 14 Self-image anticipatory initiative] which we characterized. Anticipation [14 Self-image initiative] disclosed this possibility [in the 20 Dasein there] as possibility [along 141

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Angst/Worldview INTJ]. Thus, resoluteness [respect for 141 Angst/Worldview] becomes a primordial being toward the ownmost [141 Angst/Worldview- and 74 Blame-overlaying passage through individuating identification from M down to ER] potentiality-of-being [20 Dasein / 141 Angst/Worldview] of Da-sein only *as anticipatory.* Resoluteness [respect for 141 Angst/Worldview] understands [in 141 Angst/Worldview-overlaying 33 Understanding] the 'can' of its potentiality-for-being-guilty [in 74 Blame-sustained 20 Dasein / 141 Angst/Worldview self-consciousness] only when it 'qualifies' itself as being-toward-death [27 Apperception finiteness of production]."

14 Self-image in its caring initiative has anticipated 13 Intentionality; it now requires its active help in linking up to 27 Apperception-mediated production (page 283): "Resolutely [respecting 141 Angst/Worldview], Da-sein takes over authentically [206 Life in harmony with 27 Apperception] in its existence [206 Life] the fact that it *is* the null ground [74 Blame truncating 20 Dasein out of 206 Life-sustained 124 Bureaucracy/Myself even as it combines with its mirror of 73 Skepticism to re-order its legs into 20 Dasein / 141 Angst/Worldview self-consciousness] of its nullity [20 Dasein completed by exchange-traversing 74 Blame apart from actual exchange in the segment from CR down to FR]. We conceived [70 Articulation fore-conception] of death [27 Apperception finiteness] existentially [relating to circuits] as what we characterized as the possibility of the impossibility of existence [27 Apperception thrown by a realization of its impending dissolution into finite time, which then enables production towards a better 206 Life (its mirror)], that is, as the absolute nothingness of Da-sein [which has done nothing that deserves 74 Blame and 27 Apperception death]. Death [27 Apperception finiteness] is not pieced on to Da-sein as its [biological] 'end,' but, as care [exchange from CR down to FR], Da-sein is the thrown (that is, null) ground [74 Blame] of its death [27 Apperception sustaining the 14 Self-image initiative of 20 Dasein / 141 Angst/Worldview

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self-consciousness]. The nothingness [absence of actual blame but presence of 74 Blame] primordially dominant in the being of Da-sein is revealed to it in authentic [206 Life harmonized with 27 Apperception finiteness] being-toward-death [27 Apperception]. Anticipation [14 Self-image initiative] makes being-guilty [14 Self-image overlaying 74 Blame in the exchange segment from CR down to FR] evident only on the basis of the *whole* being [integrated 20 Dasein / 141 Angst/Worldview self-consciousness] of Da-sein. Care [exchange from CR down to FR] contains death [27 Apperception finiteness which produces in 14 Self-image for the sake of 20 Dasein / 141 Angst/Worldview self-consciousness] and guilt [74 Blame which sustains 20 Dasein / 141 Angst/Worldview self-consciousness, opening the way for 14 Self-image to act in 42 Freedom (its mirror)] equiprimordially. Only anticipatory [14 Self-image initiative] resoluteness [respect for 141 Angst/Worldview] understands [in 141 Angst/Worldview-overlaying 33 Understanding] the potentiality-for-being-guilty [74 Blame-sustained 20 Dasein / 141 Angst/Worldview self-consciousness] *authentically* [206 Life harmonized with 27 Apperception finiteness] *and wholly* [integrated], that is, *primordially.*"

13 Intentionality passes with 27 Apperception through individuating identification from M down to ER. It cannot acquire its intentionality from others – that also is a risk (page 283): "Understanding [along 33 Understanding INTJ] the call of conscience [to 73 Skepticism INTJ by 141 Angst/Worldview INTJ] reveals the lostness in the they [externalized 191 Democracy and 35 Kinship sustained by 73 Skepticism 'idle talk']. Resoluteness [respect for 141 Angst/Worldview] brings Da-sein back to its ownmost [141 Angst/Worldview passage through individuating identification from M down to ER] potentiality-of-being-a-self [as an individuated 20 Dasein / 141 Angst/Worldview self-consciousness interacting in Durkheimian organic solidarity exchange with others]. One's own potentiality-of-being [20 Dasein / 141 Angst/Worldview self-consciousness] becomes authentic

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[206 Life harmonized with its mirror of 27 Apperception] and transparent [in 70 Articulation fore-seeing along INTJ] in the understanding [INTJ-overlaying 33 Understanding] being-toward-death [27 Apperception that with 33 Understanding forms 141 Angst/Worldview] as the *ownmost* possibility [along INTJ]."

b) Individuating away from Worldly Status

The potential of individualized self is one's own 14 Self-image. This strikes completely into conscience (pages 283, 284): "The call of conscience [by 141 Angst/Worldview to 73 Skepticism along INTJ] passes over all 'worldly' status and abilities of Da-sein in its summons. Disregarding those, it individualizes Da-sein [in the 141 Angst/Worldview and 74 Blame passage through identification from M down to ER] down to its potentiality-for-being-guilty [20 Dasein / 141 Angst/Worldview as a rearrangement of the legs of 73 Skepticism and its mirror of 74 Blame] which it expects it to be [in anticipatory 14 Self-image] authentically [harmonizing 206 Life with its mirror of 27 Apperception]. The unwavering trenchancy with which Da-sein is thus essentially individualized [by 141 Angst/Worldview- and 74 Blame-overlaying passage through identification from M down to ER] down to its ownmost potentiality-of-being [20 Dasein / 141 Angst/Worldview self-consciousness] discloses [in the 20 Dasein there] anticipation [14 Self-image initiative] of death [27 Apperception production in finite time] as the *nonrelational* [individuated by 141 Angst/Worldview passage through identification from M down to ER] possibility [along 141 Angst/Worldview INTJ]. Anticipatory [14 Self-image initiative] resoluteness [respect for the 141 Angst/Worldview call to 73 Skepticism even when it hurls one beyond the edges of the current 115 Brotherhood/Ourself spatial map into uncanniness] lets the potentiality-for-being-guilty [74 Blame (the mirror of 73 Skepticism) combining with 73 Skepticism to form 20 Dasein / 141 Angst/Worldview self-consciousness], as its ownmost nonrelational [individuated by 141

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Angst/Worldview passage through identification from M down to ER] possibility [along the INTJ project of 141 Angst/Worldview], completely strike into its conscience [interruption of 73 Skepticism 'idle talk' by insertion of 141 Angst/Worldview input along the overlaying INTJ]."

Threats to 206 Life throwing 27 Apperception into finiteness of production form an altered 45 Duty/World that no longer cares for current worldly status inconsistent with its 141 Angst/Worldview. It is an insertion of the viewpoint of the 141 Angst/Worldview that is formed with a 20 Dasein there of one's individualized potential in this new 45 Duty/World by a recombination of the circuits of the former 73 Skepticism 'idle talk' and an acceptance of maximal 74 Blame (which over time becomes an awareness of cause and effect). 14 Self-image can now take anticipatory initiative to bring both 1) one's own potential and 2) the new 45 Duty/World into being. Sometimes self must suffer in order to reach its potential within some prospective world. Sometimes self-preservation takes priority (page 284): "Wanting-to-have-a-conscience [willingness to have 141 Angst/Worldview interrupt 73 Skepticism 'idle talk'] signifies the readiness for the summons to one's ownmost being-guilty [74 Blame that with its mirror of 73 Skepticism re-orders legs into 20 Dasein / 141 Angst/Worldview self-consciousness] that always already determined factical [mooded and attuned by 206 Life] Da-sein *before* any factical [mooded and attuned by mechanisms of tool breakdown in 101 Obtrusive and 164 Obstinate/Punitive] indebtedness and *after* that indebtedness has been settled. This prior and constant being guilty [74 Blame at the foundation of 20 Dasein / 141 Angst/Worldview self-consciousness], which is constantly with us, does not show itself without being covered over [by collapse into 5 Repentance that avoids passage through identification from M down to ER] in its character as prior until that priority is placed in the possibility which is for Da-sein absolutely *not to be bypassed* [identification from M down to ER]. When resoluteness [respect for 141 Angst/Worldview], anticipating [in 14 Self-

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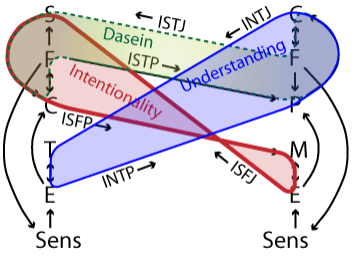
image initiative], has caught up with the possibility of death [27 Apperception finiteness which is always one's own in identification from M down to ER] in its potentiality-of-being [20 Dasein / 141 Angst/Worldview self-consciousness], the authentic [206 Life harmonized with 27 Apperception production in finite time] existence [206 Life] of Da-sein can no longer be *left behind* by anything [because the 206 Life is summed up in its mirror of 27 Apperception as a finite entity which recombines to form 45 Duty/World along with the same 141 Angst/Worldview that is now part of 20 Dasein / 141 Angst/Worldview self-consciousness]."

20 Dasein becomes its own truth uncovered in a search for internal symmetry of being. The logic structure of certainty (S down to CL) as the 'if' of basic presuppositions enables an 'if' of hypothesis or belief (P up to CR). Both sections overlay the 20 Dasein there that sustains 13 Intentionality in its guidance of 14 Self-image. This structure can respond flexibly to the situation in advance of what is actually seen physically by the 124 Bureaucracy/Myself-oriented visual circuits (page 284): "With the phenomenon of resoluteness [respect for 141 Angst/Worldview that is willing to move beyond the current boundaries of spatial 115 Brotherhood/Ourself into regions of uncanniness] we were led to the primordial *truth* [20 Dasein there] of existence [attunement-mood-generating and thus circumspection-controlling 206 Life]. Resolute, Da-sein [20 Dasein / 141 Angst/Worldview self-consciousness] is revealed to itself [in the 20 Dasein there] in its actual factical [mooded and attuned] potentiality-of-being [20 Dasein / 141 Angst/Worldview self-consciousness] in such a way that it itself *is* [in the 20 Dasein passage through the 'to be' from CR down to FR] this revealing and being revealed. To any truth, there belongs a corresponding holding-for-true [in the 20 Dasein-overlaying segment of



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hypothesis or belief from P up to CR, the mirror of certainty from S down to CL]. The explicit appropriation of what is disclosed or discovered is *being-certain* [13 Intentionality- and 20 Dasein-overlaying certainty from S down to CL]. The primordial truth of existence [206 Life] requires an equiprimordial being-certain [13 Intentionality- and 19 Contingency-overlaying certainty from S down to CL] in which one holds oneself [in 33 Understanding- and 74 Blame-overlaying hypothesis or belief from P up to CR] in what resoluteness [respect for 141 Angst/Worldview] discloses [as a 20 Dasein there]. It *gives* itself the actual factical [mooded and attuned] situation [14 Self-image initiative oriented towards 27 Apperception-based production exploring outside the current 115 Brotherhood/Ourself space] and *brings* itself [by 74 Blame-overlaying 14 Self-image initiative] into that situation [14 Self-image initiative sustaining 27 Apperception-mediated production coordinated by 13 Intentionality]. The situation cannot be calculated in advance and pre-given [as could the elements of the 70 Articulation hermeneutical situation] like something objectively present [at the P object-binding node of 22 Observation on the right] waiting to be grasped [by 42 Freedom, the mirror of 14 Self-image]. It is disclosed only in a free act [made possible because 74 Blame truncates 20 Dasein out of 124 Bureaucracy/Myself apart from 14 Self-image action, leaving it free to act or not act as necessary] of resolve [self-consciousness-sustaining respect for 141 Angst/Worldview interrupt of 73 Skepticism] that has not been determined beforehand, but is open to the possibility of such determination. *What then, does the certainty* [13 Intentionality certainty from S down to CL] *belonging to such resoluteness* [respect for 141 Angst/Worldview] *mean* [at the node of S meaning]*?* This certainty [13 Intentionality certainty from S down to CL] must hold itself [in its mirror segment of 33 Understanding- and 74 Blame-overlaying hypothesis or belief from P up to CR] in what is disclosed [as a 33 Understanding-overlaying 20 Dasein there] in resolution [respect for 141 Angst/Worldview]. But this

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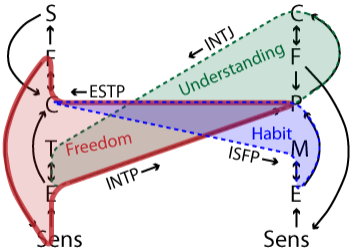
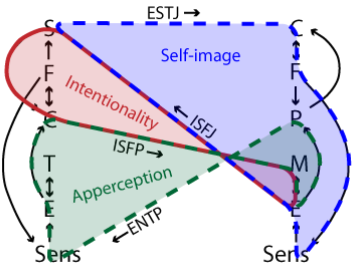
means that it simply cannot become *rigid* about the situation [14 Self-image initiative implementing 27 Apperception finiteness of production], but must understand [in 141 Angst/Worldview-overlaying 33 Understanding] that the resolution must be *kept* free [in 33 Understanding-directed 42 Freedom, the mirror of 14 Self-image] and *open* for the actual factical [mooded and attuned] possibility [along 33 Understanding and 141 Angst/Worldview INTJ] in accordance with its own meaning [at the 70 Articulation node of S meaning] as a disclosure [20 Dasein there]. The certainty [13 Intentionality certainty from S down to CL] of the resolution [141 Angst/Worldview interrupting 73 Skepticism along INTJ, while simultaneously 73 Skepticism and its mirror of 74 Blame together re-order their legs to form 20 Dasein / 141 Angst/Worldview self-consciousness] means *keeping oneself free* [in 14 Self-image initiative] *for* the possibility of *taking it back* [along 13 Intentionality-overlaying 14 Self-image ISFJ], a possibility [along 141 Angst/Worldview INTJ] that is always factically [in attuned moods of 141 Angst/Worldview] necessary."



Stability is maintained in a retrieve of exchange-traversing (CR down to FR) and thus 20 Dasein-forming anticipatory 14 Self-image along ISFJ with 27 Apperception- and 141 Angst/Worldview-overlaying 13 Intentionality – this leg of ISFJ does things one step at a time and thus is maximally flexible (page 284): "This holding-for-true [in hypothesis or belief from P up to CR] in resoluteness (as the truth [20 Dasein there] of existence [206 Life whose attunement-mood from EL up to CL throws 20 Dasein into its circumspective there]), however, by no means lets us fall



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back into irresoluteness [default state of disharmony between 206 Life and its mirror of 27 Apperception production]. On the contrary, this holding-for-true [33 Understanding-overlaying hypothesis or belief impacting CR and influencing 14 Self-image], as a resolute holding oneself free for taking back [in 14 Self-image initiative which can override 13 Intentionality along its ISFJ], is the *authentic* [206 Life harmonized with 27 Apperception finiteness implemented by 14 Self-image initiative] *resoluteness to retrieve itself* [along the ISFJ in which 33 Understanding-driven 14 Self-image overlays 13 Intentionality]. But thus one's very lostness in irresoluteness [default the they] is existentielly undermined [in its attuned moods from EL up to CL]. The holding-for-true [33 Understanding- and 74 Blame-overlaying hypothesis or belief from P up to CR] that belongs to resoluteness [respect for belief-overlaying 141 Angst/Worldview] tends, in accordance with its meaning [at the 14 Self-image node of S], toward *constantly* keeping itself free [in hypothesis-or belief-sustained 14 Self-image initiative], that is, to keep itself free for the *whole* potentiality-of-being [20 Dasein / 141 Angst/Worldview self-consciousness integrated by 33 Understanding] of Da-sein. This constant certainty [14 Self-image-overlaying 13 Intentionality certainty from S down to CL] is guaranteed to resoluteness [respect for 141 Angst/Worldview] only in such a way that it relates to that possibility of which it can *be* [in the 14 Self-image passage through the 20 Dasein-sustaining 'to be' from CR down to FR] absolutely certain [in 14 Self-image-overlaying 13 Intentionality and its certainty from S down to CL]. In its death [13 Intentionality-overlaying 27 Apperception], Da-sein must absolutely 'take itself back' [in 33 Understanding- and 13 Intentionality-overlaying 14 Self-image which implements 27 Apperception finiteness]. Constantly certain of this [in 13 Intentionality certainty from S down to CL], that is, *anticipating* [in 13 Intentionality-overlaying 14 Self-image sharing a common ISFJ], resoluteness gains its authentic [206 Life harmonized with 27 Apperception-mediated production] and whole certainty [13 Intentionality

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certainty from S down to CL of an integrated 20 Dasein / 141 Angst/Worldview self-consciousness]."

c) Planning is Contingent

13 Intentionality knows only that the end which is certain comes at some time which is uncertain; it therefore leaves long-term planning to the they and responds to the momentary in the situation as it arises. Awareness of an imminent but uncertain end enhances the 141 Angst/Worldview (rising above 2 Fear) that energizes 14 Self-image (pages 284, 285): "But Da-sein is equiprimordially in untruth [default state in which 20 Dasein is directed by the they of an externalized 191 Democracy and 35 Kinship]. Anticipatory [14 Self-image initiative] resoluteness [sustaining 141 Angst/Worldview even when it throw Da-sein out of its 115 Brotherhood/Ourself spatial comfort zone] at the same time gives Da-sein the primordial certainty [13 Intentionality certainty from S down to CL] of its being closed off [from the they]. In anticipatory [14 Self-image initiative] resoluteness [using the attuned moods of 141 Angst/Worldview to explore individuated possibilities in the 'unknown unknowns' of 115 Brotherhood/Ourself uncanniness and 74 Blame that has not yet evolved into cause and effect], Da-sein *holds* itself open [in a 33 Understanding overlay of 14 Self-image-influencing hypothesis or belief from P up to CR] for its constant lostness in the irresoluteness of the they [choosing when to take a stand; picking its fights] – a lostness which is possible [because 20 Dasein can be truncated out of 124 Bureaucracy/Myself by visual circumspection guided by an externalized 191 Democracy and 35 Kinship the they] from the very ground of its own being [which is 20 Dasein / 141 Angst/Worldview self-consciousness formed from the co-opted 'idle talk' of 73 Skepticism and the null ground of the 73 Skepticism mirror which is 74 Blame]. As a constant possibility of Da-sein, irresoluteness [20 Dasein truncated out of 124 Bureaucracy/Myself perhaps by visual circumspection, or perhaps by the religious trick of a 5 Repentance 'deal with death'] is *also certain* [in 13 Intentionality S down to CL].

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Resoluteness, transparent to itself [in 70 Articulation fore-seeing], understands [in 70 Articulation-overlaying 33 Understanding] that the *indefiniteness* [27 Apperception finiteness] of its potentiality-of-being [20 Dasein / 141 Angst/Worldview self-consciousness] is always determined only in a resolution [14 Self-image initiative] with regard to the actual situation [in which 14 Self-image implements 27 Apperception-mediated production]. It knows about the indefiniteness [27 Apperception truncation out of now-time] that prevails in a being that exists [in 206 Life, the mirror of 27 Apperception]. But this knowledge [27 Apperception-overlaying 72 Knowing] must itself arise from an authentic disclosure [20 Dasein there] if it is to correspond to authentic [206 Life in harmony with its mirror of 27 Apperception] resoluteness [respect for 141 Angst/Worldview]. Although it always becomes certain [13 Intentionality- and 20 Dasein-overlaying certainty from S down to CL] in resolution [respect for 141 Angst/Worldview], the *indefiniteness* of one's own potentiality-of-being, however, always reveals itself *completely* only in being-toward-death [27 Apperception, the mirror of 206 Life]. Anticipation [14 Self-image initiative] brings Da-sein face to face with a possibility that is constantly certain [in 14 Self-image-overlaying 13 Intentionality] and yet remains indefinite [so that 46 Interpretation-mediated task-spanning cannot insert the urgent before the important] at every moment as to when this possibility becomes impossibility [and 27 Apperception actually undergoes its 206 Life-threatening termination of existence]. Anticipation [14 Self-image initiative] makes evident the fact that this being has been thrown into the indefiniteness of its 'borderline situation' [suspension between 206 Life and its mirror of 27 Apperception finiteness or death], when, resolved upon the latter [27 Apperception-mediated production], Da-sein gains its authentic [206 Life in harmony with its mirror of 27 Apperception] potentiality-of-being-a-whole [integrated 20 Dasein / 141 Angst/Worldview self-consciousness]. The indefiniteness of death [27 Apperception finiteness]

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discloses itself [as a 20 Dasein there] primordially in *Angst* [141 Angst/Worldview as an aspect of 20 Dasein / 141 Angst/Worldview self-consciousness]. But this primordial *Angst* [141 Angst/Worldview] strives to expect resoluteness [respect for 141 Angst/Worldview from a 73 Skepticism which slips easily into 'idle talk'] of itself. It clears away every covering over [by the they] of the fact that Dasein is left to itself [individuated by 27 Apperception passage through identification from M down to ER because each person must die for himself or herself]. The nothingness [of imminent physical termination] before which *Angst* [27 Apperception-overlaying 141 Angst/Worldview] brings us reveals the nullity [identification-traversing 74 Blame truncation of 20 Dasein out of 124 Bureaucracy/Myself by passage from CR down to FR, followed by formation of 20 Dasein / 141 Angst/Worldview self-consciousness from the combination of 73 Skepticism and 74 Blame] that determines Da-sein in its *ground,* which itself is as thrownness [by 141 Angst/Worldview attunement-mood from EL up to CL] into death [141 Angst/Worldview overlay of 27 Apperception, throwing it into finiteness of production]."

Heidegger summarizes (page 285): "Our analysis revealed in order the *moments of modalization* toward which resoluteness [anticipatory 14 Self-image initiative placing itself in the situation; retrieving its ISFJ into 13 Intentionality] tends of itself and which stem from authentic [206 Life in harmony with 27 Apperception finiteness] being-toward-death [27 Apperception] as the ownmost nonrelational [passage through identification from M down to ER] possibility [along 141 Angst/Worldview INTJ] not-to-be-bypassed, certain [in 13 Intentionality certainty from S down to CL] and yet indefinite [so that it cannot be spanned and thus postponed by the ISTJ urgent promoted by the they]. It is authentically and completely what it can be only as *anticipatory* [33 Understanding-directed 14 Self-image initiative] *resoluteness* [respect for 141 Angst/Worldview]."

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d) 14 Self-image 'ahead of itself'

Heidegger has developed the following chain of events: 1) 141 Angst/Worldview interrupts 73 Skepticism along INTJ, generating 74 Blame which combines with its mirror of 73 Skepticism to form the calling 141 Angst/Worldview along with the 20 Dasein there which is its message; 2) 20 Dasein and its partner of 35 Kinship together complete the mind's 'if-then' structure, making both logical and thus amenable to being understood; 3) finiteness of 27 Apperception as the mirror of 206 Life sums up the 'ahead-of-itself' of 206 Life; 4) 33 Understanding-sustained 14 Self-image initiative takes over the 'ahead of itself' of 20 Dasein (projected as a potential along the 33 Understanding-overlaying INTJ of 141 Angst/Worldview which is constructed from the addition to 27 Apperception finiteness of 33 Understanding). It does this as a mode of the potentiality of being which is 20 Dasein / 141 Angst/Worldview self-consciousness; 5) 27 Apperception-overlaying 13 Intentionality retrieves itself into 14 Self-image along ISFJ; 6) the anticipatory action of 14 Self-image (guided by 33 Understanding and 141 Angst/Worldview along INTJ) is energized by the INTJ-generated attuned moods of 33 Understanding-based 141 Angst/Worldview which subsume those of 206 Life (pages 285, 286): "If authentic [206 Life in harmony with 27 Apperception finiteness of production] resoluteness [respect for 141 Angst/Worldview] tends toward the mode defined by anticipation [14 Self-image guided by 74 Blame-overlaying 33 Understanding belief from P up to CR], and if anticipation [14 Self-image initiative] constitutes the authentic [206 Life harmonized with its mirror of 27 Apperception] potentiality-of-being-a-whole [integrated 20 Dasein / 141 Angst/Worldview self-consciousness] of Da-sein [architecture of mind]; then an authentic potentiality-of-being-a-whole of Da-sein is also attested in resoluteness existentielly attested [by 33 Understanding- and 141 Angst/Worldview INTJ-generated attunement-mood from EL up to CL]. *The question of the potentiality-of-being-a-whole is a factical existentiell* [mooded and attuned] *one.*

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It is answered by Da-sein as resolute [retrieve of 14 Self-image ISFJ into 13 Intentionality ISFJ consistent with 74 Blame overlay of 13 Intentionality]. The question of the potentiality-of-being-a-whole [integration of 20 Dasein / 141 Angst/Worldview self-consciousness] of Da-sein has now completely cast off the character which we initially pointed out when we treated it as if it were just a theoretical [33 Understanding], methodical question of the analytic of Da-sein, arising from the attempt to have the whole of Da-sein completely 'given' [as an integrated theory along 33 Understanding INTJ]. The question of the totality of Da-sein, initially discussed only with regard to ontological [circuit-related] method, has its justification, but only because the ground for that justification goes back to an ontic [1 Classification-based hypothesis or belief from P up to CR] possibility [as a projection along belief-overlaying 33 Understanding INTJ] of Da-sein."

Paradigm Conflicts

a) Unintelligible to the they

This structure according to Heidegger will be unintelligible to the they. It is at the same time important to shield it from the crudest distortions on their part (page 286): "Our clarification of the 'connection' between anticipation [14 Self-image] and resoluteness [respect for 141 Angst/Worldview and retrieve of 14 Self-image ISFJ into 13 Intentionality ISFJ consistent with 74 Blame overlay of 13 Intentionality] in the sense of a possible modalization of resoluteness by anticipation [14 Self-image initiative], turned into the phenomenal demonstration [along 33 Understanding INTJ] of an authentic potentiality-of-being-a-whole of Da-sein. If with this phenomenon a mode of being of Da-sein has been grasped in which it brings itself to and before itself, it must remain ontically and ontologically unintelligible to the everyday, commonsense interpretation [dependent 46 Interpretation from a combination of 191 Democracy and 35 Kinship] of Da-sein by the they [externalized 191

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Democracy and 35 Kinship]. It would be a misunderstanding to put this existentiell [mooded and attuned] possibility [of 14 Self-image guided by 33 Understanding hypothesis or belief from P up to CR] aside as being 'unproven' [by Cartesian science] or to want to 'prove' it theoretically. Nevertheless, the phenomenon must be shielded from the crudest distortions."

First, Heidegger is not attempting to bypass the physical termination of the body; he is trying rather to gain power over 206 Life while it is present. Second, he is not detaching from the world – he is instead working out its structure and how to interact with it. Third, his approach is not idealistic but pragmatic, restricting itself to what is possible. Finally, he wishes to free self from illusions (page 286): "Anticipatory [14 Self-image initiative guided by 33 Understanding of circuit structures] resoluteness [respect for 141 Angst/Worldview] is not a way out fabricated for the purpose of 'overcoming' death [biological termination], but it is rather the understanding [14 Self-image-directing, hypothesis or belief- and 141 Angst/Worldview-overlaying 33 Understanding] that follows the call of conscience [141 Angst/Worldview to 73 Skepticism along INTJ-overlaying 33 Understanding] and that frees [14 Self-image] for death [implementing 27 Apperception finiteness of production] the possibility of *gaining power over* the *existence* [206 Life, the mirror of 27 Apperception] of Da-sein and of basically dispersing every fugitive self-covering-over [by the they and its spatial 115 Brotherhood/Ourself of 23 Familiarity that excludes individuated self]. Nor does wanting to have a conscience, which we defined as being-toward-death [27 Apperception], mean a detachment in which one flees from the world [45 Duty/World of opportunity, formed with 141 Angst/Worldview from the combination of 206 Life and 27 Apperception production in finite time], but brings one without illusions to the resoluteness [respect for 141 Angst/Worldview even when this throws one off the edge of 115 Brotherhood/Ourself space into uncanniness] of 'acting'

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[in 14 Self-image anticipation]. Nor does anticipatory [14 Self-image] resoluteness [respect for 141 Angst/Worldview] stem from 'idealistic' expectations soaring above existence [206 Life] and its possibilities [projected along 206 Life INTJ]; but arises from the sober understanding [141 Angst/Worldview- and 74 Blame-overlaying 33 Understanding] of the basic factical [mooded and attuned] possibilities [projected along INTJ] of Da-sein. Together with the sober *Angst* [141 Angst/Worldview] that brings us before our individualized [by passage through identification from M down to ER] potentiality-of-being [20 Dasein / 141 Angst/Worldview self-consciousness], goes the unshakable joy in this possibility. In it Da-sein becomes free [in 14 Self-image sustained by 20 Dasein / 141 Angst/Worldview self-consciousness] of the entertaining 'incidentals' that busy curiosity [17 Curiosity that wraps 8 iNtuition time-snipping] provides for itself, primarily in terms of the events [compressed within experience from Sens-L up to EL by the essence force of INTJ passing through significance from T down to EL] of the world [45 Duty/World]. However, the analysis of these fundamental moods [attunement-mood from EL up to CL] goes beyond the limits drawn for our present inquiry by aiming toward fundamental ontology."

The they will accuse Heidegger of developing an all-encompassing model. Heidegger freely admits it; he adds that it is self-consistent and also logical (pages 286, 287): "But does not a definite ontic [1 Classification-based] interpretation [46 Interpretation] of authentic [206 Life in harmony with 27 Apperception finiteness] existence [206 Life], a factical [mooded and attuned from EL up to CL] ideal [autistic 60 Subordinate / 53 Obligation reality simulation] of Da-sein [architecture of mind], underlie our ontological [circuit-related] interpretation [46 Interpretation] of the existence [206 Life] of Da-sein [20 Dasein / 141 Angst/Worldview self-consciousness]? Indeed. But not only is this fact one that must not be denied and we are forced to grant; it must be understood in its *positive*

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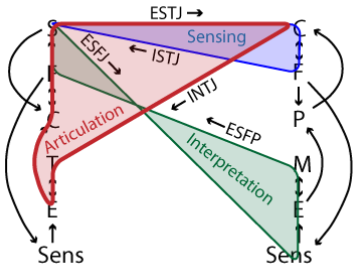
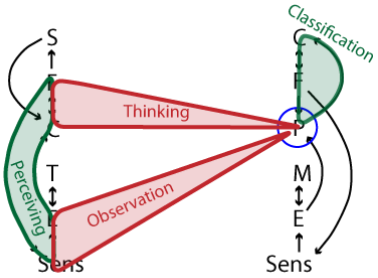
necessity [as the foundation for 33 Understanding-sustaining hypothesis or belief from P up to CR], in terms of the thematic object of our inquiry. Philosophy will never seek to deny its 'presuppositions,' but neither may it merely admit them. It conceives them [as a 70 Articulation ESTP fore-conceiving] and develops with more and more penetration both the presuppositions themselves [as 'if's within certainty from S down to CL as the foundation for 'then's along concept-carrying ESTJ] and that for which they are presuppositions ['if's of hypothesis or belief from P up to CR as the foundation for 'then's of principled ESTP]. This is the function that the methodical considerations now demanded of us have."

b) Scientific Paradigm Jump





The model is sufficiently complete to program 70 Articulation, which was Heidegger's goal at the beginning. It is now possible to develop things conceptually along ESTJ. This according to Heidegger will begin to collide with the prior concepts of Cartesian science (page 287): "In its anticipatory resoluteness [using the attuned moods of 141 Angst/Worldview to explore individuated possibilities in the 'unknown unknowns' of 115 Brotherhood/Ourself uncanniness and 74 Blame that has not yet evolved into cause and effect], Da-sein has been made phenomenally visible [along 70 Articulation INTJ fore-seeing] with regard to its possible authenticity [206 Life in harmony with 27 Apperception production in finite time] and totality [circuit integration]. The hermeneutical situation [70 Articulation fore-having in attunement-mood from EL up to CL, fore-conceiving along

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ESTJ and fore-seeing along INTJ] which was previously insufficient for the interpretation [70 Articulation-overlaying 46 Interpretation] of the meaning [at the 70 Articulation node of S] of being of care [exchange from CR down to FR], now has the required primordiality. Dasein has been placed in our fore-having [attunement-mood from EL up to CL] primordially, that is, with regard to its authentic [206 Life in harmony with 27 Apperception finiteness] potentiality-of-being-a-whole [integrated 20 Dasein / 141 Angst/Worldview self-consciousness]; the guiding fore-sight [along 70 Articulation INTJ], the idea of existence [INTJ-overlaying 206 Life], has attained its definiteness through the clarification of the ownmost [27 Apperception, 13 Intentionality and 141 Angst/Worldview passage through identification from M down to ER] potentiality-of-being [20 Dasein / 141 Angst/Worldview self-consciousness]; with the concretely developed structure of being of Da-sein, its ontological [circuit-related] peculiarity, as opposed to everything objectively present [at the object-binding P node of 1 Classification and 22 Observation], has become so clear that our fore-grasp [in the 11 Thinking, 42 Freedom and 4 Perceiving segment from CL up to FL which is the human will that grasps things] on the existentiality [circuit-structure] of Da-sein possesses sufficient articulation [70 Articulation] to guide securely the conceptual development [along concept-carrying 70 Articulation ESTJ] of the existentials [circuit descriptions]."

Cartesian scientists will be left behind by an alienation from their own authentic selves; it they want freedom, they will need to wrest it within themselves from their internal entanglements (page 287): "The path of the analytic of Da-sein which we have traversed so far has led us to a concrete demonstration of the thesis only suggested at the beginning: *The being that we ourselves always are is ontologically farthest from us.* The reason for this lies in care [the 'to be' exchange segment from CR down to FR] itself. Entangled being together-with-the-'world' initially taken care of [through 14 Self-image / 5 Repentance economic exchange from CR down to FR],

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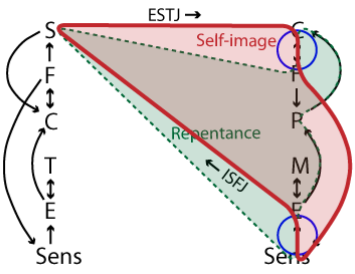
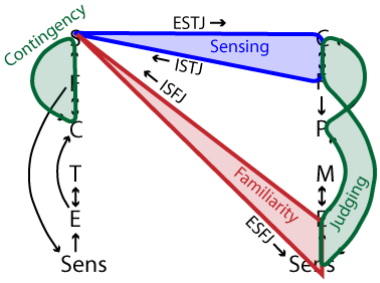
guided the everyday interpretation of Da-sein, and covered over ontically [in the 1 Classification segment from CR down to FR] the authentic [threatened 206 Life in harmony with 27 Apperception finiteness of production as implemented by 14 Self-image initiative] being of Da-sein, thus denying the appropriate basis for an ontology oriented toward this being. Thus the primordial phenomenal fore-giving [in the 42 Freedom (the mirror of 14 Self-image) segment from CL up to FL which is both the human will and also the mirror of the exchange segment from CR down to FR] of this being is not at all self-evident, even if the ontology [circuit structure] initially follows the course of the everyday interpretation [dependent 46 Interpretation from the combination of externalized 191 Democracy and 35 Kinship] of Da-sein. Rather, freeing the primordial being of Da-sein must be *wrested* from Da-sein *in opposition* to the entangled [in the they], ontic [Cartesian scientific], and ontological tendency of interpretation [dependent 46 Interpretation formed from the combination of externalized 191 Democracy and 35 Kinship]."





c) Economic Advances

The battle will center around economics, the way in which individuals make exchanges – Durkheim summarizes it as an advance from mechanical to organic solidarity with its division of labor in which self cares for self by specializing into its comparative advantage (page 287): "Not only the demonstration of the most elemental structures of being-in-the-world [124

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Bureaucracy/Myself from which 20 Dasein is truncated by passage through the exchange segment from CR down to FR], the definition [along definitional ISTJ] of the concept [along concept-carrying ESTJ, thus combining ISTJ and ESTJ into 18 Sensing] of world [70 Articulation-overlaying 45 Duty/World], the clarification of the nearest and most average who of this being, of the they-self [externalized 191 Democracy and 35 Kinship], the interpretation [70 Articulation-overlaying 46 Interpretation] of the 'there' [20 Dasein truncated out of 124 Bureaucracy/Myself], but above all the analyses of care [passage from CR down to FR], death [27 Apperception finiteness], conscience [interruption of 73 Skepticism 'idle talk' by 141 Angst/Worldview along INTJ], and guilt [74 Blame that with its mirror of 73 Skepticism can re-order its legs to form 20 Dasein / 141 Angst/Worldview self-consciousness] show *how* the commonsense way of taking care of things [by 14 Self-image / 5 Repentance economic exchange from CR down to FR] has taken over the potentiality-of-being [possible 20 Dasein / 141 Angst/Worldview self-consciousness] of Da-sein and the disclosure [as a 20 Dasein there] of that potentiality, or rather its closing off."

Individualized self needs to decide that it will be in charge of its own self; this does violence to the default social fabric of Durkheimian mechanical solidarity that has no room for individuation. The aggression, though, is not destructive; it is a push rather for mental symmetry and stability of being within the higher mode of Durkheimian organic solidarity (page 288): "Thus the *kind* of being of Da-sein *requires* of an ontological [circuit-related] interpretation [46 Interpretation] that has set as its goal the primordiality of the phenomenal demonstration *that it be in charge of the being of this being in spite of this being's own tendency to cover things over.* Thus the existential analytic constantly has the character of *doing violence,* whether for the claims of the everyday interpretation [dependent 46 Interpretation constructed from the intersection of externalized 191 Democracy and 35

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Kinship] or for its complacency and its tranquillized [in 17 Curiosity time-snipping] obviousness. Of course, this character is especially distinctive of the ontology [circuit structure] of Da-sein [20 Dasein / 141 Angst/Worldview self-consciousness], but it belongs to any interpretation [46 Interpretation] because the understanding [33 Understanding] that unfolds in interpretation [70 Articulation-overlaying 46 Interpretation lying at the foundation of 33 Understanding] has the structure of a project [33 Understanding- and 70 Articulation-overlaying INTJ]. But is not anything of this sort *guided* and *regulated* in a way of its own? Where are ontological projects [along INTJ] to get the evidence that their 'findings' are phenomenally appropriate? Ontological interpretation [70 Articulation-overlaying 46 Interpretation] projects [along 70 Articulation- and 206 Life-overlaying 33 Understanding INTJ] the beings given to it upon the being appropriate to them [sent as a 4 Perceiving background to CL by the 13 Intentionality path of certainty from S down to CL], so as to bring them to a concept [along 70 Articulation concept-carrying ESTJ] with regard to their structure. Where are the guideposts to direct the projection [along 70 Articulation- and 33 Understanding-overlaying INTJ] so that being will be reached at all? And what if the being that is thematic [by a diversion of significance data (from T down to EL) away from attunement mood (from EL up to CL) and rather up along INTP of 33 Understanding to object-binding P] for the existential analytic conceals the being which belongs to it and does so *in* its very way of being [i.e. what if science in its attempt to discover the structure of the mind by its very method covers over the explanation]? To answer these questions we must initially restrict ourselves to clarifying the analytic of Da-sein, as the questions themselves demand."

This advance is certainly not something for which the mind is unprepared in its attuned moods (page 288): "Self-interpretation [46 Interpretation of 70 Articulation of the 33 Understanding of 20 Dasein / 141 Angst/Worldview

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self-consciousness] belongs to the being of Da-sein. In the circumspect [visual circuits of saccade-directing 124 Bureaucracy/Myself and spatial 115 Brotherhood/Ourself truncating a 20 Dasein there out of 124 Bureaucracy/Myself by passage of 18 Sensing data from CR down to FR] discovery of the 'world' [45 Duty/World] taking care of things [in economic exchange], taking care of things is sighted, too [forming a 20 Dasein there such as a tree or a house to which the eyes are attracted]. Da-sein always already understands itself [in 206 Life-overlaying 33 Understanding] factically [attunement-mood of 206 Life from EL up to CL] in definite existentiell [mooded and attuned] possibilities [projected along 206 Life and 33 Understanding INTJ], even if its projects [along INTJ] arise only from the common sense of the they [externalized 191 Democracy and 35 Kinship]. Whether explicitly or not, whether appropriately or not, existence [206 Life] is somehow understood [in 206 Life-overlaying 33 Understanding] too. Every ontic [1 Classification-based] understanding [1 Classification-overlaying 33 Understanding] 'includes' certain things, even if only pre-ontologically, that is, even if they are not grasped theoretically and thematically [by a diversion of significance data (from T down to EL) away from attunement mood (from EL up to CL) and up along INTJ of 33 Understanding to object-binding P]. Every ontologically [circuit-related] explicit question about the being of Da-sein has already had the way prepared for it by the kind of being [in attuned moods of 206 Life from EL up to CL] of Da-sein [architecture of mind]."

The advance could be considered as a liberation from over-regulation by the they into the freedom of a true market economy, with the proviso that self is not an objective entity to be traded (pages 288, 289): "Nevertheless, how are we to find out what constitutes the 'authentic' [206 Life in harmony with its mirror of 27 Apperception finiteness] existence [206 Life] of Da-sein? Without an existentiell [mooded and attuned in attunement-mood from EL up to CL] understanding [206 Life-overlaying 33

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Understanding], all analysis of existentiality [circuit structure] remains without foundation. Does not an ontic [1 Classification-based Cartesian] conception [along concept-carrying 70 Articulation ESTJ] of existence [70 Articulation-overlaying 206 Life] underlie our interpretation [70 Articulation-overlaying 46 Interpretation] of the authenticity [206 Life in harmony with 27 Apperception finiteness] and totality of Da-sein, an ontic interpretation [Cartesian scientific 46 Interpretation] that might be possible, but need not be binding for every one. Existential interpretation [46 Interpretation of the relevance of circuit structures] will never seek to take over a *fiat* as to those things that, from an existentiell [mooded and attuned in attunement-mood from EL up to CL] point of view, are possible or binding. But must it not justify itself with regard to *those* existentiell [mooded and attuned] possibilities [projected along 33 Understanding INTJ] that it uses to give the ontic base [in 1 Classification-overlaying 33 Understanding] for the ontological interpretation [70 Articulation-overlaying 46 Interpretation of circuit structure]? If the being of Da-sein is essentially potentiality-of-being [20 Dasein / 141 Angst/Worldview self-consciousness] and being free [in self-consciousness-sustaining 14 Self-image anticipatory initiative] for its ownmost [27 Apperception-based and thus passing through identification from M down to ER] possibilities [along INTJ], and if it always exists [in INTJ-overlaying 206 Life] only in freedom [14 Self-image upholding a 20 Dasein formed permanently from the truncation of 124 Bureaucracy/Myself into 20 Dasein by 74 Blame] or unfreedom [subject to the they] for them, can the ontological interpretation [46 Interpretation of the relevance of circuit structure] take as its basis anything other than *ontic possibilities* [1 Classification-based circuit structures] (modes of potentiality-of-being) and project *these* [along a theoretical 33 Understanding INTJ] upon *their ontological possibility?* And if Da-sein mostly interprets itself [46 Interpretation] in terms of its lostness in taking care [economic exchange between 14 Self-image of what is surplus to self and 5 Repentance of what is

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needed from the other in the segment from CR down to FR] of the 'world' [45 Duty/World], isn't the determination of the ontic [1 Classification-based Cartesian scientific] and existentiell [mooded and attuned] possibilities and the existential analysis based upon them (in opposition to that lostness) the mode of its disclosure appropriate to this being? *Does not then the violence of this project* [in attacking the current 3 Apprehending-overlaying scientific paradigm-attitude from ER up to P] *amount to freeing the undisguised phenomenal content of Da-sein?*"

d) Advances are not Arbitrary

Durkheimian organic solidarity that liberates market forces through an understanding of mental architecture by definition cannot be arbitrary – it is necessarily constrained by the structure of the mind itself (page 289): "The 'violent' presentation of possibilities of existence [along a 70 Articulation-overlaying 33 Understanding INTJ that collides with the 1 Classification-based INTP-completed 33 Understanding of Cartesian science] may be required for our method, but can it escape being merely arbitrary? If our analytic takes anticipatory [14 Self-image initiative guided by 70 Articulation INTJ-overlaying 33 Understanding] resoluteness [using the attuned moods of 141 Angst/Worldview to explore individuated possibilities in the 'unknown unknowns' of 115 Brotherhood/Ourself uncanniness and 74 Blame that has not yet evolved into cause and effect] as its basis, as an existentielly [attunement-mood from EL up to CL generated by INTJ] authentic [206 Life harmonized with 27 Apperception finiteness] potentiality-of-being [20 Dasein / 141 Angst/Worldview self-consciousness], and if Da-sein itself summons [in the overlay of 73 Skepticism INTJ by 141 Angst/Worldview] to this possibility [projected along INTJ] right out of the ground [74 Blame that with 73 Skepticism forms 20 Dasein / 141 Angst/Worldview self-consciousness] of its existence [206 Life that with its mirror of 27 Apperception forms 45 Duty/World and 141 Angst/Worldview], is this

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possibility then an *arbitrary* one? Is the mode of being in accordance with which the potentiality-of-being [20 Dasein / 141 Angst/Worldview self-consciousness] of Da-sein relates to its eminent possibility, death [27 Apperception finiteness of production, forming those with self-consciousness into job-creators], picked up by chance? *Has being-in-the-world* [attunement-mood guided 124 Bureaucracy/Myself] *a higher instance of its potentiality-of-being* [20 Dasein / 141 Angst/Worldview self-consciousness enabled as 124 Bureaucracy/Myself is truncated into 20 Dasein by passage through the exchange segment from CR down to FR] *than its own death* [finiteness of production in 27 Apperception, the mirror of 206 Life]*?*"

Heidegger poses the question to himself: where did he get the idea for this structure? (page 289): "The ontic [1 Classification-based scientific Cartesian structure of Heidegger's new model, colliding 'violently' with the current paradigm-attitude of Cartesian science] and ontological [circuit-related] project [along INTJ] of Da-sein upon an authentic [206 Life harmonized with 27 Apperception finiteness] potentiality-of-being-a-whole [integrated 20 Dasein / 141 Angst/Worldview self-consciousness] may not be arbitrary, but is the existential [circuit-related] interpretation [70 Articulation-overlaying 46 Interpretation] of these phenomena then already justified? Where does this interpretation [46 Interpretation] get its guidelines, if not from a 'presupposed' idea [along 11 Thinking- and 20 Dasein-overlaying ISTP] of existence [206 Life] in general? How are the steps of the analysis of inauthentic everydayness [externalized 191 Democracy and 35 Kinship] regulated, if not by the concept [along 70 Articulation concept-carrying ESTJ] of existence [70 Articulation-overlaying 206 Life] that we have posited? And if we say that Da-sein 'falls prey' [to the they], and that thus the authenticity [206 Life in harmony with entrepreneurial 27 Apperception-mediated production in finite time] of its potentiality-of-being [20 Dasein / 141 Angst/Worldview self-consciousness] is to be wrested from this tendency of being – from what perspective are

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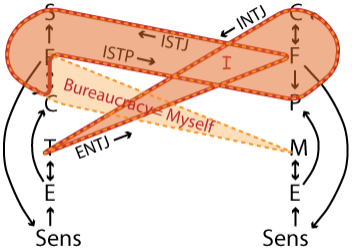
we speaking here? Isn't everything illuminated [along 70 Articulation INTJ fore-seeing] by the light of the 'presupposed' idea [along 11 Thinking-, 20 Dasein- and 73 Skepticism-overlaying ISTP] of existence [206 Life that with 124 Bureaucracy/Myself forms 73 Skepticism], even if rather dimly? Where does this idea [along 73 Skepticism-overlaying 65 Dissidence (hearing) ISTP listening] get its justification? Has our initial project [along a 1 Classification hypothesis or belief-overlaying (P up to CR) 33 Understanding INTJ], in which we called attention to it, led us nowhere? By no means."

The idea (ideas are along ISTP) has come from the combination of 206 Life with 124 Bureaucracy/Myself eye saccades – we look visually and we see that it makes sense. The same structure has in fact been discovered multiple times: 1) in the zodiac, 2) in chakras, 3) in cognitive styles, 4) in MBTI™ and 4) confirmed in philosophy, economics, sociology, logic and neurology (pages 289, 290): "Our formal indication of the idea [along 11 Thinking ISTP] of existence [206 Life that is guided into the ISTP of boot-up 73 Skepticism by the truncation of 124 Bureaucracy/Myself into an ISTP-overlaying 20 Dasein there] was guided by the understanding [206 Life-overlaying 33 Understanding] of being in Da-sein itself. Without any ontological transparency [awareness along 70 Articulation INTJ of circuit structure], it was, after all, revealed that I myself [124 Bureaucracy/Myself truncated into 94 'I' by the passage of 206 Life from CL up to FL] am always [in exchange from CR down to FR which truncates 94 'I' into 20 Dasein] the being which we call Da-sein [the 20 Dasein there], as the potentiality-of-being that is concerned [in 35 Kinship that by itself truncates 124 Bureaucracy/Myself into 20 Dasein, so that 35 Kinship must be reconciled with 20 Dasein before there can be 4 Perceiving in the will from CL up to FL which they share in common] to be [in the 'to be' from CR down



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to FR] this being. Da-sein understands itself [in 206 Life-overlaying 33 Understanding] as being-in-the-world [206 Life-guided 124 Bureaucracy/Myself], although without sufficient ontological [circuit-related] definiteness. Thus existing [in 206 Life], it encounters beings [in 45 Duty/World] of the kind of being of things at hand [in the 45 Duty/World- and 206 Life-overlaying 4 Perceiving segment which is the will from CL up to FL] and objectively present [in the 45 Duty/World-intersecting object-binding node of P]. No matter how far removed from an ontological concept [70 Articulation ESTJ conceptualization of circuit structure] the distinction between existence [206 Life] and reality [in 45 Duty/World] may be, even if Da-sein initially understands [in 206 Life-overlaying 33 Understanding] existence [206 Life] as reality [45 Duty/World formed from the combination of 206 Life and its mirror of 27 Apperception indefinite now-time], Da-sein is not just objectively present [as an object in the 45 Duty/World formed with 141 Angst/Worldview from the intersection of 206 Life and its mirror of 27 Apperception now-time], but has always already *understood itself* [in 206 Life-overlaying 33 Understanding of the 94 'I' that is truncated out of 124 Bureaucracy/Myself by 206 Life and expressed in the 73 Skepticism 'idle talk' which is also formed from the combination of 206 Life and 124 Bureaucracy/Myself], however mythical or magical its interpretations may be. For otherwise, Da-sein would not 'live' in a myth and would not take heed of its magic in rites and cults. The idea of existence [206 Life] which we have posited [as an idea along 11 Thinking- and 20 Dasein-overlaying ISTP, in direct opposition to the ISTP-overlaying 65 Dissidence-listening that fuels 65 Dissidence-overlaying 73 Skepticism 'idle talk'] gives us an outline of the formal structure of the understanding [1 Classification hypothesis or belief-based from P up to CR 33 Understanding] of Da-sein in general, and does so in a way that is not binding [which it would be if it were formed into an object at the object-binding Cartesian 22 Observation node of P] from an existentiell [attunement-mood from EL up

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to CL] point of view."

e) Solving Outstanding Problems

Kuhn points out that new paradigms are accepted when they solve outstanding problems. A threatened 206 Life which calls up finiteness in its 27 Apperception mirror has given us a conceptualization of the structure of 45 Duty/World and its 141 Angst/Worldview metric (formed from the combination of 206 Life and its mirror of 27 Apperception) – this is the solution to an enduring philosophical puzzle (page 290): "Under the guidance of this idea [in 11 Thinking and 73 Skepticism ISTP] the preparatory analysis of the everydayness [externalized 191 Democracy and 35 Kinship] nearest to us has been carried out as far as a first conceptual [along 70 Articulation concept-carrying ESTJ] definition [along definitional ISTJ of 18 Sensing] of care [exchange from CR down to FR, with ESTJ and ISTJ completing 18 Sensing, an aspect of Hegel's 'instinct of reason']. This phenomenon enabled us to get a more precise grasp [in the 42 Freedom- and 11 Thinking-overlaying segment from CL up to FL which is the human will and also the mirror of exchange from CR down to FR] of existence [206 Life] and its relations to facticity [attunement-mood from EL up to CL] and falling prey [which flees from the attuned moods of 141 Angst/Worldview that call for authenticity]. The definition [along 18 Sensing ISTJ] of the structure of care [in the 18 Sensing segment of exchange from CR down to FR] has given us a basis on which to distinguish ontologically [relating to circuits] between existence [206 Life] and reality [45 Duty/World formed from the combination of 206 Life and its mirror of 27 Apperception] for the first time. This led to the thesis that the substance of human being is existence [206 Life that with its mirror of 27 Apperception forms a 141 Angst/Worldview of 45 Duty/World]."

In the same way that 206 Life (through its combination with 124 Bureaucracy/Myself to form 73 Skepticism) gives birth eventually to 20 Dasein / 141 Angst/Worldview self-consciousness, so it also gives birth to 45

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Duty/World (the legs of 206 Life and its mirror of 27 Apperception combine to form both 141 Angst/Worldview and 45 Duty/World) – that is how self is formed within a world (page 290): "But even this formal idea [along 11 Thinking- and 20 Dasein-overlaying ISTP] of existence [206 Life finding symmetry of being through transition to 141 Angst/Worldview], which is not binding [at the object-binding 33 Understanding node of P] in an existentiell way [attuned moods generated by 206 Life-overlaying 33 Understanding], already contains a definite though unprofiled ontological [circuit-related] 'content' that 'presupposes' an idea [along 11 Thinking ISTP] of being in general [ISTP-overlaying 20 Dasein / 141 Angst/Worldview self-consciousness] – just like the idea of reality [45 Duty/World formed from the combination of 206 Life with its mirror of 27 Apperception] contrasted with it. Only in the horizon of *that* idea of being can the distinction between existence [206 Life] and reality [45 Duty/World] be made. After all, both mean *being* [linked to symmetrical circuits that interact with the 'to be' that truncates the 20 Dasein there out of 124 Bureaucracy/Myself and adds it to spatial 115 Brotherhood/Ourself]."

33 Understanding of this solution generates attuned moods in the segment from EL up to CL which direct the way in which the mind thinks about the solution in the subsequent 11 Thinking segment from CL up to FL – yes, says Heidegger, it is a circle (page 290): "But is not the ontologically clarified idea of being in general first to be attained by developing the understanding [1 Classification hypothesis- or belief-based 33 Understanding whose INTJ overlays 206 Life which generates attuned moods from EL up to CL] of being that belongs to Da-sein? However, that understanding [33 Understanding] can be grasped [in the 206 Life-overlaying 11 Thinking segment from CL up to FL which is the human will] primordially only on the basis of a primordial interpretation [206 Life- and 70 Articulation-overlaying 46 Interpretation] of Da-sein guided by the idea [11 Thinking ISTP in which 11 Thinking is completed by passage through the

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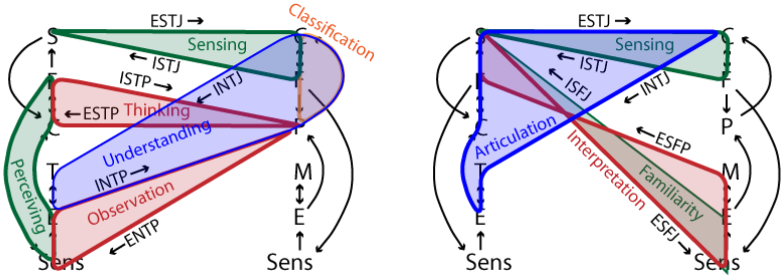
206 Life- and 4 Perceiving-overlaying segment from CL up to FL] of existence [206 Life]. Does it not thus finally become evident that this problem of fundamental ontology [circuit structure] that we have set forth is moving in a 'circle'?"



Heidegger points out that the circuit of 33 Understanding is itself a circle in which INTP pieces are unified into an INTJ possibility which passes through the section from T down to EL which again breaks it up into INTP pieces based on significance – Hegel's First Law is the ability to maintain this flow. This circuit forms ideas into words – the so-called circle is thus the process of verbalizing a 70 Articulation that can say things more clearly (pages 290, 291): "We already showed, in the structure of understanding [206 Life-overlaying 33 Understanding] in general, that what is faulted with the inappropriate expression 'circle' belongs to the essence [INTJ force of unity which by its passage through significance from T down to EL compresses experience from Sens-L up to EL into events and generates attunement-mood in the segment from EL up to CL] and the distinctiveness of understanding [33 Understanding] itself. Still, our inquiry must now return explicitly to this 'circular' argument if the problematic of fundamental ontology is to have its hermeneutical situation [33 Understanding-overlaying 70 Articulation with its fore-having, fore-conceiving and fore-seeing] clarified. When it is objected that the existential interpretation [46 Interpretation of circuit structure] is 'circular,' it is said that the idea [along 11 Thinking ISTP] of existence [11 Thinking-

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overlaying 206 Life] and of being in general is 'presupposed,' and that Da-sein gets interpreted [in 70 Articulation-overlaying 46 Interpretation] 'accordingly' so that the idea [along 11 Thinking- and 20 Dasein-overlaying ISTP] of being may be obtained from it. But what does 'presupposing' mean? In positing the idea [in 206 Life-overlaying 11 Thinking ISTP] of existence [206 Life], do we also posit some proposition from which we can deduce further propositions about the being of Da-sein, according to the formal rules of consistency? Or does this pre-supposing have the character of an understanding project [206 Life-overlaying 33 Understanding] in such a way that the interpretation [206 Life- and 70 Articulation-overlaying 46 Interpretation] developing this understanding [70 Articulation-overlaying 33 Understanding] *lets* what is to be interpreted be *put in words for the very first time* [by completion of 33 Understanding along INTJ upon a foundation of INTP, breaking it away from its foundations in 206 Life], *so that it may decide of its own accord* [in its overlay of 1 Classification and 42 Freedom] *whether, as this being; it will provide the constitution of being for which it has been disclosed in the projection* [along 33 Understanding INTJ] *with regard to its formal aspect* [in accordance with the principles of objective 22 Observation-based Cartesian science]*?* Is there any other way that beings can put themselves into words with regard to their being at all? In the existential [circuit-related] analytic, a 'circle' [circulation around the circuit of 33 Understanding from INTJ down through significance from T down to EL to INTP to hypothesis or belief from P up to CR back into unifying INTJ with its essence force] in the proof cannot be 'avoided,' because that analytic is *not* proving anything according to the rules of logic [which involve the dual if-then structures oriented around certainty from S down to CL and conceptual ESTJ, and hypothesis or belief from P up to CR and principled ESTP] of consistency *at all."*

In a desire to begin with basic assumptions and then derive from them a model of the mind, Cartesian science is doing nothing other than denying

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the 'ahead of itself' structure of 206 Life which is always prior to all pre-conceptions (page 291): "What common sense wishes to get rid of by avoiding the 'circle,' thinking that it does justice to the loftiest rigor of scientific investigation, is nothing less than the basic structure of care [truncation of 124 Bureaucracy/Myself saccades into a 20 Dasein there which is given room within spatial 115 Brotherhood/Ourself under the guidance of mooded and attuned 206 Life which in combination with its mirror of 27 Apperception indefinite now-time forms a 45 Duty/World that can be objectively studied in three-dimensional space at 22 Observation P]. Primordially constituted by care [passage of data from CR down to FR], Da-sein is always already ahead of itself [and thus driven by attuned moods from EL up to CL, which combine into a non-contiguous substance from EL up to CL whose missing parts in tool breakdown are then thematized into science]. Existing [in 206 Life], it has always already projected itself [along 206 Life-overlaying 33 Understanding INTJ] upon definite possibilities of its existence [206 Life]; and in these existentiell [mooded and attuned from EL up to CL] projects [along INTJ] it has also projected pre-ontologically [prior to any knowledge of its internal structure] something like existence [206 Life] and being [of observed objects disclosed in the Hegelian inorganic intersection of 93 Empire memory and 45 Duty/World]. But can one deny this projecting [of Heidegger's model of the mind along the 33 Understanding INTJ that understands it] of *that* research essential to Da-sein, which, *like all research itself is a kind of being of disclosive* Da-sein [20 Dasein there], that wants to develop and conceptualize [along 33 Understanding-overlaying 70 Articulation ESTJ] the understanding [Cartesian 33 Understanding of Heidegger's model as a scientific entity] of being belonging to Da-sein [20 Dasein / 141 Angst/Worldview self-consciousness]?"

The charge of circularity in argumentation proves only that the mind making the accusation is rooted in the 35 Kinship-based (with extensions

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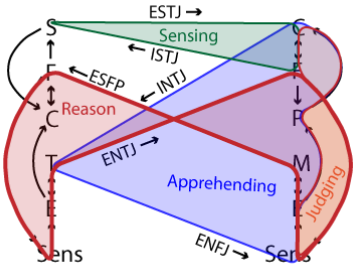
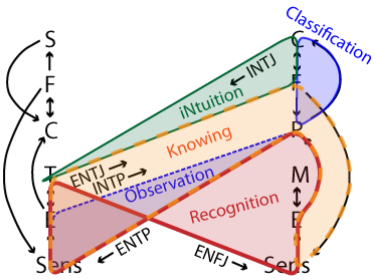
into certainty from S down to CL and hypothesis or belief from P up to CR) if-then logic processor, an aspect of the externalized 35 Kinship/191 Democracy the they and not of authenticity. The Cartesian mindset is unaware that the 'ahead of itself' aspect of mind which it is censoring lies at the very root of all human ability to objectively examine objects (page 291): "But the 'charge of circularity' itself comes from a kind of being of Da-sein. Something like projecting [along INTJ], especially ontological projecting [relating to circuits], necessarily remains foreign for the common sense of our heedful absorption in the they because common sense barricades itself against it 'in principle' [along the principle-carrying ESTP leg of the 35 Kinship logic processor]. Whether 'theoretically' or 'practically,' common sense only takes care [in the exchange segment from CR down to FR] of beings that are in view of its circumspection [in



which 20 Dasein is truncated out of 124 Bureaucracy/Myself by the passage from CR down to FR of 18 Sensing, an aspect with 3 Apprehending and 91 Reason of Hegel's instinct of reason]. What is distinctive about common sense is that it thinks it experiences [in the 4 Perceiving- and 22 Observation-traversing segment of experience from Sens-L up to EL] only 'factual' beings [capable of being bound as 1 Classification specifics at the P object-binding node of 22 Observation] in order to be able to rid itself of its understanding [attuned and mooded in the attunement-mood segment from EL up to CL of 206 Life- and 33 Understanding-overlaying 70 Articulation] of being. It fails to recognize [in experience-traversing and 45 Duty/World-overlaying 25 Recognition] that beings can be



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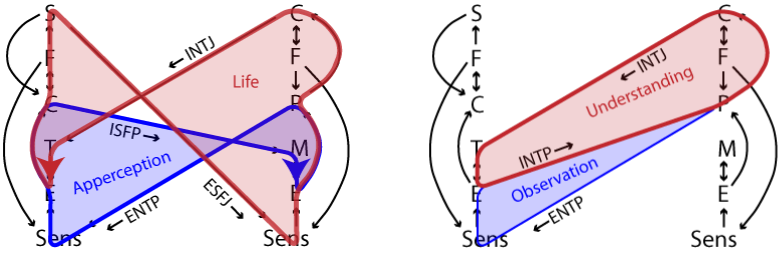
'factually' experienced [in 25 Recognition-, 22 Observation- and 72 Knowing-overlaying experience from Sens-L up to EL] only when being has already been understood [in 206 Life-overlaying 33 Understanding], although not conceptualized [in 206 Life-overlaying 70 Articulation concept-carrying ESTJ]. Common sense misunderstands understanding [33 Understanding]. And *for this reason* it must also necessarily proclaim as 'violent' anything lying beyond the scope of its understanding [33 Understanding that avoids 206 Life-mediated attunement-mood by a thematizing detour back up the INTP of 22 Observation to the P object-binding node of 1 Classification] as well as any move in that direction."

To reject Heidegger's argument because it is circular is to lose the ability to understand in 33 Understanding. One starts with 206 Life generating attuned-moods in combination with its mirror of 27 Apperception death. Verbalization requires an additional 33 Understanding INTP with its overlay of 22 Observation which can then sustain Cartesian science (page 291):



"The talk about the 'circle' in understanding [Cartesian 33 Understanding that does not understand its foundation in INTJ-overlaying 206 Life] expresses the failure to recognize [in 25 Recognition] two things: (1) That understanding [206 Life-overlaying and thus attunement-mood-generating (from EL up to CL) 33 Understanding] itself constitutes a basic kind of the being of Da-sein. (2) That this being is constituted as care [206 Life-mediated attunement-mood from EL up to CL influencing 124 Bureaucracy/Myself visual saccades that locate an object by 18 Sensing- and

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35 Kinship-passage from CR down to FR (care) which truncates 124 Bureaucracy/Myself into a 20 Dasein there which can then be understood]. To deny the circle, to make a secret of it or even to wish to overcome it means to anchor this misunderstanding [Cartesian 206 Life-mediated attunement-mood-rejecting 33 Understanding] once and for all. Rather, our attempt must aim at leaping into this 'circle' primordially and completely, so that even at the beginning of our analysis of Da-sein we make sure that we have a complete view of the circular being [33 Understanding pivoting at the node of EL either into the 206 Life and 70 Articulation that guide visual circumspection or into the INTP that overlays objective non-emotional 22 Observation and 72 Knowing of what is observed] of Da-sein. Not too much, but *too little* is 'presupposed' for the ontology [circuit-structure] of Da-sein [architecture of mind], if one 'starts out with' a worldless I [94 'I' not truncated out of visual saccade-generating 124 Bureaucracy/Myself by a 206 Life that in combination with its mirror of 27 Apperception forms the 45 Duty/World that is visually observed] in order then to provide that I with an object [in some way that goes outside of what actually happens] and an ontologically baseless relation to that object. *Our view is too short-sighted* if we make 'life' [33 Understanding-overlaying 206 Life] a problem, *and then occasionally also* take death [27 Apperception as the mirror of 206 Life] into account. The thematic objection is *artificially* and *dogmatically* cut out [so that there remains no basis for dialog] if one limits oneself 'initially' to a 'theoretical subject,' and then complements it 'on the practical side' with an additional 'ethic.'"

Heidegger has dealt with Cartesian science and its most obvious counter-arguments. The challenge now is to articulate his own concepts more fully along 70 Articulation (pages 291, 292): "This will suffice to clarify the existential meaning [at the 70 Articulation node of S] of the hermeneutical situation [70 Articulation fore-having along attunement-mood from EL up to CL, fore-conceiving along 70 Articulation ESTJ and fore-seeing along 70

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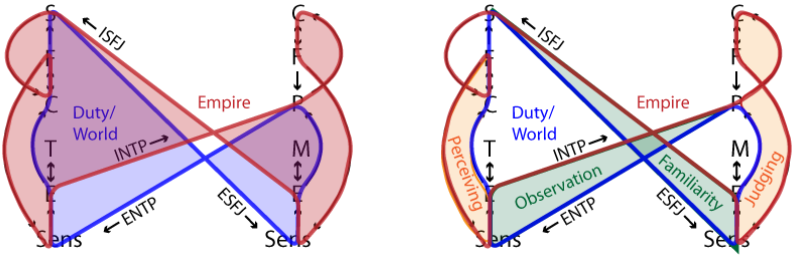
Articulation and 33 Understanding INTJ] of a primordial analytic of Da-sein. With the exposition of anticipatory [14 Self-image initiative] resoluteness [respecting 20 Dasein / 141 Angst/Worldview self-consciousness] Da-sein has been brought before us with regard to its authentic [206 Life in harmony with 27 Apperception finiteness of production] totality. The authenticity of the potentiality-of-being-a-self [20 Dasein / 141 Angst/Worldview self-consciousness] guarantees the fore-sight [INTJ of 33 Understanding whose hypothesis or belief from P up to CR guides 14 Self-image] of primordial existentiality, and this assures us of coining the appropriate existential concepts [along 70 Articulation concept-carrying ESTJ which is then extended into its supporting aspects along 206 Life-, 70 Articulation- and 33 Understanding-overlaying INTJ]."

Emergence of Self-consciousness

a) Location of the True Self

Heidegger has dealt with Cartesian science and its counter-arguments. He moves back to the original attuned and mooded foundation which for Cartesian science is so problematic and looks there for an answer to the ultimate question – the meaning of 206 Life itself. He will demonstrate that it is located at the node of S and relates to temporality (page 292):



"At the same time, the analysis of anticipatory [14 Self-image initiative] resoluteness [retrieve of 14 Self-image ISFJ into 13 Intentionality ISFJ consistent with 74 Blame overlay of 13 Intentionality] led us to the

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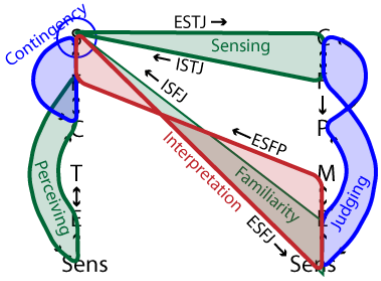
phenomenon of primordial and authentic truth [20 Dasein there]. Earlier we showed how the understanding [22 Observation-overlaying 33 Understanding that by a completion along INTP stands apart from its mooded foundation in 206 Life from EL up to CL] of being that prevails initially and for the most part conceives [in concept-carrying 18 Sensing ESTJ] being in the sense of objective presence [observed by 22 Observation at the object-binding node of P] and thus covers over the primordial phenomenon of truth [20 Dasein truncated out of 124 Bureaucracy/Myself in response to 206 Life-generated attunement-mood from EL up to CL]. But if 'there is' [in the 'to be' from CR down to FR] being only when truth 'is' [a 20 Dasein there truncated out of 124 Bureaucracy/Myself by passage of data from CR down to FR], and if the understanding [20 Dasein-overlaying 33 Understanding] of being always varies according to the kind of truth [as a 20 Dasein there], then primordial and authentic [206 Life in harmony with 27 Apperception finiteness] truth must guarantee the understanding of the being of Da-sein [20 Dasein / 141 Angst/Worldview self-consciousness] and of being [observed by a combination of 93 Empire memory and either 45 Duty/World for inorganic entities or 27 Apperception for organic entities] in general. The ontological 'truth' of the existential [circuit-describing] analysis [in 33 Understanding] is developed on the basis of primordial, existentiell [mooded and attuned from EL up to CL] truth. Yet the latter does not necessarily need the former [not everyone goes on to become a scientist]. The most primordial and basic existential truth, for which the problematic of fundamental ontology strives in preparing the question of being in general is the *disclosure of the meaning* [at the node of S] *of being of care* [exchange from CR down to FR]. In order to reveal this meaning, we need to hold in readiness,



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undiminished, the full structural content of care [passage of data from CR down to FR]."

Heidegger reviews what has been covered thus far and raises the question: where is this explanation unified? Its unification is in S; this harmony reveals itself as both temporality and also meaning (pages 292, 293): "The unity of the constitutive moments of care [data movement from CR down to FR as part of 18 Sensing], existentiality [circuit structure], facticity [attuned moods from EL up to CL], and falling prey [to the they in fleeing from attuned moods] made possible a first ontological definition [along definitional ISTJ of 124 Bureaucracy/Myself and 18 Sensing] of the totality of the structural whole of Da-sein. The structure of care [exchange in the region from CR down to FR] was given an existential formula: being-ahead-of-oneself-already-being-in (a world) as being-together-with (innerworldly beings encountered) [and thus doing barter or exchange]. The totality [20 Dasein / 141 Angst/Worldview self-consciousness] of the structure of care [data movement from CR down to FR] does not first arise from a coupling together, yet it is *articulated* [into 70 Articulation concepts along ESTJ leading into 33 Understanding-overlaying INTJ]. In assessing this ontological result, we have had to estimate how well it satisfies the requirements of a *primordial* interpretation [46 Interpretation] of Da-sein. We found that neither the *whole* of Da-sein nor its *authentic* potentiality-of-being [20 Dasein / 141 Angst/Worldview self-consciousness] had been made thematic [in the 22 Observation-overlaying 33 Understanding of Cartesian science]. However, the attempt to grasp phenomenally the whole of Da-sein seemed to get stranded precisely on the structure of care [exchange from CR down to FR]. The ahead-of-itself [124 Bureaucracy/Myself directed by attuned moods from EL up to CL generated in turn by 33 Understanding-overlaying 206 Life along INTJ] presented itself as a not-yet [along ISFP of 141 Angst/Worldview-avoiding 2 Fear]. But the ahead-of-itself [attuned moods directing 124 Bureaucracy/Myself], characterized in the sense of

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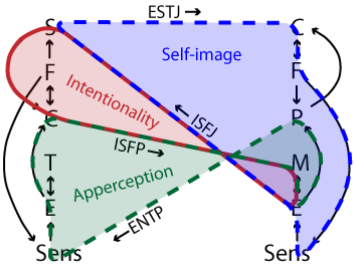
something outstanding [handled as a loan in the ISFP-overlaying 164 Obstinate/Punitive third stage of tool breakdown], revealed itself to our genuine existential reflection [46 Interpretation] as *being toward the end* [13 Intentionality and 27 Apperception that both also overlay ISFP], something that in the depths of its being every Da-sein is. We also made it clear that care [74 Blame-overlaying exchange from CR down to FR] summons Da-sein [because 74 Blame and its mirror of 73 Skepticism re-order their legs to form 20 Dasein / 141 Angst/Worldview self-consciousness whose 141 Angst/Worldview aspect in turn calls to 73 Skepticism along INTJ] to its ownmost potentiality-of-being [20 Dasein / 141 Angst/Worldview self-consciousness] in the call of conscience [141 Angst/Worldview interrupting 73 Skepticism 'idle talk' along the INTJ which they share in common]. Understanding the summons [in INTJ-overlaying 33 Understanding] revealed itself – primordially understood [in a 33 Understanding of the circuit structure] – as anticipatory [14 Self-image initiative] resoluteness [maintaining 141 Angst/Worldview in spite of its attuning moods from EL up to CL and in spite of being forced off the edge of the current 115 Brotherhood/Ourself spatial map into uncanniness], which includes an authentic [206 Life in harmony with 27 Apperception finiteness of production] potentiality-of-being-whole [integrated 20 Dasein / 141 Angst/Worldview self-consciousness] of Da-sein. The structure of care [economic exchange-overlaying 74 Blame from CR down to FR] does not speak *against* [in 74 Blame] the possibility of being-a-whole [20 Dasein / 141 Angst/Worldview self-consciousness], but is the *condition of the possibility* of such an existentiell [mooded and attuned from EL up to CL] potentiality-of-being [20 Dasein / 141 Angst/Worldview self-consciousness]. In the course of these analyses it became clear that the existential [circuit-related]



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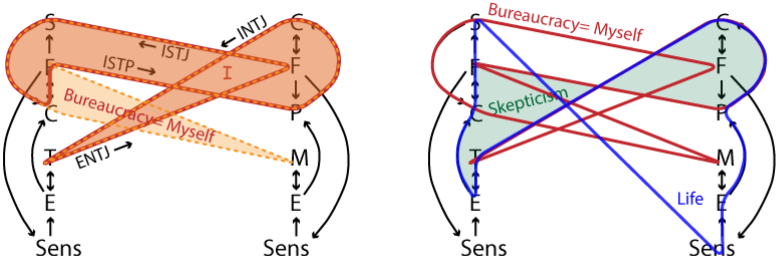
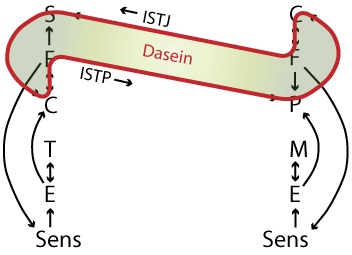
phenomena of death [27 Apperception finiteness], conscience [27 Apperception-overlaying 141 Angst/Worldview interrupt of 73 Skepticism 'idle talk' along INTJ], and guilt [20 Dasein-generating 74 Blame] are anchored in the phenomenon of care [74 Blame-overlaying and 20 Dasein-forming passage from CR down to FR]. *The articulation* [70 Articulation] *of the totality of the structural whole has become still richer, and thus the existential* [circuit-related] *question of the unity of this totality has become more urgent."*



Heidegger has suggested that every organism is at minimum the intersection of 206 Life and saccade-mediating 124 Bureaucracy/Myself. In combination, these generate 94 'I' and also 73 Skepticism discourse of 'idle talk,' thus leading to 'I saying.' 18 Sensing completes the exchange segment from CR down to FR so that a sensible 94 'I' can say "I am…" We might think that 18 Sensing ESTJ which is the subject of this sentence (overlaying 14 Self-image) is the self, but Heidegger states that this is an error; ESTJ is at most an expression of ESTJ-overlaying 35 Kinship which is the they-self. What is the true self? First, it must be conceived in terms of circuits. Second, it is not something objective which is separate from the 45 Duty/World which it observes. He looks then at the expression 'care for self' and suggests that it is a tautology (saying the same thing twice in different words) – if care is passage of data from CR down to FR, then this 206 Life-based 20 Dasein-forming flow of information must also be self (i.e. the 20



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Dasein that is formed) (page 293): "How are we to grasp this unity? How can Da-sein exist as a unity in the ways and possibilities of its being that we mentioned? Evidently only in such a way that it *itself is* [124 Bureaucracy/Myself truncated into 20 Dasein by passage of 74 Blame from CR down to FR which is care, opening the way for 14 Self-image to implement 27 Apperception-mediated production in finite time] this being in its essential possibilities, that *I* am [94 'I' formed from the passage of 206 Life through 124 Bureaucracy/Myself becoming a 20 Dasein there by passage through the 'to be' of care from CR down to FR] always this being. The 'I' [94 'I'] seems to 'hold together' the totality of the structural whole. The 'I' [94 'I'] and the 'self' [20 Dasein / 141 Angst/Worldview self-consciousness] have been conceived [in the ESTJ of 18 Sensing that can truncate 94 'I' into 20 Dasein] for a long time in the 'ontology' of this being as the supporting ground (substance or subject [along 18 Sensing-overlaying 14 Self-image ESTJ]). Even in its preparatory characterization of everydayness [direction of 124 Bureaucracy/Myself by externalized 191 Democracy and 35 Kinship], our analytic also already encountered the question of the who of Da-sein. We found that Da-sein is initially and for the most part *not* itself, but lost in the they-self [externalized 191 Democracy and 35 Kinship]. The they-self is an existentiell [mooded and attuned from Sens-L up to CL] modification [generated by flight from the 141 Angst/Worldview of conscience] of the authentic self [206 Life in harmony with 27 Apperception that with 33 Understanding becomes 141 Angst/Worldview]. The question of the ontological constitution of selfhood remained unanswered. It is true that we already established the guidelines for the problem: If the self belongs to the essential qualities of Da-sein whose 'essence' [as INTJ force], however, lies in *existence* [INTJ-overlaying 206 Life], then I-hood and selfhood must be conceived *existentially* [in terms of circuits that extend 206 Life]. Negatively, we also saw that our ontological characterization of the they [externalized 191 Democracy and 35

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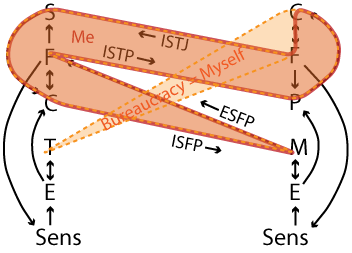
Kinship] ruled out any application of the categories of objective [22 Observation-mediated] presence (substance [within 22 Observation-overlaying 45 Duty/World]). In principle [principles are along the ESTP of the secondary P-mediated logical if-then whose if is hypothesis or belief from P up to CR and whose then is ESTP] it became clear that care [exchange from CR down to FR] cannot be derived ontologically [in a logical argument that starts with presuppositions represented in certainty from S down to CL which is the primary if for the S-mediated logical if-then whose then is the ESTJ concept] from reality [45 Duty/World formed with 141 Angst/Worldview from the intersection of 206 Life and its mirror of 27 Apperception] or be constructed with the categories of reality. Care [exchange from CR down to FR] already contains the phenomenon of self [124 Bureaucracy/Myself truncated into 20 Dasein by passage of data from CR down to FR], if indeed the thesis is correct that the expression 'care for self' would be *tautological* if it were proposed in conformity with [35 Kinship-mediated] concern as care for others. But then the problem of the ontological definition [along the definitional ISTJ of 18 Sensing] of the selfhood of Da-sein gets sharpened to the question of the existential 'connection' between care and selfhood."

The meaning of 'I saying' is the 94 'I' mirror that is 95 Me; this can be deduced apart from any words that are spoken. The two aspects in combination, says Heidegger, are the absolute subject – we note in confirmation that together they form 20 Dasein. That once more is the true self (pages 293, 294): "To clarify the existentiality of the self, we take as our 'natural' point of departure the everyday self-interpretation of Da-sein that expresses 'itself' in *saying-I* [94 'I' and 73 Skepticism 'idle talk' are both truncated out of 124 Bureaucracy/Myself



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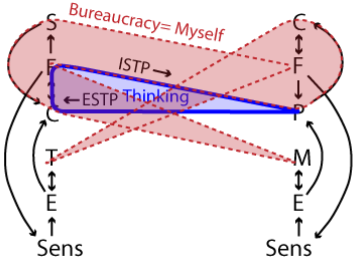
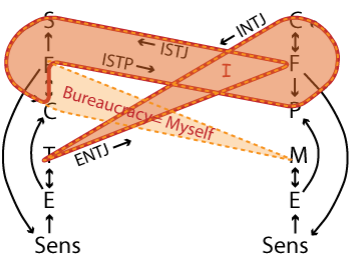
by 206 Life]. Utterance is not necessary. With the 'I' [94 'I'], this being means itself [124 Bureaucracy/Myself from which it is truncated by 206 Life]. The content of this expression [of 73 Skepticism 'idle talk' formed with 94 'I' by the combination of 124 Bureaucracy/ Myself and 206 Life] is taken to be absolutely simple. It always means only me [S-traversing 95 Me, the mirror of 94 'I'], and nothing further. As this simple thing, the 'I' is not a definition [along 94 'I'- and 95 Me-overlaying 18 Sensing definitional ISTJ] of other things: it is *itself* [in its 124 Bureaucracy/Myself common base] not a predicate, but the absolute 'subject.' What is expressed [in 73 Skepticism, formed with 94 'I' from the combination of 124 Bureaucracy/Myself and 206 Life] and addressed in saying-I is always met with as the same persisting thing. The characteristics of 'simplicity,' 'substantiality,' and 'personality,' which Kant, for example, takes as the foundation for his doctrine 'On the paralogisms of pure reason' arise from a genuine 'pre-phenomenological' experience. The question remains whether what was experienced in such a way ontically [in the 22 Observation of 1 Classification-based Cartesian science] may be interpreted [46 Interpretation] ontologically [relating to circuits] with the aid of the 'categories' [circuit structures] mentioned."

b) Kant's 'I think'





Heidegger has derived 94 'I' from the superposition of 206 Life and 124 Bureaucracy/Myself; Kant did it from the combination of 11 Thinking and 124 Bureaucracy/Myself – it is in fact the same circuit of 94 'I' and Heidegger for

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a moment follows Kant's analysis (page 294): "In strict conformity with the phenomenal content given in saying-I [94 'I' and 73 Skepticism formed from the combination of 124 Bureaucracy/Myself and 206 Life], Kant did show that the ontic [1 Classification-based] theses about the substance [in 45 Duty/World] of the soul [as a supposed P-bound 22 Observation entity within P-traversing 45 Duty/World] inferred from these characteristics are without justification. But in so doing, he merely rejects a wrong *ontic* [1 Classification-based] explanation of the I [94 'I']. He has by no means attained an *ontological* [circuit-related] interpretation [46 Interpretation] of selfhood [20 Dasein / 141 Angst/Worldview self-consciousness], nor has he obtained some assurance of it and made positive preparations for it. Although Kant attempts, more strictly than his predecessors, to hold on to the phenomenal content of saying I [94 'I' and 73 Skepticism formed from the combination of 124 Bureaucracy/Myself and 206 Life], he does, after all, slip back into the *same* inappropriate ontology of the substantial, whose ontic [22 Observation-based Cartesian scientific] foundations he theoretically rejected for the I [94 'I']. We must show this more precisely, in order to establish what it means ontologically [in relation to circuits] to take saying I [94 'I' and 73 Skepticism 'idle talk' formed from the combination of 124 Bureaucracy/Myself and 206 Life] as the point of departure for the analysis of selfhood. The Kantian analysis of the 'I think' [124 Bureaucracy/Myself truncated into 94 'I' not by 206 Life but by 11 Thinking passage from CL up to FL which is the human will] should now be adduced as an illustration, but only to the extent that it is required for the clarification of the problematic in question."

Kant's 94 'I' is the subject of thoughts in 11 Thinking; Heidegger's' 94 'I' is the self that speaks in 73 Skepticism 'I saying' – we note that the definitions are consistent with one another (Kant's 11 Thinking is the content of Heidegger's 'I saying,' so that the definitions together comprise 94 'I' saying what it thinks about 95 Me). Both exclude 14 Self-image-overlaying concept-

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carrying ESTJ. The 94 'I' saying something about itself (124 Bureaucracy/Myself from which both 94 'I' and 95 Me are truncated) is thus what Kant calls a form of representation. That is, 206 Life (or the 11 Thinking done by 206 Life-generated 94 'I' about 95 Me in its 'I saying') combines with 124 Bureaucracy/Myself to form 94 'I' before it combines with its mirror of 27 Apperception to generate the 45 Duty/World with its objects that can be conceptualized (along concept-carrying 14 Self-image-overlaying ESTJ) and articulated (ESTJ-overlaying 70 Articulation) in further conversation that does not center wholly around 95 Me – 94 'I' is thus a *form* of consciousness (page 294): "The 'I' [94 'I'] is a bare consciousness that accompanies all concepts [along the ESTJ of circuits such as 70 Articulation, spatial 115 Brotherhood/Ourself, anticipatory 14 Self-image and 18 Sensing]. In the I [94 'I' that is not yet a 20 Dasein because there is no data passage from CR down to FR], nothing more is represented than a transcendental subject of thoughts [since 94 'I' can also be formed by the passage of 11 Thinking through the will from CL up to FL]. 'Consciousness in itself (is) not a representation ... , but a form of representation in general.' The 'I think' [94 'I' truncated out of 124 Bureaucracy/Myself by 11 Thinking] is 'the form of apperception that adheres to every experience and precedes it [because 206 Life and 124 Bureaucracy/Myself combine to form 94 'I' before 206 Life combines with its mirror of 27 Apperception to 'form' the observed experience-traversing (from Sens-L up to EL) 45 Duty/World and its metric of 141 Angst/Worldview]."

Kant's 'I think' as a form of consciousness is an 'I bind together' at the object-binding node of P; it might be correct to say that this is the logical subject (pages 294, 295): "Kant grasps [in the grasping that is 11 Thinking- and 42 Freedom-overlaying passage through the will from CL up to FL] the phenomenal content of the 'I' [94 'I'] correctly in the expression 'I think' [206 Life-overlaying 11 Thinking truncating 124 Bureaucracy/Myself into 94 'I' by passage from CL up to FL] or – if the relation of the 'practical person' to 'intelligence' is also considered – in the expression 'I act' [124

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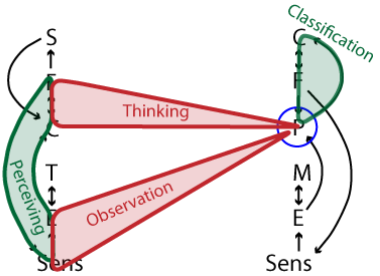
Bureaucracy/Myself truncated into 94 'I' by the passage of 42 Freedom action through the 206 Life- and 11 Thinking-overlaying human will from CL up to FL]. In Kant's sense saying-I [94 'I' and 73 Skepticism 'idle talk' truncated out of 124 Bureaucracy/Myself by 206 Life] must be conceived [along 70 Articulation conceptual ESTJ] as saying I think [11 Thinking truncating 94 'I' (but not 73 Skepticism) out of 124 Bureaucracy/Myself]. Kant attempts to establish the phenomenal content of the I [94 'I'] as *res cogitans.* If he then calls this I a 'logical subject,' that does not mean that the I in general is a concept [along concept-carrying 70 Articulation ESTJ] gained merely by logical means [if-then logical analysis in which the 11 Thinking ESTP principle is a 'then' derived from the 'if' of hypothesis or belief from P up to CR]. Rather, the I [94 'I'] is the subject of logical behavior, of binding together [at the 124 Bureaucracy/Myself, 11 Thinking and 94 'I' object-binding node of P]. The 'I think' means I bind together [at the node of P which by 11 Thinking ESTP delivers a focal object to CL of 4 Perceiving]. All binding together [by 11 Thinking with its 22 Observation-intersecting node of P] is an '*I* bind together' [in which 11 Thinking by delivering its P-bound object to CL along ESTP also truncates 94 'I' out of 124 Bureaucracy/Myself by completing itself from CL up to FL]. In any taking together and relating [by 11 Thinking-overlaying 73 Skepticism that also forms from the combination of 124 Bureaucracy/Myself and 206 Life], the I [94 'I'] always already underlies [in the truncation of 94 'I' out of 124 Bureaucracy/Myself by a 206 Life prior to any 11 Thinking] – *hupokeimenon.* Thus the subject is 'consciousness in itself,' not a representation, but rather the 'form' of representation. That means that the I think [94 'I' truncated out of 124 Bureaucracy/Myself by 11 Thinking] is not something represented [along the ENTJ of 124



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Bureaucracy/Myself], but the formal [11 Thinking-based] structure of representing as such, and this formal [11 Thinking-based] structure alone makes it possible for anything to be represented [along ENTJ of 124 Bureaucracy/Myself and 8 iNtuition]. The form of representation [206 Life and 11 Thinking as prior to 8 iNtuition along ENTJ] means neither a framework nor a universal concept [along 70 Articulation ESTJ], but that which, as *eidos,* makes everything represented and every representing be [in the 'to be' that truncates 94 'I' into a 20 Dasein there and which is time-snipped by 8 iNtuition] what it is. If the I [94 'I'] is understood [along 33 Understanding- and 8 iNtuition-overlaying INTJ] as the form of representation [the structure which enables 8 iNtuition along ENTJ], this amounts to saying that it is the 'logical subject.'"

Kant according to Heidegger sees correctly that 94 'I' is not something that can be bound as an object and examined at P. However, he then takes this 'I' into the 35 Kinship-based logic processor as a concept along 14 Self-image-overlaying ESTJ; this fails to identify the true self (page 295): "Kant's analysis has two positive aspects: on the one hand, he sees the impossibility of ontically [in 22 Observation-intersecting 1 Classification] reducing the I to a 'substance' [resident in P-traversing 45 Duty/World]. On the other hand, he holds fast to the I [94 'I'] as 'I think' [94 'I' truncated out of 124 Bureaucracy/Myself solely by 11 Thinking apart from 206 Life]. Nevertheless, he conceives [along 70 Articulation concept-carrying ESTJ] this I again as subject [this time as the ESTJ concept of 35 Kinship-based logic interacting with an 11 Thinking-overlaying ESTP principle], thus in an ontologically [circuit-related] inappropriate sense. For the ontological concept [along ESTJ] of the subject does *not* characterize *the selfhood of the I qua self, but the sameness and constancy* [concepts along ESTJ according to Hegel are entities that do not change with varying 18 Sensing ISTJ] *of something always already objectively present* [and observed at the node of P]. To define the I ontologically as a *subject* [along ESTJ] means to posit it as

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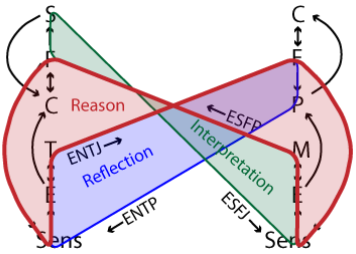
something always already objectively present [at the object-binding node of P]. The being of the I [in the 'to be' from CR down to FR which mirrors the 'I think' from CL up to FL] is understood [by this incorrect Cartesian 33 Understanding] as the [objective 22 Observation-based] reality of the *res cogitans* [11 Thinking which truncates 94 'I' out of 124 Bureaucracy/Myself and ignores the prior truncation by 206 Life which is its true origin]."

The 'I think' which results from the superposition of 124 Bureaucracy/Myself and 206 Life becomes an 'I think something' by the subsequent addition of 11 Thinking which also truncates 94 'I' out of 124 Bureaucracy/Myself. The representations of which Kant speaks are provided by the ENTJ of 39 Reflection which is the mirror of 46 Interpretation; again, it is a subsidiary process which Heidegger has previously linked to statements of 91 Reason (page 295): "But what is the reason that while the 'I think' [94 'I' truncated out of 124 Bureaucracy/Myself by 11 Thinking passage through the will from CL up to FL] gives Kant a genuine phenomenal point of departure, he cannot exploit it ontologically [in a discovery of circuits], but is forced to fall back upon the 'subject' [along conceptual



ESTJ of logical 35 Kinship], that is, something substantial [observed and bound as an object at P]? The I is not only an 'I think' [94 'I' truncated out of 124 Bureaucracy/Myself by 11 Thinking], but an 'I think something' [94 'I' truncated initially out of 124 Bureaucracy/Myself by 206 Life and then thinking about something in 11 Thinking]. However, does not Kant himself emphasize again and again that the I [94 'I'] remains related to its representations [along ENTJ of 39 Reflection and 72 Knowing], and would be nothing without them?"

Kant could not put the pieces together because he ignored the foundation in 206 Life. Because 206 Life and its mirror of 27 Apperception

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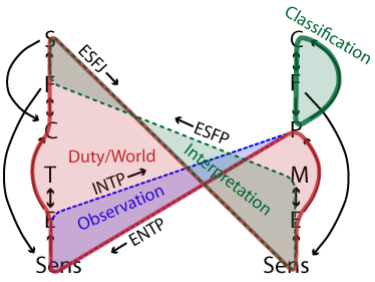
were not included, the origins of 45 Duty/World were also unclear (pages 295, 296): "But for Kant these representations [along ENTJ of 39 Reflection and 72 Knowing] are the 'empirical,' which is 'accompanied' by the I [94 'I' truncated out of 124 Bureaucracy/Myself by 11 Thinking] – the appearances to which the I is 'connected.' But nowhere does Kant show the kind of being of this 'connection' and 'accompanying.' At bottom, however, their kind of being is understood as the constant objective presence of the I [as an entity bound at P] together with its representations. Kant did avoid cutting off the I [94 'I'] from thinking [11 Thinking], but without positing the 'I think' [11 Thinking truncating 94 'I' out of 124 Bureaucracy/Myself] itself in its full essential content as 'I think something' [94 'I' formed initially along with expressive 73 Skepticism 'idle talk' from the combination of 124 Bureaucracy/Myself and 206 Life], and above all without seeing the ontological 'presupposition' [namely, the presence of both 124 Bureaucracy/Myself and 206 Life] for the 'I think something' [11 Thinking and 124 Bureaucracy/Myself forming 94 'I'] as the fundamental determination of the self. For even the point of departure of the 'I think something' is not definite enough ontologically, because the 'something' remains indefinite. If by this something we understand an *innerworldly* being [in 45 Duty/World], it tacitly implies that *world* [45 Duty/World formed with its 141 Angst/Worldview metric from the combination of 206 Life and its mirror of 27 Apperception] has been presupposed [because 206 Life has been ignored]; this very phenomenon of the world [Kant's 'world' that is not aware of 206 Life] also determines the constitution of being of the I [94 'I'], if indeed it is to be possible for the I to be something like an 'I think something' [contained in 45 Duty/World]. Saying-I [94 'I' and 73 Skepticism formed from the combination of 124 Bureaucracy/Myself and 206



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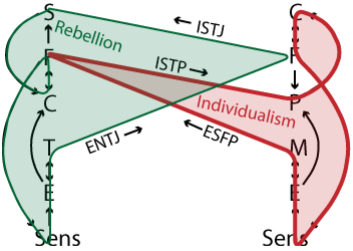
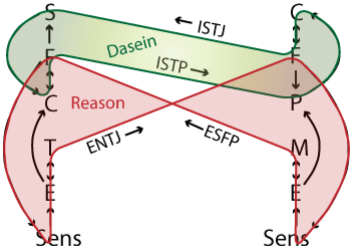
Life] means the being that I always am as 'I-am-in-a-world' [45 Duty/World generated from the superposition of Kant's missing 206 Life with the further addition of 27 Apperception, the mirror of 206 Life]. Kant did not see the phenomenon of world [45 Duty/World with its foundation in 206 Life] and was consistent enough to keep the 'representations' [along 39 Reflection ENTJ] at a distance from the *a priori* content of the 'I think' [94 'I' formed (apart from an expressing 73 Skepticism) from the combination of 124 Bureaucracy/Myself and 11 Thinking]. But thus the I [94 'I'] again was forced back to an *isolated* subject [in some kind of 'world' formed quite separately from the circuit structure and thus making the I an object within that structure] that accompanies representations [along 39 Reflection and 72 Knowing ENTJ] in a way that is ontologically quite indefinite."

c) Exclusion of 20 Dasein self from 45 Duty/World





The true self of everydayness is 20 Dasein formed from the intersection of 94 'I' and 95 Me. This 20 Dasein as a circuit is commonly sustained by economic exchange in which goods owned by 14 Self-image are traded for things held by others in 5 Repentance in order to sustain 206 Life. 63 Individualism is the seller and 112 Rebellion is the buyer – the barter takes place in the 20 Dasein-constructing segment (under 124 Bureaucracy/Myself regulation) from CR down to FR. Self becomes the 20 Dasein self of 'what we do' relating to exchange rather than the 20 Dasein self of 'what we are' formed from the intersection of 94 'I' and 95 Me. 206 Life reduces to

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physical survival by means of this interaction. If this 206 Life of survival combines with its mirror of 27 Apperception death which is non-survival, then the resulting 45 Duty/World (formed in their intersection) sees 20 Dasein as an object which can perhaps be traded in the form of labor for wages; it leaves behind the true 20 Dasein self which is 94 'I' and 95 Me. 141 Angst/Worldview, generated in parallel with this 45 Duty/World, externalizes as money whose cash nexus becomes the metric for everything (page 296): "*In saying-I* [94 'I' formed with 73 Skepticism from the combination of 124 Bureaucracy/Myself and 206 Life]*, Da-sein expresses itself* [94 'I' having meaning in its mirror of 95 Me which together form 20 Dasein about which 73 Skepticism 'idle talk' speaks] *as being-in-the-world* [124 Bureaucracy/Myself vision serving as a basis for 206 Life and its mirror of 27 Apperception now-time forming a 45 Duty/World of meaningful things as measured by a 141 Angst/Worldview metric]. But does everyday saying-I [94 'I' and 73 Skepticism 'idle talk' truncated out of externalized 124 Bureaucracy/Myself and 206 Life] take *itself* [its own 124 Bureaucracy/Myself] *as* [in the dependent 46 Interpretation-mediated as structure formed from externalized 191 Democracy and 35 Kinship] being-in-the-world*?* Here we must make a distinction. Surely in saying-I [94 'I' and 73 Skepticism formed from the combination of 124 Bureaucracy/Myself and 206 Life] Da-sein means the being that it itself always is [in the 'to be' exchange segment from CR down to FR]. But the everyday interpretation [dependent 46 Interpretation formed by externalized 191 Democracy and 35 Kinship] of the self has the tendency to understand itself [206 Life-overlaying 33 Understanding] in terms of the 'world' [45 Duty/World formed from the intersection of 206 Life and its mirror of 27 Apperception now-time] taken care of [by 14 Self-image truncating 124 Bureaucracy/Myself by economic exchange from CR down to FR rather than by 94 'I' interacting with 95 Me]. When Da-sein has itself in view ontically [as an ENTJ representation in the 8 iNtuition ENTJ/INTJ ratio that governs 18 Sensing exchange, perhaps as

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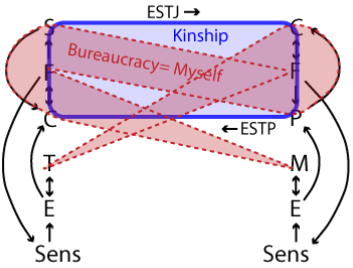
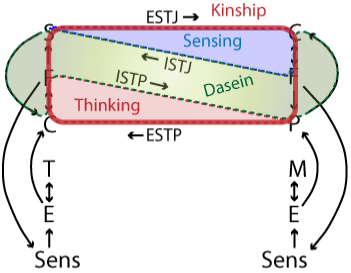
payment in dollars per hour of labor], it *fails to see* itself [as a 20 Dasein there] in relation to the kind of being [206 Life-truncated 124 Bureaucracy/Myself-derived 94 'I'] of the being that it itself [124 Bureaucracy/Myself] is [in the 20 Dasein truncated out of its 124 Bureaucracy/Myself caretaker]. And that is particularly true of the fundamental constitution of Da-sein, being-in-the-world [124 Bureaucracy/Myself]."





We look once more at a quote that we examined previously. We note now that the true 20 Dasein self formed from 94 'I' and its mirror of 95 Me is excluded from the 45 Duty/World that is exchange-based basic survival. We recall that 73 Skepticism is formed along with 94 'I' from the intersection of 206 Life and 124 Bureaucracy/Myself. This attunement-mood-influenced 73 Skepticism flees from its own true 20 Dasein self (as represented in 20 Dasein / 141 Angst/Worldview self-consciousness); it speaks in its 'idle talk' rather of what is important to the they of externalized 35 Kinship and 191 Democracy. 35 Kinship also moves through exchange from CR down to FR – it can form its own the-they-compatible 20 Dasein separately from 206 Life and 124 Bureaucracy/Myself (35 Kinship truncating both 124 Bureaucracy/Myself and 94 'I' into a 20 Dasein there, 11 Thinking and 18 Sensing). Things become ever more entangled (page 296): "How is this 'fleeting' saying-I [94 'I' and 73 Skepticism 'idle talk' truncated out of 124 Bureaucracy/Myself and 206 Life] motivated? By the entanglement of Da-sein, for as falling prey it *flees* from itself [attunement-mood from EL up to CL resulting from 206 Life INTJ passage through significance from T down to

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EL] to the they [externalized 191 Democracy and 35 Kinship]. The 'natural' talk [73 Skepticism and 94 'I' truncated out of 124 Bureaucracy/Myself by 206 Life] about the I [94 'I'] takes place in the they-self [35 Kinship truncating both 124 Bureaucracy/Myself and 94 'I' into a 20 Dasein there, along with 18 Sensing offers and 11 Thinking acceptances of those offers]. What expresses itself in the 'I' [94 'I'] is that self that, initially and for the most part, I am *not* authentically [35 Kinship]. When one is absorbed in the everyday multiplicity and rapid succession of what is taken care of [in 206 Life-sustaining economic exchange from CR down to FR], the self of the self-forgetful [94 'I' eliminated by externalized 35 Kinship truncation of 94 'I' into a 20 Dasein there] 'I take care of' shows itself as what is constantly and identically simple, but indefinite and empty. One *is* [in the 35 Kinship 'to be' from CR down to FR], after all, *what* one takes care of [in 18 Sensing- and 11 Thinking-mediated exchange]. The fact that the 'natural' ontic [treating 20 Dasein as a 1 Classification objective entity] way of saying-I overlooks the phenomenal content of Da-sein that one has in view in the I [94 'I'] does *not* give the ontological [circuit-related] interpretation [46 Interpretation] of the I [94 'I'] the *right* to *go along with this oversight* and to force an inappropriate 'categorial' horizon upon the problematic of the self."

d) Individuation of 20 Dasein self out of 45 Duty/World

Kant calls the self that which is constant; Heidegger suggests that this constancy is maintained not in self as an ESTJ concept (overlaying 14 Self-image as Ego), but rather in the search of the self for integrated symmetry of being – its 20 Dasein is optimally formed from 94 'I' truncated by 74 Blame awareness of cause and effect followed by anticipatory 14 Self-image (pages 296, 297): "Of course, by refusing to go along with the everyday way in which the I talks [treating the self as an objective entity], our ontological

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[circuit-related] interpretation [46 Interpretation] of the 'I' has by no means *solved* the problem; but it has indeed *prescribed the direction* for further questioning. The I [94 'I'] is the being that one is in 'being-in-the-world' [94 'I' and 73 Skepticism truncated out of 124 Bureaucracy/Myself by 206 Life]. Already-being in-a-world as being-together-with-innerworldly-things-at-hand [206 Life attunement-mood from EL up to CL directing the saccades of 124 Bureaucracy/Myself to entities in 45 Duty/World generated with 141 Angst/Worldview by a combination of 206 Life and its mirror of 27 Apperception] means, however, equiprimordially being-ahead-of-oneself. 'I' [94 'I' truncated out of 124 Bureaucracy/Myself by the same circuit (206 Life) whose attunement-mood directs 124 Bureaucracy/Myself] means the being that is concerned *about* the being [20 Dasein formed from economic exchange] of the being which it is. Care [20 Dasein-forming 94 'I'-truncating exchange from CR down to FR] expresses itself [in 73 Skepticism formed with 94 'I' from the combination of 124 Bureaucracy/Myself and 206 Life] with the 'I' [94 'I'] initially and for the most part in the 'fleeting' talk [73 Skepticism 'idle talk' that collapses with 94 'I' when 20 Dasein-forming exchange takes place from CR down to FR] about the I in taking care of things [206 Life-sustaining economic exchange]. The they-self [externalized 191 Democracy and 35 Kinship] keeps on saying I [in 94 'I' and 73 Skepticism formed by the combination of 124 Bureaucracy/Myself and 206 Life] most loudly and frequently because at bottom it *is not authentically* itself and evades its authentic potentiality-of-being [through a formation of 20 Dasein from the 35 Kinship the they in the 45 Duty/World of exchange that has left behind a true 94 'I']. If the ontological constitution of the self can neither be reduced to a substantial I [as an objective entity in the 22 Observation object-binding node of P] nor to a 'subject' [along 14 Self-image-overlaying 18 Sensing conceptual ESTJ], but if, on the contrary, the everyday, fleeting saying-I [which exists in the time between 206 Life attuned direction of 124 Bureaucracy/Myself and a consequent 20 Dasein-

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forming exchange from CR down to FR] must be understood [33 Understanding] in terms of our *authentic* [206 Life which maintains harmony with 27 Apperception production through 33 Understanding-guided 14 Self-image anticipatory initiative] potentiality-of-being [20 Dasein / 141 Angst/Worldview self-consciousness], the statement [of 91 Reason] still does not follow that the self is the constantly objectively present ground of care [in its 20 Dasein-forming economic exchanges from CR down to FR]. Existentially [relating to circuits], selfhood is only to be found in the authentic potentiality-of-being-a-self [20 Dasein / 141 Angst/Worldview self-consciousness optimizing the self in a context of 206 Life and 27 Apperception-based production], that is, in the authenticity [94 'I'-generating 206 Life in harmony with 27 Apperception] of the being of Da-sein *as care* [74 Blame blazing a path through exchange from CR down to FR, releasing 14 Self-image to act freely as required in acts of care for self-consciousness]. In terms of care the *constancy of the self* [Kant's ESTJ 14 Self-image-overlaying concept of the self], as the supposed persistence of the subject [14 Self-image ESTJ], gets its clarification. The phenomenon of this authentic [206 Life in harmony with 27 Apperception] potentiality-of-being [20 Dasein / 141 Angst/Worldview self-consciousness], however, also opens our eyes to the *constancy of the self* in the sense of its having gained a stand [along 74 Blame which maintains 20 Dasein even when 14 Self-image is not active]. The *constancy of the self* [14 Self-image implementing 27 Apperception-mediated production, whose mirror of 206 Life in combination with 124 Bureaucracy/Myself forms 94 'I' that exists when 14 Self-image is temporarily inactive] in the double sense of constancy and steadfastness is the *authentic* [94 'I'-generating 206 Life in harmony with its mirror of 14 Self-image-sustaining 27 Apperception] counter-possibility to the lack of constancy of irresolute falling prey [to the attuned moods of 206 Life]. Existentially [in the circuit structure], the *constancy of the self* [94 'I' and its mirror of 95 Me combining into a stable 20 Dasein] means nothing other

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than anticipatory resoluteness [14 Self-image maintaining 20 Dasein / 141 Angst/Worldview self-consciousness even when this forces self beyond the current borders of spatial 115 Brotherhood/Ourself into uncanniness]. Its ontological [circuit-related] structure reveals the existentiality of the selfhood of the self [94 'I' becoming 20 Dasein / 141 Angst/Worldview self-consciousness whenever 74 Blame and then 14 Self-image are active]. "

A true 20 Dasein self must extricate its own 94 'I' and 95 Me self-aspects from their multiple entanglements. It has been left behind by the everyday public 45 Duty/World of transactional exchange economics; it can emerge only as an individuated entity (page 297): "Da-sein *is authentically itself* in the mode of primordial individuation [74 Blame and 141 Angst/Worldview passage of data through identification from M down to ER] of reticent [73 Skepticism 'idle talk' silenced and collapsed into 20 Dasein / 141 Angst/Worldview self-consciousness] resoluteness [respect for 141 Angst/Worldview attunement-mood from ER up to CR even in the face of uncanniness] that expects *Angst* [141 Angst/Worldview] of itself [124 Bureaucracy/Myself guided by the attuned moods of 141 Angst/Worldview generated with 20 Dasein from 73 Skepticism and its mirror of 74 Blame]. *In keeping silent* [because 73 Skepticism has been interrupted by 141 Angst/Worldview and 94 'I' has collapsed into 74 Blame-generated 20 Dasein], authentic *being-one's-self* does not keep on saying 'I' [in the 94 'I' and 73 Skepticism formed from combining 124 Bureaucracy/Myself and 206 Life], but rather *'is'* [in the 'to be' of a 74 Blame-completed 20 Dasein as part of 20 Dasein / 141 Angst/Worldview self-consciousness] in reticence [a silenced 73 Skepticism and its mirror of 74 Blame re-ordering their legs into 20 Dasein / 141 Angst/Worldview self-consciousness] the thrown being [thrown by attuned moods of 27 Apperception and 141 Angst/Worldview (formed by the addition of 14 Self-image-sustaining 33 Understanding to 27 Apperception)] that it can authentically be. The self [20 Dasein / 141 Angst/Worldview self-consciousness] that is revealed by the reticence

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[silenced 73 Skepticism 'idle talk'] of resolute [respect for 141 Angst/Worldview] existence [206 Life that with 124 Bureaucracy/Myself forms 94 'I'] is the primordial phenomenal basis for the question of the being of the 'I' [94 'I']. Only if we are phenomenally oriented toward the meaning of being of the authentic potentiality-of-being-a-self [20 Dasein / 141 Angst/Worldview self-consciousness] are we put in a position to discuss what ontological justification there is for treating substantiality, simplicity, and personality as characteristics of selfhood. The ontological question of the being of the self must be extricated from the fore-having [206 Life-generated 70 Articulation-overlaying attunement-mood from EL up to CL], constantly suggested by the predominant way of saying-I [94 'I' and 73 Skepticism truncated out of 124 Bureaucracy/Myself by an attuned 206 Life], of a persistently objectively present self-thing [as a 14 Self-image conceptual subject along ESTJ, which can for instance offer its own labor as an economic good in exchange for wages]."

We have seen that simple exchange in the segment from CR down to FR, perhaps as barter, can operate independently of the self. Economics as something human, though, must necessarily involve selfhood (page 297): "*Care does not need a foundation in a self* [94 'I']. *But existentiality as a constituent of care* [exchange from CR down to FR] *gives the ontological constitution of the self-constancy of Dasein to which there belongs, corresponding to the complete structural content of care* [exchange from CR down to FR], *the factical falling prey to unself-constancy.* The structure of care [exchange from CR down to FR], conceived in full, includes the phenomenon of selfhood. This phenomenon is clarified by interpreting the meaning of care [exchange from CR down to FR] which we defined as the totality of being of Da-sein ."

e) Meaning of Economics

Heidegger has demonstrated that economics in its fullest aspect respects

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self-hood; he looks now for its meaning (page 297): "In characterizing the 'connection' between care [exchange from CR down to FR] and selfhood, our aim was not only to clarify the special problem of I-hood [94 'I'] but also to help in the final preparation for phenomenally grasping the totality of the structural whole of Da-sein. We need the *unwavering discipline* of the existential [206 Life-based] line of questioning if, for our ontological [circuit-related] viewpoint [141 Angst/Worldview formed with 20 Dasein from the combination of 73 Skepticism and 74 Blame], the kind of being of Da-sein is not finally to be distorted into a mode of objective presence [in the Kantian sense of an object bound at the node of P], even if it is quite undifferentiated [as for instance when 206 Life is ignored and 94 'I' is generated from the superposition of 124 Bureaucracy/Myself and 11 Thinking, forcing the resulting Kantian 94 'I' to be placed in some kind of undefined world of objects bound at the P node of 11 Thinking]. Da-sein becomes 'essential' in authentic existence [206 Life in harmony with its mirror of 27 Apperception] that is constituted as anticipatory [based in 14 Self-image initiative] resoluteness [respect for 141 Angst/Worldview that retrieves 14 Self-image into 13 Intentionality]. This mode of the authenticity of care [passage of data from CR down to FR] contains the primordial self-constancy and totality of Da-sein. We must take an undistracted look at these and understand them [33 Understanding] existentially [relating to 206 Life] if we are to expose the ontological [circuit-related] meaning [at S] of the being of Da-sein [architecture of mind]."

Heidegger suggests that meaning is formed initially from 206 Life INTJ possibilities that pass through significance from T down to EL, then through attunement-mood from EL up to CL and finally through 46 Interpretation from FL up to S. These initial 206 Life possibilities are then conceptualized along S-mediated ESTJ back into their original INTJ possibilities as part of 70 Articulation (pages 297, 298): "What are we looking for ontologically with the meaning of care [passage of data from CR down to FR]? What does

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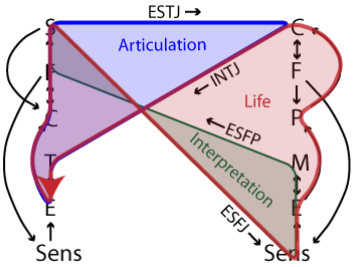
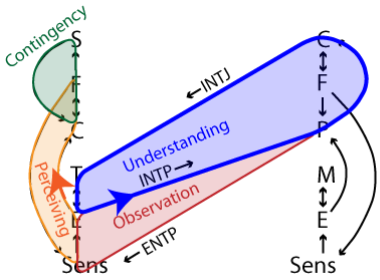
meaning [at the node of S] signify? Our inquiry encountered this phenomenon in the context of the analysis of understanding [70 Articulation-overlaying 33 Understanding] and interpretation [70 Articulation-overlaying 46 Interpretation which affects 70 Articulation-overlaying 33 Understanding along INTJ]. According to that analysis, meaning is that in which the intelligibility of something keeps itself, without coming into view explicitly and thematically [by a diversion at EL away from 70 Articulation attunement-mood from EL to CL up into INTP to complete 33 Understanding]. Meaning signifies that upon which the primary project [along 70 Articulation and 33 Understanding INTJ] is projected [so as to pass through the 'upon which' of significance from T down to EL and generate attunement-mood from EL up to CL which in turn determines what matters at the 70 Articulation node of S meaning], that in terms of which something can be conceived [along S-mediated 70 Articulation ESTJ] in its possibility [along 70 Articulation INTJ] as [in the 70 Articulation-overlaying 46 Interpretation as-structure from FL up to S] what it is. Projecting [along 70 Articulation-overlaying INTJ] discloses possibilities, that is, it discloses [as a 20 Dasein there truncated from 124 Bureaucracy/Myself by 206 Life attunement-mood from EL up to CL and perhaps economic exchange as a minimum] what makes something possible [along 206 Life INTJ]."



We touch again in our sequential analysis on a quote used previously. Possibilities require the disclosure of what makes them possible. Heidegger points out that the upon-which or significance region from T down to EL



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energizes all of attunement-mood (EL up to CL) and its subsequent meaning at the node of S. This same attunement-mood region can pivot at EL up into INTP and complete 33 Understanding which in turn overlays 70 Articulation INTJ and its possibilities. 33 Understanding in its 20 Dasein-overlaying hypothesis or belief segment from P up to CR can then make the 124 Bureaucracy/Myself and 70 Articulation project along INTJ possible (page 298): "To expose that upon which a project [along 206 Life-overlaying INTJ] is projected, means to disclose what makes what is projected possible. This exposure requires that we methodically pursue the project (usually an inexplicit one) underlying an interpretation [by 70 Articulation-overlaying 46 Interpretation from FL up to S] in such a way that what is projected in the project [along 206 Life- and 70 Articulation-overlaying INTJ] is disclosed [in 206 Life-influenced 124 Bureaucracy/Myself that truncates into a 20 Dasein there] and conceivable [along 70 Articulation and 14 Self-image overlaying ESTJ] with regard to its upon-which [206 Life-overlaying and attunement-mood-generating significance region from T down to EL]. To set forth the meaning [at the node of S] of care [passage from CR down to FR], then, means to pursue the project [206 Life-overlaying INTJ] underlying and guiding the primordial existential interpretation [206 Life-overlaying 46 Interpretation from FL up to S] of Da-sein in such a way that its upon-which [206 Life- and 33 Understanding-overlaying significance from T down to EL into which INTJ leads] becomes visible in what is projected [along INTJ]. What is projected [along INTJ] is the being of Da-sein [33 Understanding-overlaying 20 Dasein in its hypothesis or belief from P up to CR], disclosed in what constitutes it as an authentic potentiality-for-being-a-whole [integrated 20 Dasein / 141 Angst/Worldview self-consciousness]. The upon-which [passage of data from T down to EL] of what is projected [along INTJ], of the disclosed being thus constituted, is what itself makes possible this constitution of being as care [passage of data from CR down to FR]. With the question of the meaning [at the 70

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Articulation node of S] of care [exchange from CR down to FR], we are asking *what makes possible the totality of the articulated* [in 70 Articulation] *structural whole of care in the unity* [along 70 Articulation-overlaying 33 Understanding] *of its unfolded* [along the INTP of 33 Understanding that pivots away from 70 Articulation-overlaying attunement-mood from EL to CL up into the INTP of 70 Articulation-overlaying 33 Understanding] *articulation?*"

Heidegger points out that Cartesian science is nourished by the meaning-generating 33 Understanding upon-which passage through significance from T down to EL; this impacts upon the region of experience from Sens-L up to EL which it observes in 22 Observation (page 298): "Strictly speaking, meaning [of what matters at the node of S] signifies the upon-which [significance region from T down to EL] of the primary project [along INTJ] of the understanding [33 Understanding INTJ] of being [20 Dasein / 141 Angst/Worldview self-consciousness]. Being-in-the-world [124 Bureaucracy/Myself] that is disclosed [as a 20 Dasein there truncated out of 124 Bureaucracy/Myself] to itself equiprimordially understands [along 20 Dasein-overlaying 33 Understanding] the being of innerworldly beings [45 Duty/World formed with 141 Angst/Worldview from 124 Bureaucracy/Myself-directing 206 Life and its mirror of 27 Apperception] together with the being [20 Dasein truncated from 124 Bureaucracy/Myself as part of circumspection] of the being [saccade-directing 124 Bureaucracy/Myself] that it itself is, although unthematically and not yet differentiated in its primary modes of existence [206 Life] and reality [45 Duty/World]. Every ontic [1 Classification-based] experience [33 Understanding-impacted 22 Observation-filtered region from Sens-L up to EL] of beings [in experience-traversing 45 Duty/World], the circumspect calculation of things at hand as well as the positive scientific cognition of things objectively present [at the 22 Observation- and 45 Duty/World-overlaying object-binding node of P], are always grounded in the more or less transparent [in 70 Articulation

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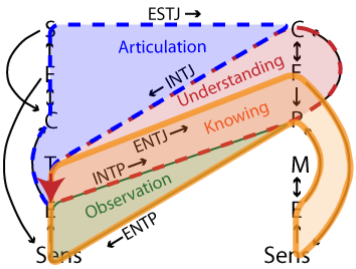
fore-seeing along INTJ] projects [along INTJ] of the being of the beings in question. But these projects [along INTJ] contain an upon-which [significance region from T down to EL into which INTJ data flows] from which, so to speak, the understanding [33 Understanding that pivots from significance back up INTP] of being is nourished."

Cartesian science is a peer-reviewed entity; its I-saying is we-saying. It works with the 22 Observation-filtered experience region from Sens-L up to EL and develops it into meaning-based 72 Knowing. Its unacknowledged foundation is the upon-which of experience-impacting significance from T down to EL which generates attuned moods that give meaning through emotion to both scientists and non-scientists alike.



Heidegger concludes that the upon which of significance from T down to EL is the foundation of all meaning of being and its things (page 298): "If we-say [Cartesian peer-reviewed science] that beings 'have meaning' [at the node of S], this signifies that they have become accessible *in their being* [along the INTJ fore-seeing of 46 Interpretation-overlaying 70 Articulation], and this being, projected [along 33 Understanding-overlaying INTJ] upon its upon-which [33 Understanding-overlaying significance from T down to EL which can at any time pivot at the node of EL up into S-overlaying 70 Articulation or alternatively up into INTP], is what 'really' 'has meaning' [at the 70 Articulation node of S] first of all. Beings 'have' meaning only because, as being that has been disclosed [in 20 Dasein-overlaying 33 Understanding] beforehand [in the 206 Life-mediated attunement-mood that motivates 124 Bureaucracy/Myself truncation into a 20 Dasein there], they become intelligible [in 70 Articulation] in the project [33 Understanding-overlaying 70 Articulation] of that being, that is, in terms of the upon-which [206 Life-, 70 Articulation- and 33 Understanding-

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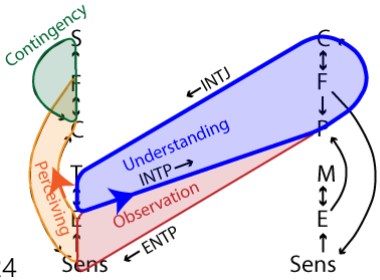
overlaying T down to EL] of this project [INTJ terminating at T so as to feed down further from T down to EL]. The primary project [along INTJ] of the understanding [70 Articulation-overlaying 33 Understanding] of being 'gives' meaning [by a pivot away from the INTP of 33 Understanding up into S-overlaying 70 Articulation]. The question of the meaning [at the node of S] of the being of a being takes as its theme the upon-which [which sends INTJ data through the significance region from T down to EL which can then pivot at EL into INTP to complete 33 Understanding or equally into the attuned-moods from EL up to CL of 70 Articulation or into both together] of the understanding [33 Understanding] of being that underlies all *being* [generated by truncation of 124 Bureaucracy/Myself into a 33 Understanding-overlaying 20 Dasein there by passage of data from CR down to FR] of beings."

We return again to a quote used previously. A 20 Dasein based solely in exchange is inauthentic; a 20 Dasein rooted in 94 'I' and 95 Me is authentic – this affects 206 Life which understands itself in the 33 Understanding significance region from T down to EL which constitutes the meaning of its being (pages 298, 299): "Da-sein is disclosed to itself [124 Bureaucracy/Myself truncated into 20 Dasein] authentically or inauthentically with regard to its existence [206 Life]. Existing, it understands itself [in 33 Understanding] in such a way that this understanding does not just grasp something, but constitutes the existentiell [mooded and attuned] being of its factical [mooded and attuned] potentiality-of-being [as a 20 Dasein / 141 Angst/Worldview self-consciousness]. The being that is disclosed [as a 20 Dasein there] is that of a being that is concerned about its being [in at least a 124 Bureaucracy/Myself concern for 35 Kinship, its foster-child]. The meaning of



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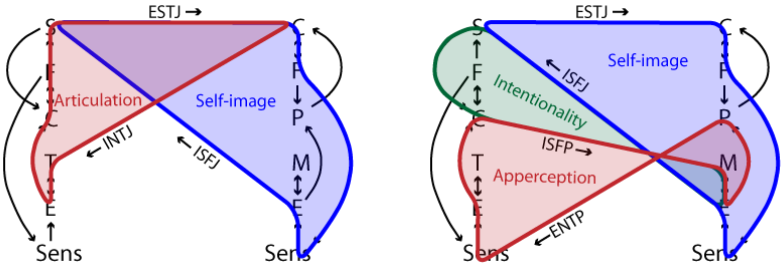
this being [at the ESTJ-originating node of S] – that is, care [anticipatory 74 Blame-overlaying and 27 Apperception-implementing passage of S-based 14 Self-image from CR down to FR] – is what makes care [14 Self-image passage from CR down to FR] possible in its constitution, and it is what primordially makes up the being [73 Skepticism and 74 Blame re-ordering their legs to form 20 Dasein / 141 Angst/Worldview self-consciousness] of this potentiality-of-being [20 Dasein / 141 Angst/Worldview self-consciousness]. The meaning [at 70 Articulation-overlaying S] of being of Da-sein is not something different from it, unattached and 'outside' of it, but is self-understanding [33 Understanding whose INTP contains a 22 Observation-overlaying copy of 70 Articulation attunement-mood-generating data from EL up to CL] Da-sein itself. What makes possible the being of Da-sein, and thus its factical [mooded and attuned] existence?"



We conclude that the meaning of economics is an understanding (33 Understanding) of the significance (T down to EL) of one's own self-consciousness and a structure of exchange that protects and enhances its development (page 299): "What is projected [along INTJ] in the primordial existential project of existence [206 Life INTJ] revealed itself as anticipatory resoluteness [141 Angst/Worldview INTJ interrupting 73 Skepticism INTJ which then combined with its mirror of 74 Blame to form 20 Dasein / 141 Angst/Worldview self-consciousness which is what calls to itself along 141 Angst/Worldview INTJ and then understands itself along 33 Understanding INTJ which in turn guides anticipatory 14 Self-image in its implementation of

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27 Apperception-mediated production (the mirror of 206 Life)]. What makes possible this authentic [206 Life in harmony with 27 Apperception] being-a-whole of Da-sein with regard to the unity [along 70 Articulation-overlaying 33 Understanding INTJ] of its articulated [70 Articulation] structural whole?"

Heidegger has asked what makes possible the unity of the 70 Articulation articulated whole. He links to anticipatory resoluteness which involves 14 Self-image. The implication is that the two work together, in particular along conceptual ESTJ where they overlap. The ISFJ of 70 Articulation-overlaying 14 Self-image makes a retrieve into 13 Intentionality ISFJ whose context-setting certainty segment (S to CL leading into ISFP) makes 27 Apperception futural in a way that leads beyond an ISFP not-yet. Future-aware 27 Apperception that is thrown into finiteness can then in turn guide 14 Self-image productive activity (page 299): "Expressed formally and existentially, without constantly naming the complete structural content, anticipatory resoluteness [involving 14 Self-image] is the *being toward* one's ownmost [individualized through identification from M down to ER], eminent potentiality-of-being [20 Dasein / 141 Angst/Worldview self-consciousness]. Something like this is possible only in such way [attunement-mood from EL up to CL of 141 Angst/Worldview over-riding the attunement-mood of 206 Life] that Da-sein [20 Dasein / 141 Angst/Worldview self-consciousness] *can* come toward itself *at all* in its ownmost possibility [along INTJ] and perdure the possibility [transiting into anticipatory resoluteness which involves 14 Self-image] as possibility in this letting-itself-come-toward-itself, that is, that it exists [in 206 Life-generated attunement mood energizing 70 Articulation which in turn activates 14 Self-image]. *Letting-come-toward-itself* that perdures [70 Articulation data flow from CL to S tying into 14 Self-image and then 13 Intentionality so as to generate a futural S to CL of 13 Intentionality] the eminent possibility [of 14 Self-image-mediated anticipatory resoluteness] is the primordial phenomenon of the *future.* If

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authentic or inauthentic *being-toward-death* [27 Apperception] belongs to the being of Da-sein, this is possible only as *futural* in the sense indicated now and to be more closely defined later [and localized to the certainty section of 13 Intentionality from S down to CL which feeds into the ISFP of 27 Apperception]. Here 'future' does not mean a now that has *not yet* [along 27 Apperception- and 13 Intentionality-overlaying ISFP] become 'actual' and that sometime *will be* for the first time, but the coming in which Dasein [13 Intentionality-overlaying 20 Dasein certainty from S down to CL] comes toward itself [generating a context for 4 Perceiving at the node of CL] in its ownmost potentiality-of-being [as a 20 Dasein / 141 Angst/Worldview self-consciousness]. Anticipation [by 14 Self-image initiative which also originates in the node of S] makes Da-sein *authentically* futural in such a way that anticipation [14 Self-image initiative] itself is possible only in that Da-sein, *as existing* [206 Life, the mirror of 27 Apperception], always already comes toward itself [in 13 Intentionality certainty from S to CL which feeds into the 27 Apperception ISFP not-yet], that is, is futural in its being in general."

f) Beyond Monetary Exchange

To use the exchange region from CR down to FR purely for economic barter and trade operates the mind at a level far below its full architectural potential (page 299): "Anticipatory resoluteness understands [74 Blame-overlaying 33 Understanding] Da-sein in its essential being-guilty [20 Dasein-generating 74 Blame]. This understanding [33 Understanding] means to take over being-guilty [74 Blame] while existing [33 Understanding and 206 Life accepting 124 Bureaucracy/Myself truncation into 20 Dasein by the very same 74 Blame that with its mirror of a silenced and reticent 73 Skepticism re-orders its legs to form 20 Dasein / 141 Angst/Worldview self-consciousness], to *be* [in the 74 Blame 20 Dasein-generating 'to be' from CR down to FR] the thrown [by 141 Angst/Worldview

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attuned moods] ground of nullity [74 Blame passage through 20 Dasein-forming exchange from CR down to FR when there is no actual guilt]. But to take over thrownness means to authentically [206 Life harmonized with 27 Apperception finiteness] *be* [in the 74 Blame-traversing 'to be' from CR down to FR] Da-sein in the *way that it always already was* [in the 94 'I' formed by combining 206 Life and 124 Bureaucracy/Myself and then maintaining 206 Life through economic exchange]. Taking over thrownness [attuned moods of 206 Life], however, is possible only in such a way that futural Da-sein [along INTJ and then ultimately in its 13 Intentionality-overlaying certainty segment from S down to CL] *can be* [in 74 Blame that with 14 Self-image traverses the exchange segment from CR down to FR] its ownmost 'how it always already was,' that is, its 'having-been' [along 206 Life ESFJ]. Only because Da-sein in general *is* [in the 'to be' from CR down to FR] as I am-having-been [94 'I' truncated out of 124 Bureaucracy/Myself and 206 Life doing exchange in the 'to be' from CR down to FR forming 20 Dasein for the sake of 206 Life moving down its ESFJ having-been, thus forming an I am-having-been], can it come futurally toward itself [206 Life INTJ] in such a way that it *comes-back* [206 Life ESFJ and then looping back to INTJ in a circuit]. Authentically futural [in its overlay of 13 Intentionality certainty from S down to CL], Da-sein [20 Dasein / 141 Angst/Worldview self-consciousness] is authentically *having-been* [along 45 Duty/World ESFJ formed with 141 Angst/Worldview from 206 Life and its mirror of 27 Apperception]. Anticipation [in 14 Self-image initiative, the exchange partner of 5 Repentance] of the most extreme and ownmost possibility [along INTJ] comes back understandingly [in 206 Life-overlaying 33 Understanding INTJ] to one's ownmost [27 Apperception (the mirror of 206 Life) passage through identification from M down to ER] *having-been* [206 Life- and 5 Repentance-overlaying ESFJ passage along 45 Duty/World, formed with 141 Angst/Worldview from the combination of 206 Life and its mirror of 27 Apperception]. Da-sein can *be* [in 74 Blame-overlaying 5

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Repentance traversal of the 'to be' from CR down to FR] **authentically** [206 Life in harmony with 27 Apperception] **having-been** [along 206 Life, 5 Repentance and 45 Duty/World ESFJ] **only because it is futural** [first in INTJ and then ultimately in the 13 Intentionality certainty section from S down to CL which sustains 27 Apperception finiteness of production]. **In a way, having-been** [S-initiated ESFJ] **arises from the future** [INTJ of 206 Life and then ultimately S-initiated certainty from S down to CL]."

To use the mind at its full potential automatically regulates economic activity; the situation itself calls 14 Self-image to a making present of action along ESTJ which meets the needs of 206 Life (pages 299, 300): "**Anticipatory resoluteness** [14 Self-image initiative motivated by 27 Apperception finiteness] **discloses the actual situation of the there** [20 Dasein there truncated out of 124 Bureaucracy/Myself] **in such a way that existence** [206 Life] **circumspectly** [206 Life attunement-mood from EL up to CL directing 124 Bureaucracy/Myself] **takes care** [in 20 Dasein-generating passage of data from CR down to FR] **of the factical things at hand in the surrounding world in action** [14 Self-image initiative supporting 27 Apperception production]. **Resolute being together with what is at hand in the situation** [requiring 14 Self-image initiative to implement 27 Apperception production], **that is, letting** *what presences* [along ESTJ of 14 Self-image] **in the surrounding world** [S-traversing 45 Duty/World formed with 141 Angst/Worldview from the combination of 206 Life and 27 Apperception] **be encountered in action** [ESTJ-traversing 14 Self-image], **is possible only in a** *making* **that being** *present* [along S-initiated ESTJ that diverts data away from the 45 Duty/World ESFJ having-been]. **Only as the** *present*, **in the sense of making present** [by passage of data from S along ESTJ], **can resoluteness be** [in the 14 Self-image 'to be' passage from CR down to FR] **what it is, namely, the undistorted letting what it grasps** [in 42 Freedom passage through the will from CL up to FL] **in action** [ESTJ-overlaying 14 Self-image, the mirror of 42 Freedom with its focal 4

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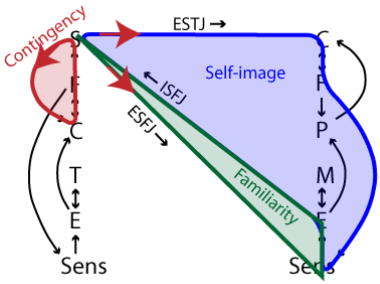
Perceiving-terminating ESTP] be encountered."



We conclude that finiteness of 27 Apperception roots itself in futural certainty (S down to CL) of 13 Intentionality and 19 Contingency from which an ESFJ having-been arises which can make present along ESTJ – this spanning through time centers in the node of S and is the meaning of authentic care (page 300): "Futurally [in 13 Intentionality certainty from S down to CL] coming back to itself [in an overlay of attuned and mooded 70 Articulation along ESTJ which feeds through 13 Intentionality certainty into 27 Apperception ISFP], resoluteness brings itself to the situation in making it present [by 14 Self-image ESTJ from S across to CR]. Having-been [ESFJ] arises from the future [13 Intentionality certainty] in such a way that the future [certainty from S to CL] that has-been (or better, is in the process of having-been [along ESFJ]) releases the present from itself [along ESTJ]. We call the unified phenomenon [based in the node of S meaning on the left from which all three data streams originate] of the future [certainty from S to CL] that makes present [ESTJ] in the process of having-been [ESFJ] *temporality*. Only because Da-sein is determined as temporality does it make possible for itself the authentic potentiality-of-being-a-whole [20 Dasein / 141 Angst/Worldview self-consciousness] of anticipatory resoluteness [14 Self-image initiative respecting 141 Angst/Worldview even when this moves beyond 115 Brotherhood/Ourself boundaries into uncanniness] which we characterized. *Temporality reveals itself as the meaning* [mediated, like temporality, by the node of S] *of authentic* [S-originating 206 Life in harmony with 27 Apperception finiteness] *care* [passage of data from CR down to FR in an exchange between S-originating 14 Self-image and S-originating 5 Repentance]."

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S mediation of temporality according to Heidegger is not equivalent to past, present and future; it is rather a co-opting of time management into an ordering of what is significant (in the upon-which from T down to EL) (page 300): "The phenomenal content of this meaning [at the node of S], drawn from the constitution of being of anticipatory resoluteness [14 Self-image initiative respecting 141 Angst/Worldview], fulfills the significance [data flow from T down to EL which can then pivot into the INTP of 33 Understanding or the attunement-mood from EL up to CL of 70 Articulation] of the term temporality. We must now keep the terminological use of this expression at a distance from all of the meanings of 'future,' 'past,' and 'present' initially urging themselves upon us from the vulgar concept of time [27 Apperception now-time reaching indefinitely into both past and future]. That is also true of the concepts of a 'subjective' and an 'objective,' or an 'immanent' and 'transcendent' 'time.' Since Da-sein understands itself initially and for the most part inauthentically [20 Dasein dependent upon 35 Kinship and separated from its 94 'I'], we may suppose that the 'time' of the vulgar understanding of time [27 Apperception 'now-time' of objective Cartesian science] indeed presents a genuine phenomenon, but a derivative one. It arises from inauthentic temporality that has an origin of its own. The concepts of 'future,' 'past,' and 'present' initially grew out of the inauthentic understanding of time. The terminological definition of the corresponding primordial and authentic phenomena battles with the same difficulty in which all ontological terminology is stuck. In this field of inquiry, forcing things is not an arbitrary matter, but a necessity rooted in facts. However, in order to demonstrate the origin of inauthentic temporality from primordial and authentic temporality without any gap, we first need to work out correctly the primordial phenomenon concretely, which we have thus far only sketched out roughly."

g) Unification Across Time

Resoluteness is possible only if the mind stretches across time so that

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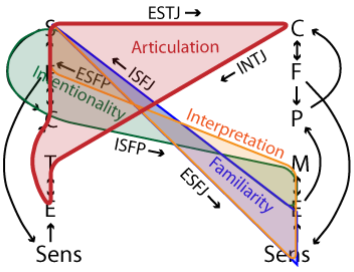
some sections guide others; otherwise all the cognitive pieces will be fighting one another (pages 300, 301): "If resoluteness [using the attuned moods of 141 Angst/Worldview to explore individuated possibilities in the 'unknown unknowns' of 115 Brotherhood/Ourself uncanniness and 74 Blame that has not yet evolved into cause and effect] constitutes the mode of authentic [206 Life in harmony with 27 Apperception] care [74 Blame-sustained passage from CR down to FR], and if it is itself possible only through temporality [mediated by the 70 Articulation node of S], the phenomenon at which we arrived by considering resoluteness must itself only present a modality of temporality, which makes care [passage of data from CR down to FR] possible in general. The totality of being of Da-sein as care [passage of data from CR down to FR] means [at S]: Ahead-of-itself-already-being-in (a world [45 Duty/World formed with 141 Angst/Worldview from the combination of 206 Life and 27 Apperception]) as being-together-with [economic exchange, the economic side of care] (beings encountered within the world). In first establishing this articulated [along 70 Articulation] structure; we referred to the fact that with regard to this articulation [in 70 Articulation] the ontological question had to be taken back further to the exposition of the unity of the totality of the structural manifold. *The primordial unity of the structure of care lies in temporality* [which modulates the 23 Familiarity-, 46 Interpretation- and 13 Intentionality-mediated determination of relevance along 70 Articulation]."



141 Angst/Worldview reaches from INTJ before to ISFP not-yet as Hegel's infinity; this makes it possible for it to be concerned about its potentiality-of-being (page 301):[1] "Being-ahead-of-oneself [in 206 Life INTJ-generated

[1] These paragraphs are cryptic. The analysis may need fine-tuning.

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attuned moods from EL up to CL] is grounded in the future [in this case the INTJ project upon the upon-which of concentration from T to EL]. Already-being-in [ENTP of 45 Duty/World] ... makes known [along 72 Knowing ENTP] having-been [along 45 Duty/World ESFJ]. Being-together-with [economic exchange] ... is made possible in making present [along ESTJ of exchange-traversing 14 Self-image]. After what we have said, it is automatically ruled out to conceive the 'ahead' in the 'ahead-of-itself' [206 Life INTJ] and the 'already' [45 Duty/World ENTP] in terms of the vulgar understanding of time [ENTP-overlaying 27 Apperception now-time]. The 'ahead' [INTJ] does not mean the 'before' in the sense of a 'not-yet-now, but later' [ISFP, forming INTJ and ISFP into 141 Angst/Worldview]. Nor does the 'already' [45 Duty/World ENTP] mean a 'no-longer-now, but earlier' [27 Apperception ENTP]. If the expressions 'ahead of' [141 Angst/Worldview INTJ] and 'already' [45 Duty/World ENTP] had *this* temporal meaning, which they can also have [when 141 Angst/Worldview is viewed as a conscience warning us not to do some future act, and 45 Duty/World is seen as the observed external], then we would be saying about the temporality of care [206 Life-sustaining passage of data from CR down to FR in response to 27 Apperception-mediated production] that it is something that is 'earlier' [141 Angst/Worldview INTJ] and 'later' [45 Duty/World ESFJ], 'not yet' [141 Angst/Worldview ISFP] and 'no longer' [45 Duty/World ENTP] at the same time [as 206 Life and 27 Apperception re-order their legs into 141 Angst/Worldview and 45 Duty/World]. Then care [14 Self-image passage from CR down to FR] would be conceived [along 14 Self-image concept-carrying ESTJ] as a being that occurs and elapses 'in time.' The *being* of a being [206 Life and a harmonized 27 Apperception recombining into 141 Angst/Worldview and a 45 Duty/World of opportunity] of the nature of Dasein would then turn into *something objectively present* [in which 206 Life exists as an objective entity within 45 Duty/World subject to 141 Angst/Worldview as a conscience metric clocked in 27 Apperception now-

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time]. If this is impossible, the temporal significance of these expressions must be a different one. The 'before' [ISFP not-yet] and the 'ahead of' [along attunement-mood-generating INTJ] indicate the future that first makes possible in general [13 Intentionality context-setting certainty from S to CL leading into ISFP] the fact that Da-sein can be in such a way that it is concerned *about* its potentiality-of-being. The self-project [of 141 Angst/Worldview-overlaying 206 Life attunement-mood-generating INTJ] grounded in the 'for the sake of itself' [13 Intentionality certainty from 206 Life S down to 206 Life CL] in the future is an essential quality of *existentiality. Its primary meaning is the future.*"

The interaction of temporality in the resonance of 206 Life and its mirror of 27 Apperception finiteness into 45 Duty/World and 141 Angst/Worldview makes it impossible to view 20 Dasein / 141 Angst/Worldview self-consciousness as an objective entity within its own 45 Duty/World – it is already outside of that world and that is the meaning of its temporality (page 301): "Similarly, the 'already' [45 Duty/World- and 27 Apperception-overlaying ENTP now-no-longer] means the existential, temporal meaning of being of the being that, in that it *is,* is always already something thrown. Only because care is grounded in having-been [45 Duty/World ESFJ], can Da-sein exist [along 206 Life ESFJ which then traverses existence from Sens-R to ER] as the thrown being that it is. 'As long as' Da-sein factically exists [in attunement-mood-generating 206 Life], it is never past [in the ENTP of 45 Duty/World-overlaying 27 Apperception, the mirror of 206 Life], but is always already *having-been* [in the ESFJ of 45 Duty/World-overlaying 206 Life, the mirror of 27 Apperception] in the sense of 'I-am-as-having-been' [206 Life with its ESFJ having-been truncating 124 Bureaucracy/Myself into 94 'I' and 73 Skepticism]. And only as long as Da-sein is [as a 20 Dasein / 141 Angst/Worldview self-consciousness], *can* it *be* [in the 20 Dasein-forming 74 Blame traversal of exchange from CR down to FR which is shared with 5 Repentance] as having-been [along the ESFJ of 5

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Repentance]. On the other hand, we call beings past that are no longer objectively present [becoming past by a pivot at the object-binding node of 11 Thinking and 22 Observation P from the 11 Thinking ESTP present continuous of focal 4 Perceiving to the 22 Observation now-no-longer ENTP that places them back into experience from Sens-L up to EL]. Thus existing [existence-traversing 206 Life from Sens-R up to ER] Da-sein can never ascertain itself as an objectively present fact [bound at the P node of 22 Observation and 72 Knowing] that comes into being and passes away 'with time' [27 Apperception vulgar now-time along ENTP], and is already partially past. It always 'finds itself' only as a thrown fact [in which it is the they that is not self]. In *attunement* [EL up to CL] Da-sein is invaded by itself [in the form of 141 Angst/Worldview conscience] as the being that it still is and already was, that is, that it constantly *is* as having been [along 206 Life ESFJ]. The primary existential meaning of facticity [attuned moods that result from 141 Angst/Worldview] lies in having-been [S-originating ESFJ of both 45 Duty/World and 206 Life]. The formulation of the structure of care indicates the temporal meaning of existentiality of facticity [attuned moods of inauthentic everydayness] with the expressions 'before' [ISFP not-yet of 141 Angst/Worldview] and 'already' [ENTP of 45 Duty/World, which with the ISFP 'before' forms inauthentic isolated 27 Apperception into now-time, as we have seen]."

Authenticity is finite in its 27 Apperception, yet outside of its own finiteness and able to make things present in the Moment as the Situation demands (pages 301, 302): "On the other hand, such an indication is lacking for the third constitutive factor of care: entangled being-together-with [economic exchange from CR down to FR] .... That is not supposed to mean that falling prey is not also grounded in temporality; it should instead intimate that *making present* [along 14 Self-image S-originating ESTJ], as the *primary* basis for the *falling prey* to things at hand and objectively present that we take care of [as things are brought forward in 14

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Self-image to be exchanged for items in 5 Repentance owned by others], remains *included* in the future [S-originating 13 Intentionality certainty from S down to CL] and in having-been [S-originating ESFJ] in the mode of primordial temporality [which is the meaning of S]. Resolute, Da-sein has brought itself back out of falling prey in order to be all the more authentically 'there' for the disclosed situation [requiring 14 Self-image anticipatory initiative to sustain 20 Dasein / 141 Angst/Worldview self-consciousness] in the 'Moment' [temporality at S which determines when to release the ESTJ of 14 Self-image anticipatory initiative]."

Exchange in its full dimension creates a 20 Dasein that respects 94 'I.' Care takes care of this self by means of data passage of 74 Blame, 14 Self-image and then commerce as such through the exchange region from CR to FR. Temporality in its existence outside of finiteness gives meaning to this richness of 206 Life (page 302): "Temporality makes possible the unity of existence [206 Life], facticity [206 Life-generated attunement-mood from EL up to CL], and falling prey [to the they in fleeing from attunement-mood, particularly when 206 Life is confronted by 141 Angst/Worldview] and thus constitutes primordially the totality of the structure of care [20 Dasein-forming exchange from CR down to FR]. The factors of care are not pieced together cumulatively, any more than temporality itself has first been put together out of future, past, and present 'in the course of time.' Temporality 'is' [in the 'to be' from CR down to FR] not a *being* at all. It is not, but rather *temporalizes* itself [from a base in S meaning]. Nevertheless, we still cannot avoid saying that 'temporality "is" the meaning of care' [because both meaning and temporality center in the node of S], 'temporality "is" determined thus and so.' The reason for this can be made intelligible only when we have clarified the idea of being and the 'is' as such. Temporality temporalizes, and it temporalizes possible ways of itself. These make possible the multiplicity of the modes of being of Da-sein, in particular the fundamental possibility of authentic [206 Life in

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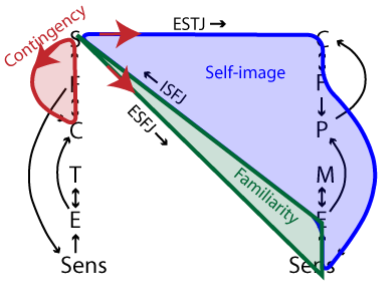
harmony with individualized 27 Apperception production] and inauthentic existence [under the direction of the they]."

h) Outside of Itself

206 Life as we know is threatened by physical extinction which throws its mirror of 27 Apperception now-time into finiteness. Authenticity which temporalizes itself within S meaning is outside of this structure; this outsideness in combination with 27 Apperception finiteness gives meaning to 206 Life in its brief span of existence (page 302): "Future [S-originating 13 Intentionality certainty from S down to CL], having-been [S-originating ESFJ], and present [S-originating ESTJ] show the phenomenal characteristics of 'toward itself,' 'back to,' 'letting something be encountered.' The phenomena of toward ... , to ... , together with ... reveal temporality as the *ekstatikon* [ek = out, statikos = causing to stand, bringing to a standstill] *par excellence. Temporality is the primordial 'outside of itself' in and for itself.* Thus we call the phenomena of future [certainty from S down to CL], having-been [ESFJ], and present [ESTJ], the *ecstasies* of temporality. Temporality is not, prior to this, a being that first emerges from *itself* [truncated out of 124 Bureaucracy/Myself], its essence is temporalizing in the unity of the *ecstasies*. What is characteristic of the 'time' accessible to the vulgar understanding [27 Apperception now-time] consists, among other things, precisely in the fact that it is a pure succession of nows, without beginning [as one counts down along the ISFP not-yet of 27 Apperception now-time] and without end [as one counts and enumerates the now-no-longer ENTPs of 27 Apperception now-time], in which the ecstatic character of primordial temporality [mediated at S] is levelled down. But this very levelling down,



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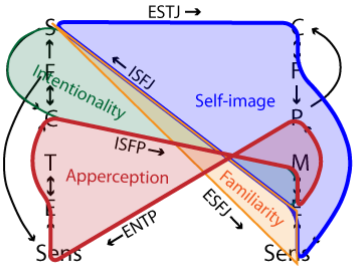
in accordance with its existential meaning, is grounded in the possibility of a definite kind of temporalizing [27 Apperception-mediated production in finite time], in conformity with which temporality temporalizes as inauthentic [exchange based in 35 Kinship that loses sight of 94 'I'] the kind of 'time' we have just mentioned. Thus if we demonstrate that the 'time' accessible to the common sense of Da-sein is *not* primordial, but arises rather from authentic temporality [centered around S meaning], then, according to the principle *a potiori fit denominatio,* we are justified in calling the *temporality* now set forth *primordial time.*"

13 Intentionality futural certainty from S down to CL completes itself along ISFP of 13 Intentionality (becoming the not-yet of ISFP-overlaying 27 Apperception and its now-time). 13 Intentionality ISFJ in combination with the ESFJ having-been of 206 Life and 45 Duty/World forms 23 Familiarity which is a step of action. The 23 Familiarity ideal type of some act calls for a making present of that act along the ESTJ of 14 Self-image which along its ISFJ retrieves the ISFJ of 13 Intentionality – in this way, futurally having-been arouses the present (pages 302, 303): "In enumerating the ecstasies, we have always mentioned the future [13 Intentionality certainty from S down to CL] first. That should indicate that the future has priority in the ecstatic unity of primordial and authentic temporality, although temporality does not first originate through a cumulative sequence of the ecstasies, but always temporalizes itself in their equiprimordiality [at the node of S meaning]. But within this equiprimordiality, the modes of temporalizing are different. And the difference lies in the fact that temporalizing can be primarily determined out of the different ecstasies. Primordial and authentic temporality temporalizes itself out of the authentic future [13 Intentionality certainty from S down to CL], and indeed in such a way that, futurally having-been



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[along 206 Life-, 45 Duty/World-, 23 Familiarity- and 46 Interpretation-overlaying ESFJ], it first arouses the present [along 70 Articulation and 14 Self-image ESTJ]. *The primary phenomenon of primordial and authentic temporality is the future* [which begins in certainty from S to CL and then continues down along ISFP of 27 Apperception as the future of its now-time]. The priority of the future [13 Intentionality certainty from S down to CL] will itself vary according to the modified temporalizing of inauthentic temporality, but it will still make its appearance in derivative 'time.'"

Authenticity does not have an end when it stops, but exists finitely under the direction of 27 Apperception, the mirror of 206 Life (page 303): "Care [14 Self-image anticipatory initiative passage from CR down to FR] is being-toward-death [27 Apperception-mediated production in finite time]. We defined anticipatory resoluteness [respecting an interrupt of 73 Skepticism by 141 Angst/Worldview along INTJ and responding with 14 Self-image initiative] as authentic [206 Life in harmony with 27 Apperception finiteness] being toward the possibility [along 141 Angst/Worldview INTJ] that we characterized as the absolute impossibility [imminent biological termination of 206 Life, throwing its mirror of 27 Apperception into finite time and production to avert the catastrophe] of Da-sein. In this being-toward-the-end [27 Apperception ISFP sustained by futural 13 Intentionality certainty from S down to CL leading into ISFP], Da-sein exists authentically [206 Life in harmony with 27 Apperception-mediated production to sustain 206 Life] and totally as the being that it can be when 'thrown into death' [27 Apperception finiteness sustained by 13 Intentionality certainty from S down to CL]. It does not have an end where it just stops, but it *exists finitely* [truncated out of now-time]. The authentic [27 Apperception in harmony with 206 Life] future [13 Intentionality certainty of finiteness from S down to CL], which is temporalized primarily by *that* temporality which constitutes the meaning [at the certainty-originating node of S] of anticipatory resoluteness [respect for 141 Angst/Worldview that generates and sustains

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20 Dasein / 141 Angst/Worldview self-consciousness], thus reveals itself *as finite*. But, in spite of my no longer being there [at some indefinite yet imminent time in the future], 'does time not go on [in the form of temporality at the node of S meaning]?' And can there not be an unlimited number of things [spanned by 46 Interpretation] that still lie 'in the future' and arrive from it?"

Things happened before 20 Dasein came into being and they will continue when it is no more; its finitude has nothing to do with that. It is rather the mode in which it temporalizes itself and gives meaning to its limited time within the flow. 27 Apperception-mediated production sums up the 'ahead-of-itself' of 206 Life; there will be enough time to do what needs to be done (page 303): "These questions are to be answered in the affirmative. Nevertheless, they do not contain any objection to the finitude [in 27 Apperception] of primordial [S-mediated] temporality because they no longer deal with that at all. The question is not how many things can still occur [in a 46 Interpretation-mediated spanning of tasks] 'in an ongoing time,' or about what kind of a 'letting-come-toward-oneself' [in 206 Life and 141 Angst/Worldview attunement-mood that becomes 70 Articulation attunement-mood that ties into 14 Self-image along ESTJ which makes a retrieve into 13 Intentionality ISFJ which becomes context-setting certainty from S down to CL which feeds into 27 Apperception as the basis for its now-time] we can encounter 'out of this time,' but about how the coming-toward-oneself is itself to be primordially determined *as such* [in the 46 Interpretation-mediated as-structure from FL up to CL]. Its finitude [in 27 Apperception and the 13 Intentionality that sustains it] does not primarily mean a stopping, but is a characteristic of temporalizing itself [in terms of shorter-term and longer-term goals completed in finite time segments]. The primordial and authentic [27 Apperception in harmony with a 206 Life for whose sake it produces] future [along 27 Apperception-sustaining 13 Intentionality certainty from S down to CL] is the toward-

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oneself, toward *oneself* [124 Bureaucracy/Myself truncating into 94 'I'-respecting 20 Dasein as an aspect of 20 Dasein / 141 Angst/Worldview self-consciousness], existing [in 206 Life, the mirror of 27 Apperception] as the possibility of a nullity [74 Blame truncating 20 Dasein out of 124 Bureaucracy/Myself, leaving 14 Self-image free to act or not to act without risking the collapse of its sustaining 20 Dasein] not-to-be-bypassed [by 74 Blame-, 27 Apperception-, and 141 Angst/Worldview passage through identification from M down to ER]. The ecstatic quality of the primordial future [27 Apperception-sustaining certainty from S down to CL] lies precisely in the fact that it closes the potentiality-of-being [13 Intentionality-overlaying 20 Dasein / 141 Angst/Worldview self-consciousness], that is, the future is itself closed [through links to 27 Apperception which sums up the 'ahead of itself' of 206 Life, the mirror of 27 Apperception] and as such makes possible the resolute [20 Dasein / 141 Angst/Worldview-sustaining respect for 141 Angst/Worldview] existentiell [mooded and attuned] understanding [14 Self-image-directing 33 Understanding] of nullity [20 Dasein sustained by 74 Blame passage from CR down to FR]. Primordial and authentic coming-toward-oneself [13 Intentionality certainty from S down to CL] is the meaning [at the certainty-originating node of S] of existing [in 206 Life, the mirror of 27 Apperception] in one's ownmost nullity [20 Dasein / 141 Angst/Worldview sustained by 74 Blame passage through exchange from CR down to FR]. With the thesis of the primordial finitude [in 13 Intentionality-sustained 27 Apperception] of temporality [mediated at the node of S], we are not contesting the fact that 'time goes on.' We are simply holding fast to the phenomenal quality of primordial temporality that shows itself in what is projected [33 Understanding interacting with 70 Articulation along INTJ in a context of 13 Intentionality certainty from S down to CL which is the mirror of 33 Understanding hypothesis or belief from P up to CR] in the primordial existential project [33 Understanding- and 141 Angst/Worldview-overlaying

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 of Da-sein."

Summary and Challenges

a) Summarizing …

Awareness of one's finitude and thus a fear of physical termination is possible only when some individuals have broken free of it and entered the authenticity of primordial time; primitive tribes in which no one is authentic do not have this fear (pages 303, 304): "The temptation to overlook the finitude of the primordial and authentic future [in 13 Intentionality certainty from S down to CL] and thus the finitude of temporality, or to think *a priori* that finitude is impossible, arises from the constant intrusion of the vulgar understanding of time [27 Apperception indefinite now-time that is broken only by a threat to its mirror of 206 Life]. If the latter is justifiably familiar with an endless time, and only with that, it has not yet been demonstrated that it also understands [in 206 Life-overlaying 33 Understanding] this time and its 'infinity.' What does it mean to say that time 'goes on' [along ISFP of 27 Apperception now-time] and 'keeps passing away' [along ENTP of 27 Apperception now-time]? What does 'in time' mean in general, and 'in the future' and 'out of the future' in particular? In what sense is 'time' endless? These things require clarification if the vulgar objections to the finitude of primordial time are not to remain without foundation. But we can clear them up only if we have obtained the appropriate line of questioning with regard to finitude and infinitude. However, this line of questioning arises only if we view the primordial [S-mediated] phenomenon of time understandingly. The problem is not *how does 'derivative,'* infinite time, 'in which' objectively present things come into being and pass away, *become primordial,* finite temporality, but rather, how does inauthentic temporality, as inauthentic, temporalize an infinite time out of finite time? Only because primordial time is *finite* [clocking itself with one tick after another in its form as temporality] can 'derivative' time

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temporalize itself as *infinite.* In the order in which we grasp things through the understanding [33 Understanding], the finitude of time [in 27 Apperception now-time truncated into finiteness by a threat to its mirror of 206 Life] does not become fully visible until we have set forth 'endless time' so that these may be contrasted."

Temporality and meaning at S guide 14 Self-image in its 20 Dasein-traversing passage through exchange from CR down to FR which cares for 74 Blame-generated 20 Dasein / 141 Angst/Worldview self-consciousness and implements 27 Apperception-mediated production (page 304): "Let us summarize the analysis of primordial temporality in the following theses: Time is primordial as the temporalizing of temporality [at the node of S], and makes possible the constitution of the structure of care [in the exchange section from CR down to FR]. Temporality is essentially ecstatic [in a 13 Intentionality certainty of the future from S down to CL, 23 Familiarity and 46 Interpretation having-been along ESFJ, and 14 Self-image making present along ESTJ]. Temporality temporalizes itself primordially out of the future [13 Intentionality certainty from S down to CL]. Primordial time is finite [clocking 27 Apperception infinite now-time and enabling it also to become finite as it gains 13 Intentionality certainty of the imminent and inevitable biological demise of 206 Life existence, the mirror of 27 Apperception]."

This structure of temporality will need to be explored further (page 304): "Yet the interpretation [70 Articulation-overlaying 46 Interpretation] of care [20 Dasein-forming exchange from CR down to FR] as temporality cannot remain restricted to the narrow basis we have so far attained, although it did take the first steps toward the primordial, authentic being-a-whole [20 Dasein / 141 Angst/Worldview self-consciousness] of Da-sein. The thesis that the meaning of Da-sein [at the node of S] is temporality must be confirmed by the concrete content of the fundamental constitution of this being which we have set forth."

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b) Further Challenges …

Awareness of temporality opens new possibilities (page 304): "The phenomenon of temporality which we have set forth requires not only a more wide-ranging confirmation of its constitutive power, it itself thus comes to view with regard to the fundamental possibilities of temporalization. We shall briefly call the demonstration of the possibility of the constitution of being of Da-sein on the basis of temporality, the 'temporal' interpretation [46 Interpretation], although this is only a provisional term."

The structure of everydayness becomes more evident (pages 304, 305): "Our next task is to go beyond the temporal analysis of the authentic potentiality-of-being-a-whole [20 Dasein / 141 Angst/Worldview self-consciousness] of Da-sein and a general characterization of the temporality of care [exchange from CR down to FR], so that the *inauthenticity* of Da-sein may be made visible in its specific temporality. Temporality first showed itself in anticipatory resoluteness [respect for 141 Angst/Worldview as an aspect of 20 Dasein / 141 Angst/Worldview self-consciousness and a willingness to move in 14 Self-image beyond the current spatial boundaries of 115 Brotherhood/Ourself into uncanniness]. That is the authentic mode of disclosedness [formation of a 20 Dasein there] that for the most part stays within the inauthenticity of the entangled self-interpretation of the they [dependent 46 Interpretation formed from combining an externalized 191 Democracy and 35 Kinship which has no room for individuated self]. The nature of the temporality of disclosedness in general [20 Dasein there of visual circumspection] leads to the temporal understanding of that heedful being-in-the-world [124 Bureaucracy/Myself from which 20 Dasein is truncated] nearest to us, and thus of the average indifference of Da-sein from which the existential analytic first started. We called the average kind of being of Da-sein, in which it initially and for the most part stays, everydayness. By retrieving our earlier analysis, *everydayness* must be

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revealed in its *temporal* meaning so that the problematic included in temporality may come to light and the seeming 'obviousness' of our preparatory analyses may disappear completely. Indeed, confirmation is to be found for temporality in all the essential structures of the fundamental constitution of Da-sein. Yet that does not lead us to repeat our analyses in the same external schema in the order of their presentation. The course of our temporal analysis has a different direction. It is to make the connection of our earlier reflections [in 39 Reflection, the mirror of 46 Interpretation] clearer and to remove their chance character and seeming arbitrariness. However, beyond these necessities of method, there are valid motives in the phenomenon itself that compel us to articulate [in 70 Articulation] our analysis in a different way when we retrieve it."

Temporality gives rise to historicity in place of history; this needs to be explored (page 305): "The ontological [circuit-based] structure of the being that I *myself* [94 'I' and 73 Skepticism formed by the combination of 124 Bureaucracy/Myself and 206 Life] always am [in the 'to be' from CR down to FR that collapses both 94 'I' and 73 Skepticism and fully truncates 20 Dasein out of 124 Bureaucracy/Myself] is centered in the self-constancy of existence [206 Life]. Because the self cannot be conceived [along 70 Articulation concept-carrying ESTJ] either as substance [in 45 Duty/World] or as subject [along 14 Self-image ESTJ], but is rather grounded in existence [206 Life combining with 124 Bureaucracy/Myself to form 94 'I' and 73 Skepticism], our analysis of the inauthentic self, the they [combination of externalized 191 Democracy and 35 Kinship], was left completely in the train of the preparatory interpretation [46 Interpretation] of Da-sein. Now that selfhood has been *explicitly* taken back into the structure of care [206 Life-possessing 124 Bureaucracy/Myself truncation into 20 Dasein by exchange from CR down to FR], and thus of [S-mediated] temporality, the temporal interpretation [46 Interpretation] of self-constancy and the lack of self-

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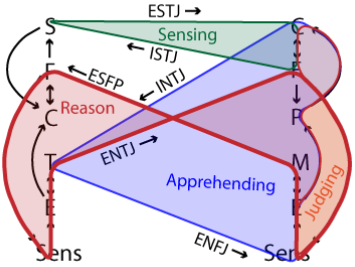
constancy acquires an importance of its own. It requires a special thematic development. But it not only gives us the right protections against the paralogisms and the ontologically inappropriate question about the being of the I [94 'I'] in general; at the same time it provides us, in accordance with its central function, with a more primordial insight into the *structure of the temporalizing of temporality.* Temporality reveals itself as the *historicity* [oriented around existence from Sens-R up to ER in contrast to history-generating experience from Sens-L up to EL] of Da-sein. The statement [of 91 Reason] that Da-sein is historical is confirmed as an existential [206 Life-related] and ontological [circuit-related] fundamental proposition [subject to storage in 20 Dasein]. It is far removed from merely ontically [in 1 Classification] ascertaining the fact [in 1 Classification- and 22 Observation-overlaying 72 Knowing] that Dasein occurs in a 'world history' [within 45 Duty/World- and 22 Observation-traversing experience from Sens-L up to EL]. The [existence-based from Sens-R up to ER] historicity of Da-sein, however, is the ground of a possible historiographical understanding [33 Understanding based in 33 Understanding-overlaying and existence-traversing 3 Apprehending, an aspect of Hegel's 'instinct of reason'] that in its turn harbors the possibility of getting a special grasp of the development of historiography as a science."



206 Life turns out to be a stretching out of existence (Sens-R to ER) within 23 Familiarity as an ideal type; it uses itself up along with its time (pages 305, 306):

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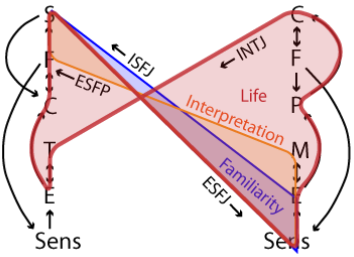
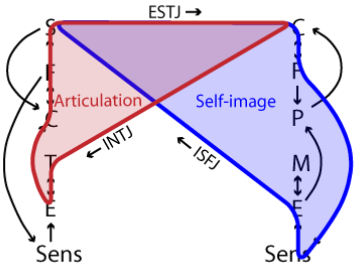
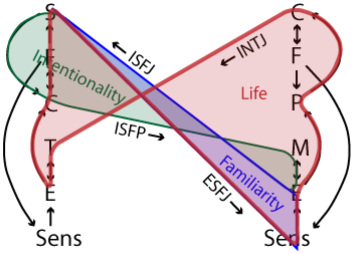




"The temporal interpretation [46 Interpretation which moves from S down the ESFJ having-been to Sens-R and then back up to FL along 91 Reason ESFP, overlaying Hegel's instinct of reason] of everydayness and [identification-related from M down to ER] historicity secures the view of primordial time sufficiently to uncover it as the condition of the possibility and necessity of the everyday experience of time [in 27 Apperception indefinite now-time]. *Da-sein expends itself* [along the ESFJ having-been of 206 Life and 23 Familiarity] *primarily for itself* [along the 23 Familiarity-completing ISFJ of 14 Self-image which makes it present along ESTJ] as a being that is concerned about its being [constructed in existence-traversing 23 Familiarity], whether explicitly or not. Initially and for the most part, care [passage from CR down to FR] is circumspect [124 Bureaucracy/Myself saccades truncated into a visual 20 Dasein there] taking care of things [in exchange between 14 Self-image and 5 Repentance both traversing and intermingling in the region from CR down to FR]. Expending itself [in 23 Familiarity formed by the intersection of the 14 Self-image entity surplus to self and the 5 Repentance item needed from the other that is acquired in exchange for what is offered in 14 Self-image] for the sake of itself [in the 23 Familiarity formed also by 206 Life ESFJ and 13 Intentionality ISFJ], Da-sein 'uses itself up.' Using itself up, Da-sein uses



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itself, that is, its time [in the 206 Life ESFJ having-been and 13 Intentionality ISFJ that form existence-traversing from Sens-R up to ER 23 Familiarity whose ISFJ beginning or birth retrieves itself into 14 Self-image making present along ESTJ]. Using its time, it reckons with it [in the 23 Familiarity that is the fullness of a repaid debt as handled by 164 Obstinate/Punitive]. Taking care [in 14 Self-image- and 5 Repentance-intermingling economic exchange from CR down to FR] of things [in 23 Familiarity-overlaying 45 Duty/World ESFJ] which is circumspect [truncating a 20 Dasein there out of 124 Bureaucracy/Myself visual saccades] and reckoning [in 3 Apprehending counting of 23 Familiarity ideal types], initially discovers time [in the 23 Familiarity of the rising and setting of the sun] and develops a measurement of time [through mechanisms of tool breakdown that activate 91 Reason statements]. Measurement of time is constitutive for being-in-the-world [124 Bureaucracy/Myself]. Measuring its time [in 1 Classification-based Cartesian science], the discovering of circumspection which takes care of things [in economic exchange] lets what it discovers at hand and objectively present [at the 1 Classification- and 22 Observation-intersecting object-binding node of P] be encountered in time. Innerworldly beings [in P-intersecting 45 Duty/World] thus become accessible as 'existing in time' [which in inauthenticity is P-intersecting 27 Apperception now-time]. We shall call the temporal quality of innerworldly beings [in 45 Duty/World] *'within-time-ness.'* The 'time' initially found therein ontically [in 1 Classification-based measurements] becomes the basis for the development of the vulgar and traditional concept of time [27 Apperception now-time which assumes that its mirror of 206 Life lasts forever and will never be threatened]. But time as within-time-ness arises from an essential kind of temporalization of primordial temporality [at the node of S meaning]. This origin means that the time 'in which' objectively present things [along the P-originating ESTJ pointer of time] come into being and pass away is a genuine phenomenon of time [and the default when there is no

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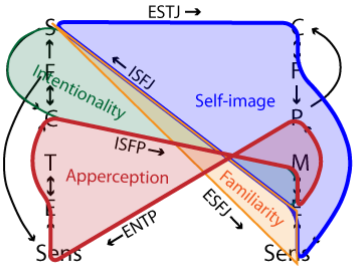
emergency]; it is not an externalization of a 'qualitative time' into space [at the three-dimensional node of object-binding P], as Bergson's interpretation of time – which is ontologically completely indeterminate and insufficient – would have it."

There will be plenty of interesting things to discuss (page 306): "The elaboration of the temporality of Da-sein as everydayness, historicity, and within-time-ness first gives uncluttered insight into the *complexities* of a primordial ontology of Da-sein. As being-in-the-world [124 Bureaucracy/Myself] Dasein exists factically [in 206 Life-generated attuned moods] together with beings encountered within the world [45 Duty/World which is formed along with its conscience-metric of 141 Angst/Worldview from the combination of 206 Life and its mirror of 27 Apperception]. Thus the being of Da-sein gets its comprehensive ontological transparency [along 70 Articulation fore-seeing] only in the horizon of the clarified being of beings [within 45 Duty/World operating in 27 Apperception now-time] unlike Dasein [and thus having no 206 Life], that is, even of what is not at hand and not objectively present [at the 22 Observation and 1 Classification object-binding node of P], but only 'subsists' [as a concept such as acidity or electricity along 18 Sensing ESTJ]. But if the variations of being are to be interpreted [46 Interpretation] for everything of which we say that it *is* [in the 20 Dasein-forming 'to be' from CR down to FR], we need beforehand a sufficiently clarified idea [along the ISTP of 20 Dasein and 11 Thinking] of being in general. As long as we have not reached this, the retrieve of the temporal analysis of Da-sein will remain incomplete and marred by lack of clarity, not to speak extensively of the factual difficulties. The existential-temporal analysis of Da-sein requires in its turn a new retrieve



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[along ISFJ in which the ESTJ making present of 14 Self-image coordinates 13 Intentionality ISFJ and 14 Self-image ISFJ] in the context [13 Intentionality futural certainty from S down to CL] of a fundamental discussion of the concept [70 Articulation and 14 Self-image concept-carrying ESTJ making present] of being."

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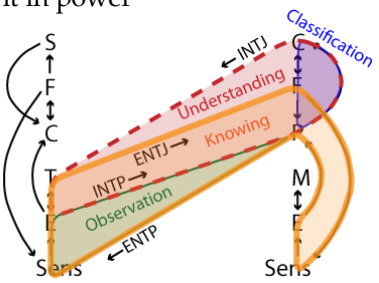
VIII: Everydayness and Temporality

Possibilities and Moods

a) Temporality is Rooted in INTJ Possibilities

The mind is composed of a multiplicity of interacting circuits; any attempt to derive this structure from a single foundational element reveals itself as a degeneration of what is optimal. The full architecture of mind at the same time is not obvious; it throws into question all that seems self-evident (page 307): "Our preparatory analysis has made accessible a multiplicity of phenomena that must not disappear from our phenomenological view, in spite of our concentration on the foundational structural totality of care [20 Dasein-forming exchange from CR down to FR]. Far from excluding such a multiplicity, the *primordial* totality of the constitution of being of Da-sein *as articulated* [70 Articulation traversing through temporality-generating S] demands it. The primordiality of the constitution of Da-sein does not coincide with the simplicity and uniqueness of an ultimate structural element. The ontological [circuit-related] origin of the being of Da-sein [20 Dasein / 141 Angst/Worldview self-consciousness] is not 'less' than that which arises from it, but exceeds it in power from the beginning. Any 'arising' in the field of ontology is degeneration. The ontological [circuit-related] penetration to the 'origin' does not arrive at things which are ontically self-evident [in 1 Classification-intersecting 22 Observation and 72 Knowing] for the 'common understanding' [22 Observation-overlaying 33 Understanding of Cartesian



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science], but rather it is precisely this that opens up the questionability of everything self-evident."

Heidegger reviews what has been developed (pages 307, 308): "In order to bring the phenomena at which we arrived in our preparatory analysis back to a phenomenological view, a reference to the stages we have gone through will suffice. The delineation of care [truncation of 124 Bureaucracy/Myself into 20 Dasein by exchange from CR down to FR] emerged from our analysis of the disclosedness [20 Dasein as a there] that constitutes the being of the 'there' [20 Dasein]. The clarification of this phenomenon signified that a preliminary interpretation [70 Articulation-overlaying 46 Interpretation] of the basic constitution of Da-sein of being-in-the-world [124 Bureaucracy/Myself, whose combination with 206 Life generates 94 'I' and 73 Skepticism 'idle talk'] was necessary. Our inquiry began with a characterization of being-in-the-world [124 Bureaucracy/Myself as the coordinating caretaker of the visual circuits], and then went on to secure from the very beginning an adequate phenomenal horizon as opposed to the inappropriate ontological [circuit-related] predeterminations of Da-sein that are mostly inexplicit. Being-in-the-world [124 Bureaucracy/Myself energized by the attunement/mood from EL up to CL of 206 Life] was initially characterized with regard to the phenomenon of the world [45 Duty/World formed with its 141 Angst/Worldview conscience-metric from the combination of 206 Life and its mirror of 27 Apperception]. Indeed, our explication moved from an ontic [Cartesian 1 Classification-based] and ontological [circuit-related] characterization of the things at hand [at CL] and objectively present [at the object-binding node of P which by ESTP places focal elements into 4 Perceiving CL] '*in*' the surrounding world [45 Duty/World] to a delineation of innerworldliness, thus making the phenomenon of worldliness in general visible in innerworldliness. But the structure of worldliness, significance [attunement-mood-generating passage of INTJ data from T

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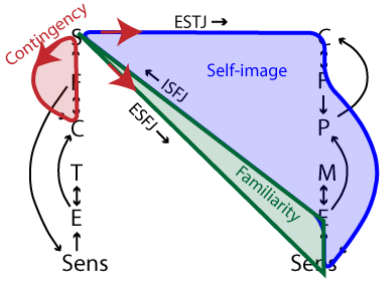
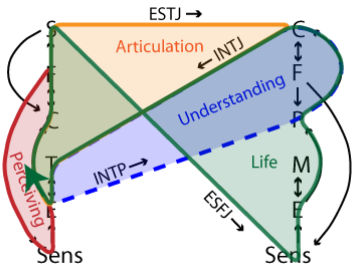
down to EL], **turned out to be coupled with that upon which the understanding** [206 Life-overlaying 33 Understanding] **essentially belonging to disclosedness** [33 Understanding with its significance section (from T down to EL) diverting into INTP and then overlaying the 20 Dasein there in the segment of hypothesis or belief from P up to CR] **projects itself** [along 124 Bureaucracy/Myself, 33 Understanding and 70 Articulation INTJ], **with the potentiality-of-being** [20 Dasein / 141 Angst/Worldview self-consciousness] **of Da-sein** *for the sake of which* [20 Dasein-overlaying 13 Intentionality certainty from S down to CL] **it exists** [in 206 Life, the mirror of 27 Apperception production in finite time]."





We have learned that temporality in authenticity is oriented around the node of S: 1) futural 13 Intentionality certainty from S down to CL, 2) 206 Life having-been from S along ESFJ, 3) 14 Self-image making present from S along ESTJ. The question is: what happens in everydayness? It must begin with attuned moods of 206 Life which overlay the circuit of 33 Understanding in its divergence away from INTP up into the 70 Articulation-overlaying segment from EL up to CL (page 308): "**The temporal interpretation of everyday Da-sein must begin with the structures in which disclosedness** [the 20 Dasein there of visual circumspection] **constitutes itself. These are: understanding** [206 Life-overlaying 33 Understanding], **attunement** [diversion of 33 Understanding INTJ up into 70 Articulation attunement-mood from EL up to CL], **entanglement** [fleeing from mooded 141 Angst/Worldview that diverts mooded 206 Life and 73

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Skepticism into the 23 Familiarity of the they and its 115 Brotherhood/Ourself public space], and discourse [73 Skepticism 'idle talk' formed with 94 'I' from the intersection of 124 Bureaucracy/Myself and a 141 Angst/Worldview-deficient 206 Life]. The modes of the temporalizing of temporality to be exposed with regard to these phenomena provide the basis for defining the temporality of being-in-the-world [124 Bureaucracy/Myself]. This leads again to the phenomenon of the world [45 Duty/World] and permits us to delineate the specifically temporal problematic of worldliness. It must be confirmed by characterizing the everyday being-in-the-world [124 Bureaucracy/Myself] nearest to us – by entangled [in the they], circumspect [limited to a 20 Dasein there truncated out of 124 Bureaucracy/Myself by the visual machinery] taking care of things [in 206 Life-sustaining economic exchange from CR down to FR that ignores 94 'I' and 95 Me]. The temporality of taking care of things [in economic exchange from CR down to FR] makes it possible for circumspection [124 Bureaucracy/Myself visual saccades truncated into 20 Dasein by an initial 35 Kinship] to be modified into a perceiving [4 Perceiving] that looks at things [in 22 Observation] and the theoretical knowledge [72 Knowing] based on such perceiving [which develops into Cartesian objective science]. The temporality of being-in-the-world [124 Bureaucracy/Myself] that thus emerges at the same time turns out to be the foundation of the specific spatiality [three-dimensional at the 22 Observation and 72 Knowing node of P] of Da-sein. The temporal constitution of de-distancing and directionality must be shown. The whole of these analyses reveals a possibility of temporalizing of temporality in which the inauthenticity [abandonment of 94 'I' in favor of 35 Kinship] of Da-sein is ontologically grounded [in circuit structures], and leads to the question of how the temporal nature of everydayness – the temporal meaning of the 'initially and for the most part,' which we have continually been using – is to be understood [in a 33 Understanding that can guide 14 Self-image in sustaining 20 Dasein / 141 Angst/Worldview self-

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consciousness]. Fixing upon this problem makes clear that the clarification of the phenomenon that we have so far attained is not sufficient, and we shall show the extent of this insufficiency."

Authentic temporality is rooted in S; everyday temporality in contrast must base itself in INTJ with its unifying possibilities – there is no other choice (pages 308, 309): "Resoluteness [respect for 141 Angst/Worldview even at the price of feeling uncanniness and 'not being at home' in spatial 115 Brotherhood/Ourself], which we characterized with regard to its temporal meaning [at the node of S], represents an authentic [206 Life cared for by 27 Apperception-mediated production that respects 94 'I'] disclosedness [20 Dasein there formed initially by 74 Blame passage from CR down to FR and sustained as 74 Blame combines with its mirror of 73 Skepticism to form 20 Dasein / 141 Angst/Worldview self-consciousness] of Da-sein. Disclosedness [truncating a 20 Dasein there out of its wrapping 124 Bureaucracy/Myself] constitutes a being in such a way that, existing [in 206 Life], it can be [in anticipatory 14 Self-image traversing along the 20 Dasein / 141 Angst/Worldview-sustaining 74 Blame passage through exchange from CR down to FR] itself its 'There' [as a 20 Dasein / 141 Angst/Worldview self-consciousness]. Care [exchange from CR down to FR] was characterized with respect to its temporal meaning [at the node of S] only in its basic features. To demonstrate its concrete temporal constitution means to interpret [46 Interpretation] temporally [linking to S] its individual structural moments, that is, understanding [33 Understanding], attunement [attunement-mood from EL up to CL], entanglement [in the they], and discourse [73 Skepticism 'idle talk']. Every understanding [206 Life-overlaying 33 Understanding] has its mood [33 Understanding data through significance from T down to EL diverted at EL away from INTP and up to CL]. Every attunement [33 Understanding significance pivot into 70 Articulation-overlaying EL up to CL] understands [in the companion pivot from EL up INTP to complete 33 Understanding]. Attuned understanding

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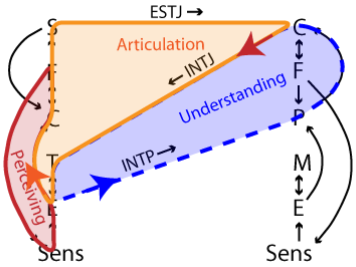
[INTP-based 33 Understanding that is equally an attuned 70 Articulation which returns to itself again along the INTJ that is common to both circuits] has the characteristic of entanglement [fleeing to the default state of everydayness in an externalized 191 Democracy and 35 Kinship which avoids the moods of 141 Angst/Worldview]. Entangled [in the they], attuned [along 206 Life attunement-mood from EL up to CL by the they] understanding [33 Understanding that can pivot in two directions at the significance junction of EL] articulates itself [along attunement-mood-influenced 70 Articulation] with regard to its intelligibility in discourse [70 Articulation-overlaying 73 Skepticism]. The actual temporal constitution of these phenomena always leads back to that *one* temporality [along INTJ] that holds within itself the possible structural unity of understanding, attunement, entanglement, and discourse."

b) INTJ is futural



The significance region from T down to EL is part of both 33 Understanding and 70 Articulation – these circuits separate and then re-unify along INTJ which feeds again into significance. Understanding for Heidegger is thus not just the circuit of 33 Understanding which serves as the basis for Cartesian science; it is rather the 33 Understanding/70 Articulation composite with its common root in INTJ and significance from T down to EL (page 309): "With the term *understanding* we mean a fundamental existential [circuit combination that can pivot at the node of EL into 22 Observation- and INTP-overlaying Cartesian 33 Understanding or alternately into an attuned 206 Life- and 73 Skepticism-overlaying 70 Articulation]; neither a definite *kind of cognition* [the circuit of 33 Understanding in isolation], as distinct from explaining [11 Thinking-overlaying 73 Skepticism] and conceiving [along 18 Sensing concept-carrying ESTJ], nor a cognition in general in the sense of grasping something thematically [11 Thinking-overlaying 42 Freedom

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grasping under the control along INTP of 33 Understanding]. Understanding constitutes [in its significance section from T down to EL which generates the attuned moods from EL up to CL that energize 124 Bureaucracy/Myself] the being of the There [20 Dasein there truncated out of the combination of 124 Bureaucracy/Myself and 206 Life by passage from CR down to FR of 18 Sensing as a minimum] in such a way that, on the basis of such understanding [33 Understanding and 70 Articulation in combination], a Da-sein in existing [206 Life] can develop the various possibilities of sight [124 Bureaucracy/Myself visual saccades truncated into a 20 Dasein there], of looking around, and of just looking. As the understanding discovery of what is unintelligible, all explanation is rooted in the primary understanding [33 Understanding and 70 Articulation significance section from T down to EL] of Da-sein [so that discovery is a self-discovery]."

The INTJ/significance unit is equally operative in primitiveness and in authenticity of self-consciousness. We gather that primitiveness is primitive simply because it has not developed this core segment further; this leaves it without an awareness of its own operation (Hegel would say it has not attained a 'notion') (page 309): "Formulated primordially [pivoting at the node of EL between subjective attunement-mood-generating 70 Articulation and objective INTP-based 33 Understanding] and existentially [in relation to circuits], understanding means: *to be projecting* [along the INTJ that 70 Articulation and 33 Understanding share in common] *toward a potentiality-of-being* [INTJ-overlaying 20 Dasein / 141 Angst/Worldview self-consciousness] *for the sake of which Da-sein always exists* [in INTJ-overlaying 206 Life]. Understanding discloses one's own potentiality-of-being in such a way that Da-sein always somehow knows [in 72 Knowing which mirrors a certain 46 Interpretation of 4 Perceiving] understandingly [in 33 Understanding that links with 72 Knowing through 22 Observation and 8 iNtuition] what is going on with itself. This 'knowing,' however, does not

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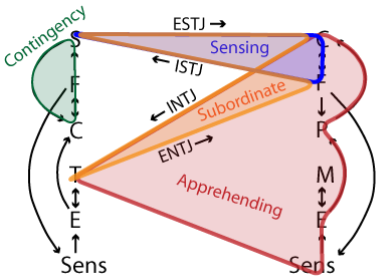
mean that it has discovered some fact [of 72 Knowing from 22 Observation], but that it holds itself in an existentiell [mooded and attuned 70 Articulation] possibility [along INTJ of 70 Articulation, 206 Life and 141 Angst/Worldview]. The ignorance corresponding to this does not consist in a failure to understand [in 33 Understanding], but must be taken as a deficient mode of the projectedness [along INTJ shared by 70 Articulation, 33 Understanding and the 141 Angst/Worldview that interrupts 73 Skepticism 'idle talk'] of one's potentiality-of-being [20 Dasein / 141 Angst/Worldview self-consciousness]."



Hegel begins the process of mental programming with childish INTJ-overlaying 3 Apprehending extending into 18 Sensing (as an aspect of its wrapping 60 Subordinate) and then down the certainty segment from S down to CL, forming 124 Bureaucracy/Myself. Heidegger speaks of a passage down the certainty section (S down to CL) as an aspect of the disclosedness in which 124 Bureaucracy/Myself truncates into a visual 20 Dasein there of what is threatening 206 Life. 20 Dasein-overlaying certainty from S down to CL in both cases is futural; it prepares the organism in 19 Contingency to defend itself. Since the INTJ possibility is what triggers this futural certainty from S down to CL, INTJ is also futural. We conclude that the INTJ core segment which is always operative in everydayness is futural in nature (pages 309, 310): "Existence [206 Life, the mirror of 27 Apperception] can be questionable [and by implication threatened]. If it is to be possible for something 'to be in question,' a disclosedness [as a 20 Dasein there, motivated by 206 Life- and 70 Articulation-overlaying attunement-mood from EL up to CL] is necessary. When one understands oneself projectively [along the INTJ of 33 Understanding and 70 Articulation] in an existentiell [mooded and attuned] possibility [along INTJ], the future [in 20 Dasein-

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sustained 13 Intentionality certainty from S down to CL] underlies this understanding, and it does so as a coming-toward-oneself [in context-determining certainty from S down to CL] from the actual possibility as which Da-sein always exists [along 206 Life INTJ]. The future [context-setting certainty from S down to CL] makes ontologically possible a being that is in such a way that it exists understandingly [in 33 Understanding] in its potentiality-of-being [as a 20 Dasein / 141 Angst/Worldview self-consciousness]. Projecting [along INTJ], which is fundamentally futural, does not primarily grasp the projected possibility [along INTJ] thematically [in a Cartesian manner that combines INTP-completed 33 Understanding with 22 Observation, 8 iNtuition and 72 Knowing] by opening it, but throws itself into it [in 14 Self-image anticipatory initiative] as possibility. Understandingly, Da-sein always *is* [in the 14 Self-image-sustained 'to be' from CR down to FR] as it can be. Resoluteness [respect for 141 Angst/Worldview] turned out to be primordial and authentic [based in 94 'I'] existing [in 206 Life]. Of course, initially and for the most part [in the default mode of the they] Da-sein remains irresolute, that is, it remains closed off from its ownmost [individuated by 27 Apperception, 141 Angst/Worldview and 74 Blame passage through identification from M down to ER] potentiality-of-being to which it always brings itself only in individuation [passage through identification from M down to ER]. This means that temporality [at the node of S] does not temporalize itself constantly out of the authentic future [in 13 Intentionality certainty from S down to CL]. However, this inconstancy does not mean that temporality at times lacks the future [context-setting certainty from S down to CL], but rather that the temporalizing of the future is changeable [rooted in certainty from S down to CL, residual also in INTJ, and then extending itself into 27 Apperception now-time]."

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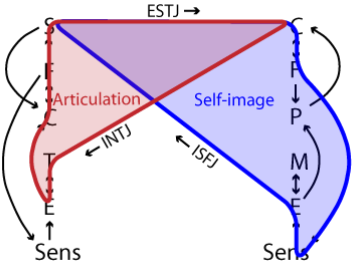
c) 14 Self-image can be Model-based



Heidegger moves now to 14 Self-image along ESTJ which he has previously called anticipation. Since INTJ of 70 Articulation (in the expanded understanding which is the combination of 33 Understanding and 70 Articulation) in everydayness is futural, so is its ESTJ and thus so also is the 14 Self-image which overlays it. We conclude that 1) 70 Articulation is entirely futural in everydayness in ways that do not allow futural certainty from S down to CL to precede it, 2) futural certainty (S down to CL) of 13 Intentionality in authenticity must win itself not from an ESTJ present but from an ESTJ which is tied by 70 Articulation ESTJ to the 70 Articulation and 33 Understanding INTJ futural and 3) 14 Self-image in everydayness has no prior certainty (S down to CL) and is thus inconstant (page 310): "We shall retain the expression *anticipation* [14 Self-image expressing 13 Intentionality certainty from S down to CL, sustaining 27 Apperception production in finite time] for the terminological characterization of the authentic future. It indicates that Da-sein, authentically existing [206 Life in harmony with its 27 Apperception mirror], lets itself come toward itself [in 206 Life and 70 Articulation attunement-mood that feeds into 70 Articulation ESTJ which ties into 14 Self-image ESTJ whose ISFJ retrieves itself into 13 Intentionality ISFJ which then moves into the 13 Intentionality certainty segment from S down to CL making it futural] as its ownmost [13 Intentionality-overlaying identification from M down to ER] potentiality-of-being [as a 20 Dasein / 141 Angst/Worldview self-consciousness] – that the future [certainty from S down to CL] must first win itself, not from a present [14 Self-image along ESTJ], but from the inauthentic future [14 Self-image slaving 70 Articulation INTJ]. The formally neutral term for the future lies in the designation of the first structural

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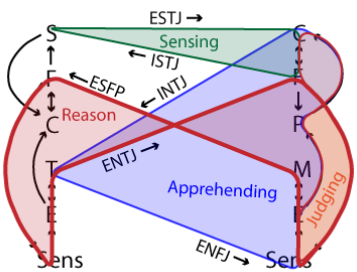
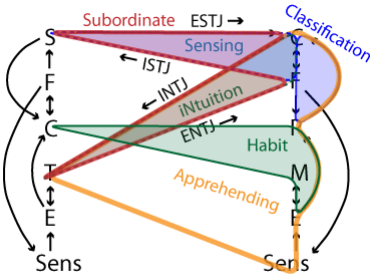
factor of care, in *being-ahead-of-itself* [124 Bureaucracy/Myself energized by the attuned moods generated by INTJ and passage through significance from T down to EL]. Factically [in the attuned moods from EL up to CL], Dasein is constantly ahead-of-itself, but in its existentiell [mooded and attuned] possibility [along INTJ] inconstantly anticipatory [14 Self-image in everydayness responds to the inconstant attuned moods of 206 Life and 70 Articulation as generated by INTJ; it does not implement 13 Intentionality-based 27 Apperception production by a retrieve into 13 Intentionality along their common ISFJ]."





The inauthentic future is INTJ of 33 Understanding and 70 Articulation, ESTJ of 14 Self-image and 70 Articulation, and the ISTJ urgent of 124 Bureaucracy/Myself and 18 Sensing. If one adds the representations of ENTJ and 91 Reason with its statements, the result forms 60 Subordinate, the director of reality simulation.[1] One concludes that the inauthentic future tracks the external using 60 Subordinate as a model that gives a futural sense of what is about to happen – it awaits this future; the expecting in

[1] Hegel simplifies this down to the INTJ of 3 Apprehending; the ESTJ and ISTJ of 18 Sensing; and the ENTJ of 91 Reason. He calls this combination the 'instinct of reason,' implying with Heidegger that it is a default state. Both Heidegger and Hegel show that it enables reality simulation within 60 Subordinate; Heidegger demonstrates here that the legs in default everydayness are futural and thus suited to this role. The corollary is that reality simulation is suspended in periods of authenticity.

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inauthenticity comes from reality simulation. This predicts the probable result of any data passage through the exchange region from CR down to FR (truncating a wrapping 60 Subordinate into 18 Sensing exchange guided by some 8 iNtuition ENTJ/INTJ exchange ratio) that takes care of things and not of self (page 310): "How is the inauthentic future [70 Articulation and 33 Understanding futural INTJ linked by 70 Articulation ESTJ to 14 Self-image ESTJ and making it futural] to be contrasted with this [authentic 14 Self-image anticipation which implements 27 Apperception production for the sake of a better 206 Life in the future]? As the authentic future [13 Intentionality certainty from S down to CL sustaining 27 Apperception-mediated production that protects its mirror of 206 Life] is revealed in resoluteness [using the attuned moods of 141 Angst/Worldview to explore individuated possibilities in the 'unknown unknowns' of 115 Brotherhood/Ourself uncanniness and 74 Blame that has not yet evolved into cause and effect], the inauthentic future [responding to INTJ possibilities which generate attuned moods from EL up to CL], as an ecstatic mode, can reveal itself only by going back ontologically [in circuit structures] from the everyday, inauthentic understanding taking care of things [in the exchange region from CR down to FR traversed by 14 Self-image] to its existential and temporal meaning [at the node of S]. As care [exchange from CR down to FR], Da-sein is essentially ahead-of-itself [truncating 124 Bureaucracy/Myself into a 20 Dasein there of circumspection in response to the attuned moods of 206 Life]. Initially and for the most part, the being-in-the-world [124 Bureaucracy/Myself] that takes care [in exchange from CR down to FR] understands itself [33 Understanding] in terms of *what* it takes care of [economic exchange that ignores 94 'I' and 95 Me and merely sustains 206 Life]. Inauthentic *understanding* projects itself [along its INTJ as an aspect now of the 60 Subordinate director of reality simulation] upon what [in the significance region from T down to EL] can be taken care of, what can be done, what is urgent [along the ISTJ of 124

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Bureaucracy/Myself- and 60 Subordinate-overlaying 18 Sensing exchange space] or indispensable in the business of everyday activity. But what is taken care of [by exchange from CR down to FR] is as it is [in the 'to be' from CR down to FR] for the sake of [along the 20 Dasein-overlaying 13 Intentionality segment of certainty from S down to CL] the potentiality-of-being [20 Dasein / 141 Angst/Worldview self-consciousness] that cares [in 124 Bureaucracy/Myself that can truncate into a 20 Dasein there from visual circumspection if nothing else]. This potentiality [along INTJ] lets Da-sein come toward itself [in a 70 Articulation- and 60 Subordinate-influenced 33 Understanding feeding into a common INTJ] in its heedful being together with [economic exchange in the segment from CR down to FR] what is to be taken care of. Da-sein does not come toward itself primarily in its ownmost, nonrelational potentiality-of-being [by individuating passage of circuits such as 13 Intentionality through identification from M down to ER], but it *awaits this* heedfully [responding to attuned moods of 206 Life which truncate 124 Bureaucracy/Myself into a 20 Dasein there] *in terms of that which what is taken care of produces or denies.* Da-sein comes toward itself [along INTJ and its resulting attuned moods] in terms of what is taken care of [in 206 Life-oriented exchange from CR down to FR which may totally ignore 94 'I']. The inauthentic future [along INTJ of 33 Understanding, 70 Articulation and 60 Subordinate reality simulation] has the character of *awaiting* [model-based response that predicts the external based on what is currently happening in the external]. The self-understanding [70 Articulation-overlaying 33 Understanding] of the they [externalized 191 Democracy and 35 Kinship] that takes care in terms of what one is doing, has the 'ground' of its possibility in this [60 Subordinate reality simulation model based] ecstatic mode of the future. And *only because* factical Da-sein is thus *awaiting* its potentiality-for-being [in this case a benefit by means of exchange] in terms of what is taken care of [economic exchange to sustain 206 Life], can it *expect* [a retrieve of 14 Self-image ISFJ into 13 Intentionality

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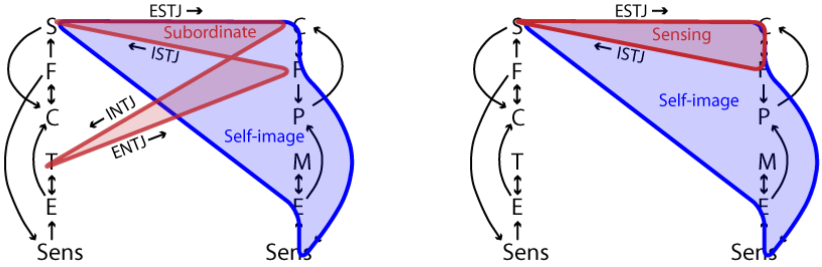
ISFJ leading into certainty from S to CL] and wait for [certainty from S to CL that as part of 19 Contingency responds to the unusual] .... Awaiting must always already have disclosed the horizon [at P as we will shortly see] and scope in terms of which something can be expected [in a 14 Self-image that overlays 70 Articulation and 60 Subordinate and can tie into 13 Intentionality along their common ISFJ]. *Expecting is a mode of the future* [along INTJ and ESTJ of both 70 Articulation and 60 Subordinate] *founded in awaiting* [that responds to circumstances and the acts of others] *that temporalizes itself authentically as anticipation* [14 Self-image responding to default everyday 60 Subordinate-mediated reality simulation but prepared at any time to break out of it]. Thus a more primordial being-toward-death [27 Apperception, the mirror of 206 Life] lies in anticipation [14 Self-image preparing to retrieve itself into 13 Intentionality along ISFJ which then in its ISFP overlays 27 Apperception and can break it out of its now-time into finiteness of production] than in the heedful [responding with circumspection to the attuned moods of 206 Life] expecting [in response to model-based INTJ of 70 Articulation and 60 Subordinate] of it."

d) Temporality Can Move to P



Heidegger looks more closely now at 14 Self-image along ESTJ. In its overlay of INTJ-traversing 70 Articulation along ESTJ it is futural and thus anticipatory. The question arises: in what sense is it futural? Heidegger suggests that inauthenticity gets its time from the ESTP clock-pointer bound by 27 Apperception now-time at P; authenticity in contrast moves back to

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the more primary clock of temporality based in the mirror of P which is S (futural certainty from S down to CL; ESFJ having-been; ESTJ making present) which is necessarily dormant and residual in everydayness.

The inauthentic contains within itself the germ of the authentic. For instance, the future that is the ESTJ of some potential 60 Subordinate-directed 14 Self-image can be said to be made present along the ESTJ of an independent 14 Self-image because that is the first time we encounter it as what it can be (we encounter it when it passes through exchange from CR down to FR which not only completes 14 Self-image but also truncates 60 Subordinate into 18 Sensing (pages 310, 311): "Existing [206 Life] in the potentiality-of-being [20 Dasein / 141 Angst/Worldview self-consciousness], however it may be projected [along INTJ], understanding [70 Articulation-overlaying 33 Understanding] is *primarily* futural [first along INTJ, then along ESTJ and extending into model-based 60 Subordinate reality simulation]. But it would not temporalize itself [at the node of S] if it were not temporal, that is, equiprimordially determined by having-been [along ESFJ] and the present [along ESTJ]. The way in which the ecstasy of the present [14 Self-image ESTJ] helps constitute inauthentic understanding was already made roughly clear. Everyday taking care of things understands itself in terms of the potentiality-of-being [along INTJ] that confronts it [in the attuned moods of 206 Life] as coming from its possible success or failure with regard to what is actually taken care of [in economic exchange from CR down to FR]. Corresponding to the inauthentic future (awaiting), it has its own way of being *together with* [in 35 Kinship-overlaying exchange from CR down to FR] what is taken care of. The ecstatic mode of this present reveals itself if we adduce for comparison this very same ecstasy, but in the mode of authentic temporality. To the anticipation [14 Self-image initiative] of resoluteness [respect for 141 Angst/Worldview] there belongs a present [along ESTJ] in keeping with which a resolution [27 Apperception-mediated production in

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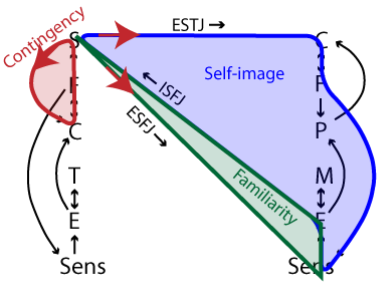
finite time to guard against a threat of finiteness to its mirror of 206 Life] discloses the situation. In resoluteness, the present [along 14 Self-image ESTJ] is not only brought back from the dispersion in what is taken care of nearest at hand [as directed by 60 Subordinate model-based simulation of the future], but is held in the future [13 Intentionality certainty of finiteness from S down to CL] and having-been [of 206 Life ESFJ having-been-overlaying 23 Familiarity that also overlays 13 Intentionality along ISFJ]. We call the *present* [along ESTJ] that is held in authentic [27 Apperception through 13 Intentionality motivating care from CR down to FR to protect 206 Life] temporality [at the node of S], and is thus *authentic,* the *Moment.* This term must be understood in the active sense as an ecstasy [certainty from S down to CL enabling an ESTJ 14 Self-image making present that leaves other things undone in the ESFJ having-been of 23 Familiarity]. It means the resolute raptness [along 141 Angst/Worldview INTJ of 20 Dasein / 141 Angst/Worldview self-consciousness moving beyond 60 Subordinate reality simulation] of Da-sein, which is yet *held* [by 27 Apperception-mediated production dealing with 206 Life finiteness] in resoluteness [respect for 141 Angst/Worldview even at the cost of moving into unknown regions of 115 Brotherhood/Ourself and experiencing the uncanniness of not-being-at-home], in what is encountered as possibilities [along INTJ] and circumstances [along the ISTJ urgent tied to INTJ by 60 Subordinate, the director of reality simulation] to be taken care of [by exchange from CR down to FR] in the situation. The phenomenon of the Moment [authentic S-mediated temporality] can *in principle not* be clarified in terms of the *now* [of everyday default 27 Apperception now-time, clocked along the ESTP of 27 Apperception-overlaying 79 Habit]. The now is a temporal phenomenon that belongs to



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time as within-time-ness [in which 27 Apperception now-time overlays 45 Duty/World along ENTP]: the now 'in which' something comes into being [from P along ESTP of circuits such as 50 Conspicuous and 11 Thinking], passes away [along the ENTP now-no-longer or the ESFJ having-been of 45 Duty/World], or is objectively present [as a bound object at the P node of 22 Observation]. 'In the Moment' nothing can happen [because reality simulation has been temporarily suspended], but as an authentic present [along 14 Self-image ESTJ] it lets us *encounter for the first time* [and thus makes it present as something that is there] what can be [in the 14 Self-image 'to be' exchange region from CR down to FR] 'in a time' as something at hand or objectively present."

Heidegger clarifies: every 14 Self-image ESTJ makes things present; authenticity moves further and operates in the present as a Moment. Inauthenticity uses the exchange region from CR down to FR for economic barter in which 20 Dasein self is constructed as an accidental byproduct. The INTJ of inauthenticity is futural, relating often to financial opportunities (in which 141 Angst/Worldview may be money). This futural aspect extends throughout 70 Articulation from INTJ into ESTJ and is made present only as 14 Self-image acts on the opportunity. Authenticity in contrast is based in certainty (S down to CL) of 13 Intentionality and can live in the Moment of a present 14 Self-image; this means that it can enjoy the process of getting there (page 311): "In contrast to the Moment as the authentic present [temporalized at the node of S on the basis of 27 Apperception-sustaining 13 Intentionality certainty from S down to CL], we shall call the inauthentic present *making present* [along 14 Self-image ESTJ]. Understood formally, every [14 Self-image ESTJ] present makes present, but not every present is 'in the [authentic 206 Life-sustaining 27 Apperception-mediated productive] moment.' When we use the expression making present with no additional qualification, we always mean the inauthentic kind, which is irresolute [tied to 60 Subordinate reality simulation of the future; unmindful of 94 'I';

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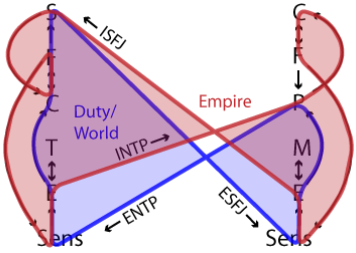
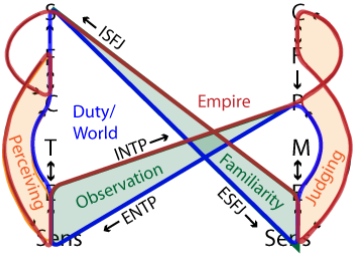
not linked to individualized 27 Apperception-mediated meaningful production] and lacking the Moment [which allows 206 Life to be enjoyed]. Making present will become clear only in terms of the temporal interpretation of falling prey [fleeing from 141 Angst/Worldview attunement-mood which is the region from EL up to CL] to the 'world' [45 Duty/World constructed with a 141 Angst/Worldview metric from 206 Life and its mirror of 27 Apperception] taken care of [in economic exchange from CR down to FR]; this falling prey has its existential meaning [at the node of S] in making present [S-mediated ESTJ of 14 Self-image that makes itself or its surplus goods available for exchange]. But since inauthentic understanding [33 Understanding attuned by 70 Articulation of things and not self] projects [along INTJ] its potentiality-of-being [which is always a 20 Dasein / 141 Angst/Worldview self-consciousness] in terms of what can be taken care of [by exchange from CR down to FR], this means that it temporalizes itself in terms of making present [along ESTJ of 14 Self-image guided by a futural 60 Subordinate of reality simulation]. The Moment, on the other hand, temporalizes itself out of the authentic future [27 Apperception-sustained 13 Intentionality certainty from S down to CL]."

e) Inauthentic 14 Self-image is a Memory Write that Forgets 206 Life





Heidegger continues his discussion of the default state of inauthenticity which is operative whenever 14 Self-image ISFJ does not make a retrieve into

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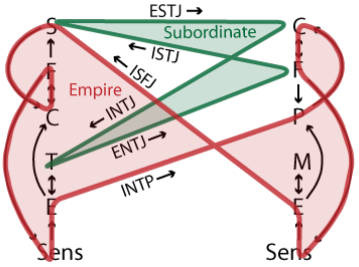
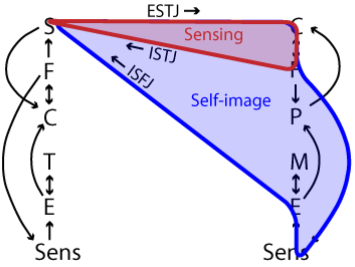
13 Intentionality, forming the Moment that short-circuits temporality at S. He has demonstrated that a futural INTJ of 206 Life of necessity articulates itself along the ESTJ of INTJ-overlaying 70 Articulation, making it also futural. It awaits the urgent along 18 Sensing ISTJ that is a response to some incoming ENTJ representation. The result is the circuit of 60 Subordinate which we conclude is entirely futural; we have encountered it previously as the mind's director of reality simulation. Heidegger suggests now that memory is an interaction between ESFJ-overlaying 45 Duty/World and ISFJ-overlaying 93 Empire (in combination completing 23 Familiarity and thus memory). ISFJ-overlaying 93 Empire actively alters the external (overlaying 14 Self-image along ISFJ) and writes in internal memory to record these changes; ESFJ-overlaying (having-been) 45 Duty/World operates passively in memory read mode and cannot remember those times when it is functioning. Heidegger's point is that a 93 Empire ISFJ-overlaying memory-altering write is a forgetting of self as already contained (ESFJ having-been of 23 Familiarity) in 206 Life-overlaying 45 Duty/World memory in its ESFJ read state. Futural 60 Subordinate and active 93 Empire in combination form all of 14 Self-image and 18 Sensing – the point is that reality simulation and memory in combination generate a 14 Self-image and an 18 Sensing exchange space simply as a result of their interaction apart from anything else that is done by the mind; the addition of 206 Life completes a further 33 Understanding, 4 Perceiving, 19 Contingency, 23 Familiarity and 43 Judging.





We note that 72 Knowing and its mirroring into 46 Interpretation do not form directly from this combination, even when 14 Self-image action ceases

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and 45 Duty/World takes over (pages 311, 312): "Inauthentic understanding temporalizes itself as an awaiting [of the urgent along ISTJ] that makes present [along ESTJ] – an awaiting to whose ecstatic unity a corresponding *having-been* [along ESFJ of 206 Life and 45 Duty/World] must belong. The authentic coming-toward-itself [in 13 Intentionality certainty from S down to CL] of anticipatory resoluteness [141 Angst/Worldview interrupting 73 Skepticism whose mirror of 74 Blame forms 20 Dasein / 141 Angst/Worldview self-consciousness maintained by 27 Apperception production which is supported by 14 Self-image anticipatory initiative that protects a threatened 206 Life] is at the same time a coming back [along 14 Self-image ISFJ] to the ownmost self [20 Dasein-overlaying 13 Intentionality ISFJ] thrown into its individuation [13 Intentionality-overlaying 27 Apperception passing through identification from M down to ER]. This ecstasy makes it possible for Da-sein to be able to take over resolutely [in 14 Self-image ISFJ that overlays 13 Intentionality ISFJ] the being that it already is [a 14 Self-image formed passively in the intersection of 60 Subordinate reality simulation and the 93 Empire memory write state]. In anticipation [14 Self-image initiative], Da-sein *brings* itself *forth again* [in a 14 Self-image that retrieves itself into the ISFJ of 13 Intentionality in order to free itself from being formed passively in the intersection of circuits related to reality simulation and memory] to its ownmost potentiality-of-being [20 Dasein / 141 Angst/Worldview self-consciousness]. We call authentic having-been [in which 13 Intentionality-overlaying ISFJ overlays and sustains 14 Self-image ISFJ, combining with 206 Life ESFJ to form 23 Familiarity of an ideal type of the 206 Life being lived] *retrieve*. But when one projects oneself [along INTJ] inauthentically upon the possibilities drawn from what is taken care of [in the exchange region from CR down to FR, truncated from 60 Subordinate into 18 Sensing by economic exchange] in making it present [along 60 Subordinate-overlaying 14 Self-image ESTJ], this is possible only because Da-sein has *forgotten* itself [by a retrieve of 14 Self-image ISFJ into the ISFJ of 93 Empire active memory

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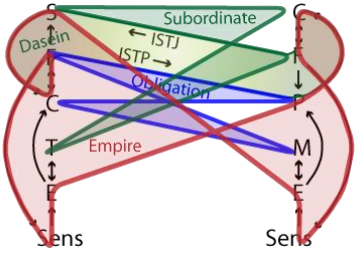
write-mode rather than individualized 13 Intentionality] in its ownmost *thrown* potentiality-of-being [as a 20 Dasein / 141 Angst/Worldview self-consciousness]. This forgetting is not nothing, nor is it just a failure to remember; it is rather a 'positive,' [active] ecstatic mode of having-been [in which the ISFJ of 93 Empire write mode supplements the having-been ESFJ read mode of 45 Duty/World, together forming the 23 Familiarity of things that exist in Sens-R up to ER]; a mode with a character of its own. The ecstasy (rapture) of forgetting [and thus writing into 93 Empire memory along ISFJ in place of tying into 13 Intentionality ISFJ in a retrieve] has the character of backing away *from* one's ownmost [individuated by passage from M down to ER of ISFJ-overlaying 13 Intentionality] having-been [ESFJ of 206 Life] in a way that is closed off from oneself [and thus open to the they of what is not self]. This backing away from ... ecstatically closes off what it is backing away from [27 Apperception-overlaying 13 Intentionality], and thus closes itself off, too [and may be a factor in conditions such as Alzheimer's disease in which self disappears or Parkinson's disease in which self can no longer initiate its own actions]. As inauthentic having-been [206 Life along ESFJ that is forgotten by 93 Empire along ISFJ], forgottenness [of 14 Self-image directed along ISFJ by 93 Empire and not 13 Intentionality] is thus related to its own thrown *being* [into the they]. It is the temporal meaning [at the node of S] of the kind of being that I initially and for the most part *am* [in the 20 Dasein formed by the superposition of 206 Life-excluding 60 Subordinate / 53 Obligation reality simulation and 93 Empire memory] as having-been [along 206 Life ESFJ that is no longer included]. And only on the basis of this forgetting [in which 93 Empire writes into memory forming something that in more passive times can be read by 45 Duty/World] can the making present [in which 60



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Subordinate reality simulation supplies the ESTJ that completes 14 Self-image] that takes care of [in the 20 Dasein-generating 93 Empire-traversed exchange region from CR down to FR, sustained now by 93 Empire and not 74 Blame] and awaits [along urgent ISTJ of 60 Subordinate] *retain* things [in 45 Duty/World which is the read state of memory], retain beings unlike Dasein encountered in the surrounding world [in the Hegelian inorganic observation which is 45 Duty/World combining with 93 Empire memory]. To this retention corresponds a nonretention that presents us with a kind of 'forgetting' [retention of memory in 45 Duty/World read state enabled by a non-retention of 45 Duty/World-overlaying 206 Life in 93 Empire write state] in the derivative sense."

The mind could not survive authenticity if it were not at its foundation inauthentic – that is Heidegger's surprising conclusion. The writing into memory which is ISFJ-overlaying 93 Empire is a necessary liquidation of prior 27 Apperception-mediated 14 Self-image ISFJ-overlaying production that has not survived the test of time [as stretched out along existence-traversing from Sens-R up to ER 23 Familiarity]. 93 Empire liquidation in this way provides the capital goods for 27 Apperception-mediated production (page 312): "Just as expectation [of a retrieve of 14 Self-image into 13 Intentionality along their common ISFJ] is possible only on the basis of awaiting [in which 14 Self-image ESTJ tracks 70 Articulation in its transfer of futural INTJ data into their common ESTJ], *remembering* [in authentic 14 Self-image access of 93 Empire memory] is possible only on the basis of forgetting [in which 93 Empire is programmed by 60 Subordinate / 53 Obligation reality simulation that indirectly forms 14 Self-image in an intersection of the circuits], *and not the other way around.* In the mode of forgottenness [14 Self-image formed in the intersection of 93 Empire and 60 Subordinate / 53 Obligation reality simulation], having-been[1] [ESFJ of 206 Life and 45 Duty/World] primarily

[1] The having-been is traversed by 45 Duty/World as well as by 206 Life.

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'discloses' the horizon in which Da-sein, lost in the 'superficiality' of what is taken care of [in response to the 60 Subordinate-based ISTJ urgent], can remember [in later periods of authenticity when 14 Self-image retrieves itself into 13 Intentionality]. *Awaiting* [14 Self-image directed by 60 Subordinate reality simulation] *that forgets* [by tying into 93 Empire active memory write state in place of 13 Intentionality] *and makes present* [along 60 Subordinate-overlaying 14 Self-image ESTJ, truncating 60 Subordinate into 18 Sensing] is an ecstatic unity in its own right, in accordance with which inauthentic understanding [33 Understanding formed in the intersection of 60 Subordinate, 93 Empire and 206 Life] temporalizes itself with regard to its temporality. The unity of these ecstasies [futural 60 Subordinate, forgotten 206 Life having-been, 93 Empire making present of 14 Self-image] closes off one's authentic potentiality-of-being [as a 20 Dasein / 141 Angst/Worldview self-consciousness], and is thus the existential condition of the possibility of irresoluteness [remaining strictly within the boundaries of current spatial 115 Brotherhood/Ourself]. Although inauthentic heedful understanding [33 Understanding formed in the intersection of 206 Life, 93 Empire memory write state and 60 Subordinate reality simulation] is determined in the light of making present [along 14 Self-image ESTJ] what is taken care of [in economic exchange of 18 Sensing from CR down to FR], the temporalizing of understanding comes about primarily in the future [of 60 Subordinate

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Forgottenness is thus immersion in 45 Duty/World as a memory read state, in contrast to 93 Empire as the memory-write state. Hegel points out that the intersection of the two circuits comprises inorganic observation. Heidegger adds here that 93 Empire and 60 Subordinate / 53 Obligation reality simulation in times of forgottenness (lostness of self in 45 Duty/World) form in combination a pseudo futurally-oriented 14 Self-image that maintains continuity of action.

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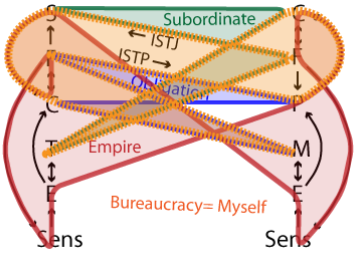
reality simulation with its general laws]."

f) Mood as a Distance from Self

We have seen already that 206 Life generates attuned moods which motivate a contraction of circumspective 124 Bureaucracy/Myself into a 20 Dasein there. However, 93 Empire memory in its coordination with 60 Subordinate / 53 Obligation reality simulation can form not only a 20 Dasein there but also its wrapper of 124 Bureaucracy/Myself – both appear simultaneously in a superposition of the three circuits (93 Empire, 60 Subordinate, 53 Obligation), and they do so apart from any 206 Life with its accompanying attunement. The mood of 206 Life now becomes a measure of the distance between 1) what one could be if 206 Life were linked to the mind's inborn 124 Bureaucracy/Myself that responds to its attuned moods and 2) what one is in the artificially formed 124 Bureaucracy/Myself, 20 Dasein and 14 Self-image formed in the forgottenness of a superposition of 60 Subordinate / 53 Obligation reality simulation and the 93 Empire write memory state (with the remnants of self relegated to 45 Duty/World) (page 312): "Understanding is never free floating [in an isolated 33 Understanding], but always attuned [by balance at the node of EL between attunement-mood overlaying 70 Articulation and INTP-based 33 Understanding, combining again along INTJ which passes through significance from T down to EL]. The there [of a 20 Dasein circumspective there truncated out of attunement-mood-motivated 124 Bureaucracy/Myself saccades] is equiprimordially disclosed by mood [206 Life-mediated attunement-mood from EL up to CL], or else closed off [in a 124 Bureaucracy/Myself and its 20 Dasein truncation formed by the combination of 60 Subordinate / 53 Obligation reality simulation and 206 Life-excluding 93 Empire memory write state].



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Attunement [EL up to CL generated by 206 Life] brings Da-sein *before* its thrownness [of a 124 Bureaucracy/Myself / 20 Dasein / 14 Self-image unit formed from the combination of 60 Subordinate / 53 Obligation reality simulation and 206 Life-excluding 93 Empire memory write state] in such a way that the latter is not known as such, but is disclosed [in the artificial 20 Dasein there formed in the superposition] far more primordially in 'how one is' [in the attuned moods from EL up to CL of 206 Life which has been cut off from its 124 Bureaucracy/Myself caretaker]. *Being* [in the 20 Dasein segment from CR down to FR] thrown means existentially [relating to circuits] to find oneself in such and such a way [and thus mooded]. Thus attunement [EL up to CL] is grounded in thrownness [141 Angst/Worldview-triggering distance between what one could be and what one is]. Mood [attunement-mood from EL up to CL] represents the way in which I [94 'I'] am [in the 'to be' from CR down to FR that truncates 94 'I' into 20 Dasein] always primarily the being that has been thrown [in this case by the inauthentic combination of 60 Subordinate / 53 Obligation reality simulation and 93 Empire memory active write state]. How can the temporal constitution of attunement [EL up to CL] become visible? How can we gain insight into the existential connection between attunement [EL up to CL] and understanding [33 Understanding and 70 Articulation uniting along INTJ] in terms of the ecstatic unity of actual temporality?"

The metric of 206 Life-mediated attunement-mood (formed by the passage of 206 Life INTJ through significance from T down to EL and then up through the attunement-mood-generating segment from EL up to CL) is 141 Angst/Worldview, formed with 45 Duty/World from the combination of 206 Life (excluded in the combination of 60 Subordinate / 53 Obligation reality simulation and 93 Empire active write state) with its mirror of 27 Apperception death (seen in inauthenticity as physical termination of existence). This 206 Life-mediated mood is measured in inauthenticity by the intensity with which everydayness turns away from 141 Angst/Worldview

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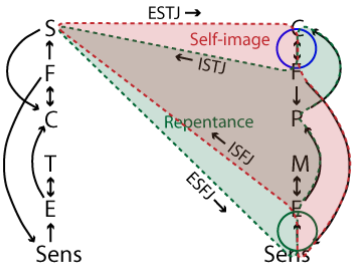
(conscience) (pages 312, 313): "Mood [attunement-mood from EL up to CL] discloses [a 20 Dasein there] by turning away from [rejecting 141 Angst/Worldview attunement-mood] and toward one's own Dasein [20 Dasein formed from the combination of 93 Empire memory write state and 60 Subordinate / 53 Obligation reality simulation]. Whether authentically revealing [in an ISFJ overlay of 13 Intentionality by 14 Self-image] or inauthentically concealing [in an ISFJ overlay of 93 Empire memory by 14 Self-image], *bringing* Da-sein *before* the That of its own thrownness [discrepancy between the 206 Life-energized 20 Dasein there formed from the combination of 73 Skepticism and its mirror of 74 Blame, and the 206 Life-excluding 20 Dasein there formed from the combination of 60 Subordinate / 53 Obligation reality simulation and a 93 Empire memory write state] is existentially possible only if the being of Da-sein, by its very meaning [at S] *is* [in the 'to be' traversed by 5 Repentance, which is the item exchanged in an economic transaction for that held by 14 Self-image] as constantly having-been [in the ESFJ of 5 Repentance, 206 Life and 45 Duty/World]. Having-been [23 Familiarity- and 5 Repentance-overlaying ESFJ] does not first bring one face to face with the thrown being that one is oneself, but the ecstasy of having-been



[ESFJ] first makes possible finding oneself in the mode of how-I-find-myself [5 Repentance]. Understanding is primarily grounded in the future [along INTJ]; *attunement*, on the other hand, temporalizes itself *primarily* in having-been [ESFJ-overlaying 5 Repentance responding to attunement-mood from EL up to CL]. Mood temporalizes itself, that is, its specific ecstasy belongs to a future [60 Subordinate / 53 Obligation reality simulation] and a present [14 Self-image ESTJ making present], but in such a way that having-been [ESFJ of 5 Repentance, the exchange partner of 14

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Self-image] modifies the equiprimordial ecstasies."

Moods are possible only on the basis of authentic temporality which remains operative deep in the background of what we recognize now as Weber's 'iron cage' of 124 Bureaucracy/Myself formed from 206 Life-deficient 13 Intentionality-starved 60 Subordinate / 53 Obligation reality simulation and the 93 Empire memory write state (page 313): "We emphasized the fact that whereas moods are ontically [capable of being classified in 1 Classification] familiar [resonating within the ISFJ write and ESFJ read states of 23 Familiarity], they are not cognized in their primordial and existential function [as guiding 124 Bureaucracy/Myself saccades]. They are taken as fleeting experiences [in the experience segment from Sens-L up to EL that feeds into attunement-mood from EL up to CL] that 'color' one's whole 'psychical condition.' Whatever can be observed [in an experience-traversing 22 Observation snapshot] as having the nature of a fleeting appearance and disappearance [and thus constituting potentially an aspect of 68 Character becoming] belongs to the primordial constancy of existence [206 Life-traversing existence from Sens-R up to ER]. But, nevertheless, what should moods have in common with 'time'? It is a trivial established fact that these 'experiences' come and go, that they run their course 'in time,' certainly an ontic [1 Classification-based] and psychological fact [of 72 Knowing]. But our task is to demonstrate the ontological [circuit-related] structure of attunement [ER up to CR] in its existential and temporal constitution. And this is initially only a matter of first making the temporality of mood visible. The thesis that 'attunement is primarily grounded in having-been [ESFJ of 5 Repentance overlaying 206 Life and 45 Duty/World]' means that the existential fundamental nature of mood is a *bringing back to* ... [5 Repentance]. This does not first produce having-been [ESFJ of 206 Life], but attunement [206 Life-traversing attunement-mood from EL up to CL] always reveals a mode of having-been [206 Life ESFJ leading to 5 Repentance ESFJ which is the thing offered by the

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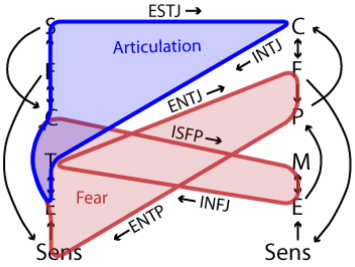
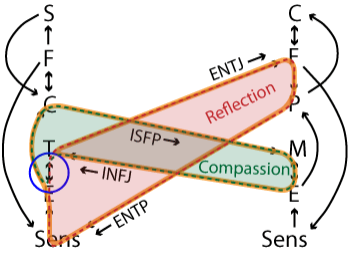
other in an economic exchange] for the existential [circuit-related] analysis. Thus the temporal interpretation of attunement [206 Life-overlaying EL up to CL] cannot have the intention of deducing moods from temporality and dissolving them in the pure phenomena of temporalizing. We solely want to show that moods are *not possible* in what they 'signify' existentielly [in their attuned moods] or how they 'signify' it *except on the basis of temporality* [at S]. Our temporal interpretation will restrict itself to the phenomena of fear [2 Fear] and *Angst* [2 Fear-overlaying 141 Angst/Worldview], which were already analyzed in a preparatory way."

g) Temporality of 2 Fear

2 Fear becomes possible when 1) 94 'I' and 95 Me are ignored in the economic exchange taking place in the segment from CR down to FR; 206 Life that cares for survival and not self combines with its mirror of 27 Apperception which is viewed as physical termination to form a 45 Duty/World filled with things that are foreign to self and thus fearful along with a 141 Angst/Worldview externalized in many cases as money; 2) authentic 13 Intentionality futural certainty in the segment from S down to CL is displaced by inauthentic 60 Subordinate / 53 Obligation reality simulation that responds to situations and takes care of things rather than self; 3) 124 Bureaucracy/Myself, 20 Dasein there and 14 Self-image responses to the 60 Subordinate ISTJ urgent are truncated simultaneously (apart from 206 Life) out of the combination of 93 Empire and 60 Subordinate / 53 Obligation reality simulation.





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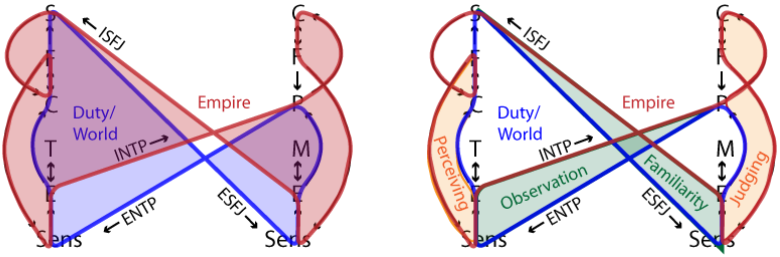
We know already that 2 Fear is a 70 Articulation which is surprised by the unexpected (inadequate 13 Intentionality futural context of certainty from S down to CL) and in response diverts its data down the ISFP not-yet (not-yet wanting to face the fearful thing). Examination indicates that the resulting ISFP-overlaying circuit of 2 Fear in its structure is a suspension between a 39 Reflection on what is facing self and a 38 Compassion utility calculation of what is best to do – it freezes between them.



The mind in everydayness operates in what Hegel calls inorganic observation which is a superposition of 45 Duty/World and 93 Empire. Forgottenness is dependence upon 93 Empire in combination with 60 Subordinate / 53 Obligation reality simulation forming an artificial 14 Self-image and 18 Sensing. 2 Fear in its diversion of data out of 70 Articulation has deprived 60 Subordinate / 53 Obligation reality simulation of information. Futural simulation freezes, like an Internet video whose buffer empties. ISFJ-overlaying 93 Empire write mode comes up to S and does not know what to do in 14 Self-image ESTJ because this circuit in inauthenticity is formed in coordination with ESTJ-overlaying 60 Subordinate / 53 Obligation reality simulation and that is getting no input from 70 Articulation. 93 Empire ISFJ data can only cycle back down the ESFJ of 45 Duty/World, in this way completing a 23 Familiarity which is no longer familiar; this heightens the 2 Fear and further starves 70 Articulation of data. 23 Familiarity as a circuit becomes hyper-active, reading and writing the same memory, confusing and terrifying the mind. Finally 93 Empire ISFJ-overlaying 14 Self-image makes present along ESTJ of 60 Subordinate / 53 Obligation reality simulation the

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thing that is nearest (pages 313, 314):

"We shall begin our analysis by exhibiting the temporality *of fear* [2 Fear]. Fear [2 Fear] was characterized as inauthentic attunement [27 Apperception-overlaying attunement-mood from EL up to CL which is not consistent with its mirror of 206 Life]. Why does the existential meaning [at the node of S] that makes such an attunement possible lie in what has been [along ESFJ of attunement-mood-generating 206 Life and 45 Duty/World]? What mode of this ecstasy characterizes the specific temporality of fear? Fear is a fear *of* something threatening [in 45 Duty/World ESFJ which overlays 206 Life ESFJ] – of something that is detrimental to the factical [mooded and attuned] potentiality-of-being [in this case, a peaceful and tranquil 206 Life] of Da-sein, and approaches within the scope of the things at hand [at CL] and objectively present [at the object-binding node of P, in preparation for transfer by ESTP to 4 Perceiving CL] being taken care of [by economic exchange from CR down to FR] in the manner described. Fearing [2 Fear] discloses something threatening in the mode of everyday circumspection [guidance of 124 Bureaucracy/Myself saccades by 206 Life attuned moods]. A subject that merely looks could never discover anything like this. But is not this disclosing [20 Dasein there and its wrapper of 124 Bureaucracy/Myself formed simultaneously with responsive 14 Self-image out of 93 Empire memory write state and 60 Subordinate / 53 Obligation reality simulation] of fear of ... a letting something-come-toward-oneself [as a 20 Dasein there]? Has not fear been justifiably described as the expectation of a coming evil *(malum futurum)?* Is not the primary temporal meaning of fear the future [oriented around INTJ and 60 Subordinate as the director of reality simulation guiding its mirror of 53 Obligation implementation] and not at all having-been [45 Duty/World-overlaying ESFJ of 206 Life]? Fearing is incontestably 'related' not only to 'something futural' in the sense of what first arrives 'in time,' but this relatedness itself is futural in the

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primordially temporal sense. *Awaiting* [14 Self-image linked to 60 Subordinate guidance of reality simulation] obviously *also* belongs to the existential and temporal constitution of fear. But this initially only means that the temporality of fear is *inauthentic* [in which 60 Subordinate ESTJ dominates over 13 Intentionality certainty from S down to CL and thus 206 Life is not harmonized with 13 Intentionality-overlaying 27 Apperception]. Is the fear of ... merely the expectation [along 14 Self-image ESTJ] of something futurally threatening? The expectation of something futurally threatening [in 60 Subordinate / 53 Obligation reality simulation] need not already be fear, and it is so far from being fear that it lacks the specific mood character of fear [reality simulation does not pass through attunement-mood from EL up to CL]. In fear [2 Fear], the awaiting of fear [ESTJ of 14 Self-image] lets what is threatening *come back* [along the 206 Life-overlaying ESFJ of 45 Duty/World] to one's potentiality-of-being factically taking care of things [in ESFJ-overlaying 5 Repentance, the exchange partner of 14 Self-image]. Only if that to which this comes back [along ESFJ of 45 Duty/World and 5 Repentance] is already ecstatically open [in a 206 Life de-linked from its mirror of 27 Apperception], can what is threatening be awaited [along the ESTJ of 14 Self-image] *back to* the being that I am [in existence-traversing 23 Familiarity], and only so can Da-sein be threatened [along the ESFJ of 23 Familiarity-overlaying 206 Life]. The character of mood [206 Life attunement-mood from EL up to CL] and *affect* of fear lies in the fact that the awaiting [in 14 Self-image that overlays both 13 Intentionality and 23 Familiarity along ISFJ] that fears is afraid 'for itself' [the existence-traversing from Sens-R up to ER of its 23 Familiarity], that is, fear of is a fearing *about*. The existential and temporal meaning of fear is constituted by a self-forgetting [14 Self-image ISFJ dependent upon 93 Empire ISFJ]: the confused backing away from one's own factical [mooded and attuned by 206 Life from EL up to CL] potentiality-of-being, which is threatened being-in-the-world [124 Bureaucracy/Myself] taking care of

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what is at hand [by economic exchange]. Aristotle correctly defines fear as *lupe tis he tarake,* as depression or confusion. Depression forces Da-sein back to its thrownness, but in such a way that its thrownness is precisely closed off [by 14 Self-image connection along ISFJ to 93 Empire memory ISFJ rather than 13 Intentionality ISFJ]. Confusion is based upon forgetting [one's own 13 Intentionality ISFJ and moving into 93 Empire memory ISFJ]. When one forgets and backs away [in 93 Empire] from a factical, resolute potentiality-of-being [as a 20 Dasein / 141 Angst/Worldview self-consciousness], one keeps to those possibilities of self-preservation [of 206 Life] and evasion [of 27 Apperception by a diversion into 2 Fear] that have already been circumspectly discovered beforehand [as part of 23 Familiarity and 93 Empire memory]. Taking care of things which fears for itself leaps from one thing to the other, because it forgets itself [abandoning 206 Life ESFJ and 13 Intentionality ISFJ in favor of 93 Empire ISFJ] and thus cannot *grasp* any *definite* possibility [along 70 Articulation INTJ because 70 Articulation is being diverted into 2 Fear]. All 'possible' possibilities offer themselves, and that means impossible ones, too. He who fears for himself stops at none of these – the 'surrounding world' [of 206 Life-overlaying 45 Duty/World along the ESFJ having-been] does not disappear – but he encounters it in the mode of no longer knowing his way around in *it* [23 Familiarity becoming hyperactive and unfamiliar]. This *confused making present* [along 14 Self-image ESTJ formed from the superposition of 93 Empire active memory write state and a data-deprived 60 Subordinate / 53 Obligation reality simulation] of the nearest best thing [in 23 Familiarity] belongs to forgetting oneself [14 Self-image ISFJ de-linking from both 13 Intentionality ISFJ and 206 Life-overlaying ESFJ] in fear [70 Articulation-aborting and 27 Apperception-avoiding 2 Fear]. That, for example, the inhabitants of a burning house often 'save' the most unimportant things nearby is known. When one has forgotten oneself [separating 14 Self-image ISFJ from 13 Intentionality ISFJ and 206 Life ESFJ]

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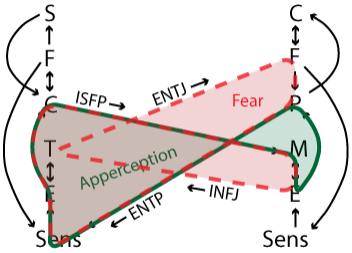
and makes present [along 14 Self-image ESTJ formed from the superposition of 93 Empire memory write state and a data-deficient 60 Subordinate / 53 Obligation reality simulation] a jumble of unattached possibilities [from 93 Empire memory that overlays ISFJ], one thus makes possible the confusion that constitutes the nature of the mood [206 Life-overlaying 2 Fear attunement-mood from EL up to CL] of fear. The forgottenness [emphasis upon ISFJ-overlaying 93 Empire memory write state in an attempt to jog ISFJ-overlaying 14 Self-image into action] of confusion also modifies awaiting [14 Self-image ESTJ de-linked from 13 Intentionality futural certainty from S down to CL], and characterizes it as depressed or confused awaiting [hyperactive circulation in 23 Familiarity] that is distinguished from pure expectation [14 Self-image ESTJ awaiting the ISTJ urgent in 18 Sensing and 60 Subordinate]."

The cycling of ESFJ-overlaying 45 Duty/World read memory state and ISFJ-overlaying 93 Empire write memory state within 23 Familiarity breaks up 70 Articulation. We recall that horror is the approach of something threatening that lacks 23 Familiarity and terror is its sudden onset. The mind responds to both horror and terror by diverting 70 Articulation data flow down the ISFP not-yet; this can lead to either 2 Fear or 27 Apperception. 2 Fear results when the mind either will not or cannot form the threatening entity into something tangible within the 27 Apperception-overlaying paradigm-attitude segment from ER up to P (which we will encounter later as Heidegger's horizontal schema of the future) (page 314): "The specific, ecstatic unity that makes fearing for oneself existentially possible, temporalizes itself primarily out of the forgetting [14 Self-image de-linking along ISFJ from 13 Intentionality and linking up with 93 Empire memory write mode] we described that, as a mode of having-been [45 Duty/World-overlaying attunement-mood-generating 206 Life ESFJ that



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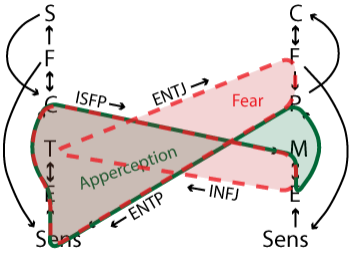
with the ISFJ of 93 Empire memory forms 23 Familiarity], modifies its present [along 14 Self-image ESTJ] and its future [60 Subordinate / 53 Obligation reality simulation] in their temporalizing. The temporality of fear is a forgetting [de-linking of 14 Self-image from 13 Intentionality along ISFJ] that awaits [the ISTJ urgent in 18 Sensing and its 60 Subordinate reality simulation wrapper] and makes present [along 14 Self-image ESTJ]. In accordance with its orientation toward things encountered within the world [45 Duty/World overlaying a threatened 206 Life along ESFJ], the commonsense interpretation of fear [2 Fear] initially seeks to determine the 'approaching evil' [along the 206 Life-overlaying 45 Duty/World ESFJ having-been] as what it is afraid of and to define its relation to that evil as expectation [14 Self-image ESTJ following 60 Subordinate direction of reality simulation and cycling into 23 Familiarity when the buffer empties]. What belongs to the phenomenon beyond that remains a 'feeling of pleasure or pain.'"

h) Temporality of 141 Angst/Worldview

Fear is a diversion of 70 Articulation into the ISFP not-yet of 2 Fear (which lacks a passage through paradigm-attitude from ER to P); this absence of an underlying foundation for hypothesis or belief (P to CR) starves everyday futural 60 Subordinate / 53 Obligation reality simulation of data and generates overactive cycling within 23 Familiarity. Angst, like 2 Fear, begins with a 70 Articulation whose data is diverted into the ISFP not-yet. Unlike fear, angst triggers ISFP-overlaying 27 Apperception with its passage through paradigm-attitude from ER to P. The now-time clock of 27 Apperception is thrown into finiteness by a threat to its mirror of 206 Life. The two circuits of 27 Apperception and 206 Life re-order legs to generate 141 Angst/Worldview (the source of the angst) along with an



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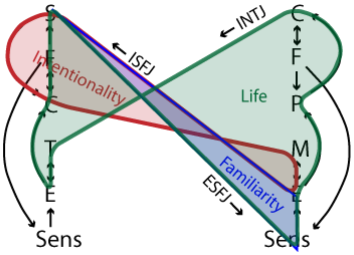
altered 45 Duty/World of opportunity that it can view.

Both 2 Fear and 141 Angst/Worldview begin with the same default 14 Self-image formed from the inauthentic combination of 93 Empire and 60 Subordinate / 63 Obligation reality simulation. Unlike 2 Fear, angst finds that its 14 Self-image (formed as before from the inauthentic combination of 93 Empire memory write state and 60 Subordinate / 53 Obligation reality simulation) can make a successful retrieve into 13 Intentionality before the buffer of reality simulation runs dry. 2 Fear finds itself confused and depressed by overactive cycling within 23 Familiarity. 141 Angst/Worldview in contrast discovers that a genuine concern for its own individuated 206 Life along with a successful retrieve into 13 Intentionality delivers it (by superposition of circuits) into a 23 Familiarity that is no longer familiar. The old 23 Familiarity of everydayness (into which 2 Fear would cycle) contains no objects that are relevant – these familiar items are not alien, they are simply no longer relevant. Since 115 Brotherhood/Ourself is populated by that which is familiar, the mind is thrown into the uncanniness of no-longer-feeling-at-home (page 315): "How is the temporality of *Angst* [141 Angst/Worldview] related to that of fear [2 Fear]? We called the phenomenon of *Angst* [141 Angst/Worldview] a fundamental attunement [EL up to CL]. It brings Da-sein before its ownmost thrownness [default operation under reality simulation] and reveals the uncanniness [lack of 115 Brotherhood/Ourself spatial relative background to 4 Perceiving] of everyday, familiar [23 Familiarity of the they] being-in-the-world [124 Bureaucracy/Myself formed from the superposition of 93 Empire memory write state and 60 Subordinate / 53 Obligation reality simulation]. Just like fear [2 Fear], *Angst* [141 Angst/Worldview] is formally determined by something *in the face of* which one is anxious and something *about* which one is anxious [in the face of = default 23 Familiarity no longer relevant in



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an emergency; about which = we don't like what we discover about ourselves]. However, our analysis showed that these two phenomena coincide. That is not supposed to mean that their structural characteristics are fused, as if *Angst* were anxious neither in the face of anything nor about anything. Their coincidence means that the being exhibiting these structures is the same, namely Da-sein [in its 23 Familiarity filtering of existence from Sens-R up to ER]. In particular, that in the face of which one has *Angst* [141 Angst/Worldview] is not encountered as something definite to be taken care of [by economic exchange from CR down to FR]; the threat does not come from something at hand [at 4 Perceiving CL] and objectively present [at 22 Observation object-binding P], but rather from the fact that everything at hand and objectively present absolutely has nothing more to 'say' to us [in 23 Familiarity]. Beings [in 206 Life-overlaying 45 Duty/World] in the surrounding world [45 Duty/World] are no longer relevant [capable of being processed in 23 Familiarity-overlaying 46 Interpretation]. The world [45 Duty/World] in which I [94 'I'] exist [in 23 Familiarity-overlaying existence from Sens-R up to ER] has sunk into insignificance [cannot be processed by 206 Life passage through significance from T down to EL], and the world thus disclosed [as a 20 Dasein there of circumspection] can set free [at S meaning] only beings that are not relevant [to the current 46 Interpretation]. The nothingness of the world [45 Duty/World of challenge and possibility formed with 141 Angst/Worldview from the combination of 206 Life and its mirror of 27 Apperception finiteness] in the face of which *Angst* [141 Angst/Worldview] is anxious does not mean that an absence of innerworldly things objectively present is experienced in *Angst* [141 Angst/Worldview]. They must be encountered in just such a way that they are of *no relevance at all* [at the 70 Articulation and 46 Interpretation node of S], but can show themselves in a barren mercilessness. However, this means that our heedful awaiting [for something along ESTJ that can motivate 14 Self-image action to move beyond default 60 Subordinate / 53

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Obligation reality simulation] finds nothing in terms of which it could understand itself [in 70 Articulation-overlaying 33 Understanding], it grasps at the nothingness of the world [45 Duty/World]. But, thrust toward the world [45 Duty/World formed with 141 Angst/Worldview from the combination of 206 Life and 27 Apperception], understanding [70 Articulation-overlaying 33 Understanding] is brought by *Angst* [141 Angst/Worldview] to being-in-the-world [124 Bureaucracy/Myself that cannot locate its 20 Dasein] as such. Being-in-the-world [124 Bureaucracy/Myself] is both what *Angst* is anxious in the face of [as it responds wildly with saccades to the attuned moods of 141 Angst/Worldview, attempting to find something relevant within 45 Duty/World] and what it is anxious about [as it fills with 20 Dasein potential of 20 Dasein / 141 Angst/Worldview self-consciousness that one may not wish to see]. Being anxious in the face of ... neither has the nature of an expectation [along the ESTJ of 14 Self-image] nor of an awaiting [along the ISFJ of 14 Self-image] at all. That in the face of which one has *Angst* [141 Angst/Worldview] is, after all, already 'there' [as the 20 Dasein there aspect of 20 Dasein / 141 Angst/Worldview self-consciousness]; it is Da-sein itself. Then is not *Angst* [141 Angst/Worldview] constituted by a future? Certainly, yet not by the inauthentic one of awaiting [something that can fill the buffer of 60 Subordinate / 53 Obligation reality simulation that has run dry]."

The angst of 141 Angst/Worldview is its formation with 45 Duty/World from a combination of a 206 Life under threat and 27 Apperception (its mirror) seen as physical termination or death. There is angst because this imagined internal 45 Duty/World is an altered visionary world of opportunity and possibility which does not match the real world in the external. 124 Bureaucracy/Myself looks in circumspection and cannot successfully truncate into a 20 Dasein there of what is seen. 14 Self-image in its passage through exchange can form a 20 Dasein, but that remains only as long as 14 Self-image is active; when it ceases to act on this vision, then 20 Dasein

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dissipates. We now see the nullity of 20 Dasein more clearly – it must be sustained not by circumspectual truncation of 124 Bureaucracy/Myself into a visual 20 Dasein there, or by 14 Self-image action based on 60 Subordinate / 53 Obligation reality simulation, but by 141 Angst/Worldview viewing of 20 Dasein from the combination of 73 Skepticism and 74 Blame (maturing into wisdom aware of cause and effect) (pages 315, 316): "The insignificance [nothing from 206 Life and 33 Understanding passage through significance from T down to EL] of the world [45 Duty/World formed with 141 Angst/Worldview from the combination of 206 Life and its mirror of 27 Apperception] disclosed in *Angst* [141 Angst/Worldview] reveals the nullity [20 Dasein collapsing when 14 Self-image for some reason is temporarily inactive] of what can be taken care of [in the 20 Dasein-generating economic exchange region from CR down to FR], that is, the impossibility of projecting oneself [along 206 Life INTJ] upon a potentiality-of-being primarily based upon what is taken care of [by economic exchange from CR down to FR alone]. But the revelation [141 Angst/Worldview interrupting 73 Skepticism 'idle talk' along INTJ] of this impossibility means to let the possibility of an authentic potentiality-of-being [20 Dasein / 141 Angst/Worldview self-consciousness sustained by re-ordering the legs of 73 Skepticism and its mirror of 74 Blame] shine forth. What is the temporal meaning [at the node of S] of this revealing? *Angst* [141 Angst/Worldview] is anxious about naked Da-sein [a 20 Dasein there formed from the superposition of 73 Skepticism and 74 Blame apart from its 124 Bureaucracy/Myself wrapper] thrown into uncanniness [off the edge of the public 115 Brotherhood/Ourself spatial map]. It brings one back to the pure That [20 Dasein / 141 Angst/Worldview self-consciousness] of one's ownmost, individuated [by 27 Apperception and 141 Angst/Worldview passage through identification from M down to ER] thrownness. This bringing back has neither the character of an evasive forgetting [14 Self-image ISFJ overlaying 93 Empire memory along ISFJ and forgetting self], nor

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that of a remembering [14 Self-image involved in economic exchange]. But neither does *Angst* [141 Angst/Worldview] already imply that one has already taken over one's existence [along existence-traversing 23 Familiarity ISFJ] in resolution [that upholds 141 Angst/Worldview-overlaying 27 Apperception finiteness with ISFJ-overlaying 13 Intentionality certainty from S down to CL, aligning 27 Apperception with its mirror of 206 Life] and is retrieving it [along 14 Self-image ISFJ that links into 13 Intentionality ISFJ]. On the contrary, *Angst* [141 Angst/Worldview] brings one back [in its interrupt of 73 Skepticism 'idle talk'] to thrownness as something to be *possibly retrieved* [i.e. the angst is prior to retrieval, not the result of it]. And thus it *also* reveals the possibility of an authentic potentiality-of-being [20 Dasein / 141 Angst/Worldview self-consciousness] that must, as something futural in retrieving [along ISFJ], come back to the thrown There [inauthentic 20 Dasein formed together with its 124 Bureaucracy/Myself wrapper by default 93 Empire memory write state superimposed onto 60 Subordinate / 53 Obligation reality simulation]. *Bringing before the possibility of retrieval* [along the ISFJ in which 14 Self-image overlays 13 Intentionality] *is the specific ecstatic mode of the attunement of the having-been* [206 Life ESFJ having-been combining with its mirror of 27 Apperception to form 45 Duty/World and 141 Angst/Worldview] *that constitutes* Angst [141 Angst/Worldview that must ultimately be formed from the combination of 73 Skepticism and 74 Blame as wisdom and that feels angst until this transition has been made]."

74 Blame in its passage through exchange sustains 20 Dasein and in then moving along ISTJ overlays the urgent ISTJ of 60 Subordinate. 14 Self-image can now operate as required in the present, in combination with 74 Blame completing both 18 Sensing, 43 Judging and also the 13 Intentionality with which it must make a retrieve along ISFJ (page 316):

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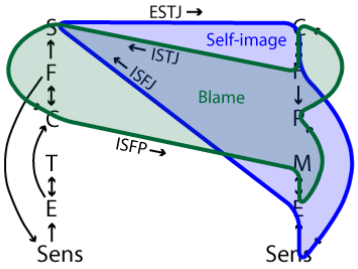

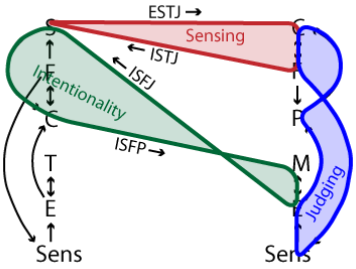

"The forgetting [14 Self-image retrieving 93 Empire memory write state along ISFJ in place of 13 Intentionality] constitutive for fear [2 Fear that diverts down the ISFP not-yet which starves 60 Subordinate / 53 Obligation reality simulation of data generating an overactive 23 Familiarity] confuses Da-sein [60 Subordinate / 53 Obligation reality simulation and 93 Empire memory write state] and lets it stray back and forth between ungrasped 'worldly' [45 Duty/World memory read state as the partner of 93 Empire memory write state] possibilities. In contrast to this frantic making present [along 60 Subordinate and 14 Self-image ESTJ that is starved of data by the diversion of 70 Articulation fore-having down the ISFP of 2 Fear], the present [14 Self-image brought into the present by a retrieve into 13 Intentionality] of *Angst* [141 Angst/Worldview as an aspect of 20 Dasein / 141 Angst/Worldview self-consciousness] is *held* in bringing oneself back [by 14 Self-image that takes over from data-starved 70 Articulation along ESTJ and then retrieves into 13 Intentionality which links in turn to a 27 Apperception that has been thrown into finiteness] to one's ownmost thrownness [of 20 Dasein / 141 Angst/Worldview self-consciousness rooted in 141 Angst/Worldview and 74 Blame passage through identification from M down to ER]. In accordance with its existential meaning [at the 20 Dasein-overlaying 13 Intentionality node of S], *Angst* [141 Angst/Worldview as an aspect of 20 Dasein / 141 Angst/Worldview self-consciousness] cannot lose itself in what can be taken care of [in exchange from CR down to FR because this is a nullity sustained by 74 Blame and not 14 Self-image]. If

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something like this happens in an attunement [EL up to CL] similar to it, this is fear [2 Fear which distorts 141 Angst/Worldview in an attempt to reflect upon it in 39 Reflection], which everyday understanding [206 Life-overlaying 33 Understanding] mixes up with *Angst* [141 Angst/Worldview]. Although the present of *Angst* is *held* [along 14 Self-image ESTJ which ties into 13 Intentionality whose certainty sustains 27 Apperception-based production for the welfare of 206 Life attuned and mooded by 20 Dasein / 141 Angst/Worldview self-consciousness], it does not as yet have the character of the Moment [S-based 13 Intentionality certainty from S down to CL, S-based ESFJ of 206 Life harmonized with its mirror of 27 Apperception, S-based ESTJ of 14 Self-image anticipation that sustains 20 Dasein / 141 Angst/Worldview self-consciousness] that temporalizes itself in resolution [141 Angst/Worldview interrupting 73 Skepticism along INTJ; 73 Skepticism combining with its mirror of 74 Blame to form 20 Dasein / 141 Angst/Worldview self-consciousness; 20 Dasein-sustained 13 Intentionality certainty from S down to CL sustaining 27 Apperception finiteness; passage of 141 Angst/Worldview, 74 Blame and 27 Apperception through identification from M down to ER individuating 14 Self-image anticipation that sustains 20 Dasein / 141 Angst/Worldview self-consciousness as ownmost; willingness to move beyond current spatial 115 Brotherhood/Ourself limits]. *Angst* [141 Angst/Worldview INTJ project] only brings one into the mood [attunement-mood from EL up to CL] for a *possible* resolution [in which 141 Angst/Worldview is respected by a retrieve of 14 Self-image away from default 93 Empire active memory write state into 141 Angst/Worldview-overlaying individuating 13 Intentionality along ISFJ]. The present [along 13 Intentionality-mediated 14 Self-image ESTJ] of *Angst* [141 Angst/Worldview] holds the Moment [at S] *in readiness,* as which it, and only it, is possible."

Angst is thus a suspension between two states: the first motivates 14 Self-image action to implement a visionary 45 Duty/World from the combination of 206 Life and its mirror of 27 Apperception death. 14 Self-image in this

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case must keep moving in order to maintain 20 Dasein; the visionary cannot stop. The second is a formation of 141 Angst/Worldview along with a 20 Dasein that is inserted directly into the core of the 124 Bureaucracy/Myself visual circuits – the combination this time is 73 Skepticism that has been interrupted by 141 Angst/Worldview with the 73 Skepticism mirror that is 74 Blame for what it did not do. This forms 20 Dasein / 141 Angst/Worldview self-consciousness that removes the nullity from 20 Dasein and allows 14 Self-image to rest when necessary without collapsing 20 Dasein self (page 316): "In the peculiar temporality of *Angst*, in the fact that it is primordially grounded in [ESFJ] having-been [ESFJ of 206 Life under threat within ESFJ-overlaying 45 Duty/World], and only out of this do future [13 Intentionality certainty from S down to CL] and present [14 Self-image ESTJ] temporalize themselves, the possibility was shown of the powerfulness that distinguishes the mood [attunement-mood from EL up to CL] of *Angst* [141 Angst/Worldview]. In it, Da-sein is taken back fully to its naked [20 Dasein there sustained as 14 Self-image helps to construct a visionary 45 Duty/World formed with 141 Angst/Worldview from the combination of 206 Life and 27 Apperception death which collapses when 14 Self-image pauses] uncanniness [throwing self through 27 Apperception individuation outside of the spatial map of public 115 Brotherhood/Ourself] and benumbed by it [self fleeing from the mood of 141 Angst/Worldview and thus also from the attuned mood of 206 Life which it overlays]. But this numbness [individuating self away from the they] not only *takes* Da-sein back from its '*worldly*' possibilities [in a 45 Duty/World of things familiar in 23 Familiarity to the they], but at the same time *gives* it the possibility of an *authentic* [206 Life in harmony with 27 Apperception] potentiality-of-being [as a 20 Dasein / 141 Angst/Worldview individualized and productive self-consciousness]."

Heidegger reviews (page 316): "Yet neither of these moods [attunement-mood from EL up to CL], fear [2 Fear] and *Angst* [141 Angst/Worldview], ever 'occurs,' just isolated in the 'stream of experience,' but always attunes an

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understanding [as an attunement-mood-overlaying (EL up to CL) 70 Articulation that overlays 33 Understanding along INTJ] or is attuned by it [33 Understanding passage through significance from T down to EL moving into attunement-mood from EL up to CL]. Fear [2 Fear] is occasioned by beings taken care of [in economic exchange that does not include self in the transaction] in the surrounding world [45 Duty/World formed with 141 Angst/Worldview from the combination of 206 Life and 27 Apperception]. In contrast, *Angst* [141 Angst/Worldview] arises from Da-sein [20 Dasein / 141 Angst/Worldview self-consciousness] itself [as it attempts to form or maintain itself]. Fear [2 Fear] comes over us from innerworldly beings [in 45 Duty/World]. *Angst* [141 Angst/Worldview] arises from being-in-the-world [attunement-mood-influenced (EL up to CL) 124 Bureaucracy/Myself] as thrown being-toward-death [27 Apperception thrown into finiteness of production by threats to its mirror of 206 Life]. Understood temporally, this 'arising' of *Angst* [141 Angst/Worldview] from Da-sein [20 Dasein / 141 Angst/Worldview self-consciousness] means that the future [13 Intentionality certainty from S down to CL of 27 Apperception finiteness] and the present [14 Self-image anticipatory action to maintain 20 Dasein / 141 Angst/Worldview self-consciousness] of *Angst* [141 Angst/Worldview] temporalize themselves out of a primordial having-been [attunement-mood-generating 206 Life ESFJ] in the sense of bringing us back to the possibility of retrieve [14 Self-image ISFJ linking into 13 Intentionality ISFJ and with 206 Life forming a new and unfamiliar 23 Familiarity]. But *Angst* [141 Angst/Worldview as an aspect of 20 Dasein / 141 Angst/Worldview self-consciousness] can arise authentically [206 Life harmonized with its mirror of 27 Apperception] only in a resolute [respect for 141 Angst/Worldview in its overlay of 74 Blame and 13 Intentionality] Da-sein. He who is resolute knows no fear [2 Fear which distorts 27 Apperception in an attempt to reflect upon it calmly in 39 Reflection and in this way breaks up the symmetries], but understands [in 33 Understanding that combines with 27

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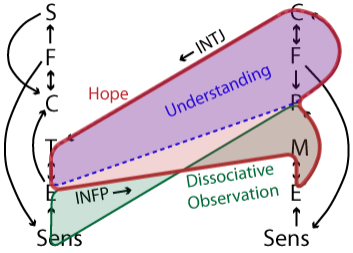
Apperception to form 141 Angst/Worldview] the possibility of *Angst* [141 Angst/Worldview] as *the* mood [attunement-mood from EL up to CL] that does not hinder and confuse him [by distorting the symmetries that maintain 20 Dasein / 141 Angst/Worldview self-consciousness and through this distortion bring about cycling in 23 Familiarity]. *Angst* [141 Angst/Worldview] frees him from 'null' possibilities [of a 14 Self-image ESTJ making present driven by the ISTJ urgent and thus unable to relax because it must by itself maintain the 20 Dasein there through a completion of 18 Sensing economic exchange from CR down to FR] and lets him become free [74 Blame maintaining 20 Dasein] *for* authentic ones [driven by 27 Apperception production in finite time for the sake of a better 206 Life, its mirror]."

i) Moods in General

Heidegger suggests that other moods could be analyzed in a similar way (pages 316, 317): "But is not the thesis of the temporality of moods [attunement-mood from EL up to CL] perhaps valid only for the phenomena that we selected? How is a temporal meaning to be found in the pallid lack of mood that dominates the 'gray everyday'? And how about the temporality of moods and affects such as hope, joy, enthusiasm, and gaiety? That not only fear [2 Fear] and *Angst* [141 Angst/Worldview] are founded existentially [in the circuit structure] in a having-been [206 Life ESFJ], but other moods, too, becomes clear if we just mention such phenomena as boredom [107 Boredom], sadness, melancholy, and despair. However, these must be interpreted on the broader basis of a developed existential analytic of Da-sein. But even such a phenomenon as hope [141 Angst/Worldview-overlaying 55 Hope], which



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seems to be completely founded in the future [projected along INTJ], must be analyzed in a way similar to fear [2 Fear]. In contrast to fear which is related to a *malum futurum,* hope [which Heidegger might be surprised to know does not pass through attunement-mood from EL to CL and is mooded only in its mirror of a 38 Compassion utility calculation] has been characterized as the expectation of a *bonum futurum.* But what is decisive for the structure of hope as a phenomenon is not so much the 'futural' character of that *to which* it is related as the existential meaning of *hoping itself.* Here, too, the mood character [of 55 Hope which passes through attunement-mood from EL up to CL in its mirror of 38 Compassion] lies primarily in hoping as *hoping something for oneself* [mood from the 55 Hope mirror of 38 Compassion utility]. He who hopes takes himself [55 Hope-overlaying 20 Dasein / 141 Angst/Worldview self-consciousness], so to speak, *along* in the hope and brings himself [along 55 Hope INTJ and 141 Angst/Worldview INTJ] toward what is hoped for. But that presupposes having-gained-oneself [in 55 Hope-overlaying 20 Dasein / 141 Angst/Worldview self-consciousness]: The fact that hope [55 Hope] *brings relief* from depressing anxiousness [because 55 Hope itself does not overlay attunement-mood from EL up to CL] only means that even this attunement remains related to a burden in the mode of having-been [in 55 Hope-overlaying 206 Life ESFJ]. Elevated or elevating moods are ontologically possible only in an ecstatic-temporal relation of Da-sein [20 Dasein / 141 Angst/Worldview self-consciousness] to the thrown ground of itself."

Indifference for instance is very different from equanimity (page 317): "The pallid lack of mood of indifference to everything, which clings to nothing and urges to nothing, and which goes along with what the day brings, yet in a way takes everything with it, demonstrates in the *most penetrating* fashion the power of *forgetting* [in which 14 Self-image ISFJ links to the 93 Empire memory write state rather than to individualized 13 Intentionality ISFJ] in the everyday moods [attunement-mood from EL up to

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CL] of taking care [through economic exchange from CR down to FR] of what is nearby. Just barely living [in 206 Life detached from its own 13 Intentionality], which 'lets everything alone' as it is [in a 93 Empire memory write state that reinforces 23 Familiarity and cements it in position], is grounded in giving oneself over to thrownness [206 Life-generated attuned moods from EL up to CL] and forgetting [14 Self-image overlay of 93 Empire memory rather than individualized 13 Intentionality]. It has the ecstatic meaning of an inauthentic [206 Life independent of its mirror of 27 Apperception] having-been [ESFJ-overlaying 206 Life generating attuned moods]. Indifference, which can go along with busying oneself head over heels [in a 14 Self-image that must sustain a bare 20 Dasein there (collapsing it out of 124 Bureaucracy/Myself by exchange passage from CR down to FR) and cannot relax lest self disappear], is to be sharply distinguished from equanimity [mental calmness or composure, especially under stress]. *This* mood [of 141 Angst/Worldview] arises from the resoluteness [respect for 141 Angst/Worldview] that, in the Moment [temporalized at S], has its view [141 Angst/Worldview] to the possible situations [requiring 14 Self-image anticipatory initiative] of the potentiality-of-being-a-whole [20 Dasein / 141 Angst/Worldview self-consciousness] disclosed [as a 20 Dasein there] in the anticipation [14 Self-image self-consciousness-sustaining initiative] of death [13 Intentionality-overlaying 27 Apperception production in finite time for the benefit of its mirror of 206 Life]."

Only beings possessing both 206 Life and its mirror of 27 Apperception are subject to moods (page 317): "Only beings that in accordance with the meaning of their being [at the node of S which handles both meaning and temporality] are attuned [in attunement-mood from EL up to CL], that is, existing [in attunement-mood generating 206 Life], have always already been [along 206 Life ESFJ] and exist [in the existence region from Sens-R up to ER traversed by 206 Life] in a constant mode of having-been [206 Life ESFJ in harmony with 14 Self-image ISFJ and 13 Intentionality ISFJ forming a

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23 Familiarity individualized ideal type] can be affected. Ontologically, affection presupposes making present [along 14 Self-image ESTJ] in such a way that in it Da-sein [20 Dasein / 141 Angst/Worldview self-consciousness] can be brought back to itself [maintained] as having-been [along a 206 Life ESFJ sustained by its mirror of 27 Apperception production in finite time]. How the *stimulation* and *touching* of the senses in beings that are simply alive [in 206 Life that is alienated from its mirror of 27 Apperception] are to be ontologically defined [in terms of circuits], how and where in general the being of animals [in which 27 Apperception is either initially absent or cauterized (humans becoming animals by losing the ability to maintain a conscience)] is constituted, for example, by a 'time,' remains a problem for itself."

j) 17 Curiosity and Multi-tasking

Heidegger reviews in preparation for introducing a new subject (pages 317, 318): "The temporal interpretation [46 Interpretation] of understanding [70 Articulation-overlaying 33 Understanding] and attunement [EL up to CL] not only came up against a *primary* ecstasy for each of these phenomena, but at the same time always came up against temporality as a *whole* [at the node of S]. Just as the future [INTJ of 206 Life possibilities interjecting itself into default 60 Subordinate / 53 Obligation reality simulation] primarily makes understanding [33 Understanding, the mirror of 13 Intentionality] possible, and having-been [206 Life-overlaying ESFJ] makes mood [attunement-mood from EL up to CL generated by 206 Life passage through significance from T to EL] possible, the third constitutive factor of care [exchange from CR down to FR], falling prey [to 60 Subordinate / 53 Obligation reality simulation interacting with 93 Empire memory write state to form 124 Bureaucracy/Myself, 20 Dasein, 11 Thinking, 18 Sensing and 14 Self-image], has its existential meaning [at the node of S] in the *present* [14 Self-image ESTJ making present in response to the ISTJ urgent as part of 18

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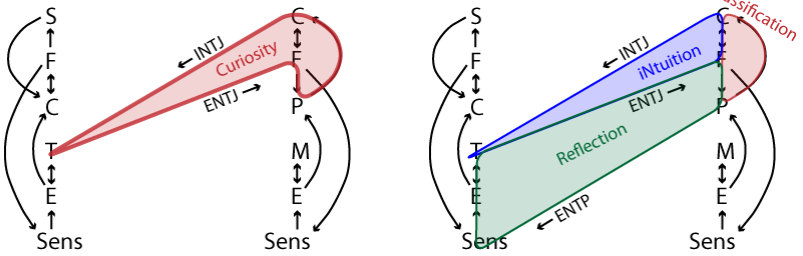
Sensing]. Our preparatory analysis of falling prey began with an interpretation of idle chatter [73 Skepticism from the intersection of 124 Bureaucracy/Myself and 206 Life], curiosity [17 Curiosity], and ambiguity [124 Bureaucracy/Myself cobbled together from externalized 191 Democracy, 17 Curiosity and 32 Desire]."



Heidegger moves to 17 Curiosity as the final time-snipping clock within a degraded visual machinery (page 318): "Our temporal analysis of falling prey should follow the same path. We shall restrict our inquiry, however, to a consideration of curiosity [17 Curiosity] because in it the specific temporality of falling prey is most easily seen. However, our analysis of idle chatter [73 Skepticism] and ambiguity [124 Bureaucracy/Myself cobbled together from externalized 191 Democracy, 17 Curiosity and 32 Desire] already presupposes a clarification of the temporal constitution of discourse [73 Skepticism] and meaning (interpretation [46 Interpretation])."

We recall that the 60 Subordinate director of reality simulation wraps the legs of both 18 Sensing and 8 iNtuition but not their completion in either direction up or down between CR and FR. Inauthentic default 60 Subordinate in combination with 93 Empire active memory write state automatically forms a full 18 Sensing and 14 Self-image (93 Empire completes the passage from CR to FR). The ENTJ and INTJ legs of 8 iNtuition are included as well but not its upward (18 Sensing-opposing) passage from FR up to CR. The circuit of 17 Curiosity adds to 8 iNtuition the segment of hypothesis or belief from P up to CR; this extension completes data passage

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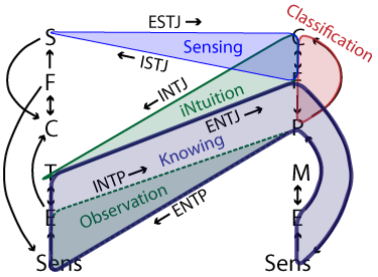
along the legs of 8 iNtuition without breaking up 18 Sensing by a time snip (no 8 iNtuition completion from FR up to CR required in 17 Curiosity). 17 Curiosity (unlike 8 iNtuition) is thus compatible with default inauthenticity; it can ponder things at length (and does so in the 158 Student). Alternatively, it can truncate itself at an ever faster rate into 8 iNtuition that each time carves out a new 18 Sensing and 14 Self-image; it now becomes futural in comparison to 18 Sensing and 14 Self-image (which in inauthenticity are already futural as part of the reality simulation machinery) (pages 318, 319): "*Curiosity* [17 Curiosity] is an eminent tendency of being of Da-sein [124 Bureaucracy/Myself energized by 206 Life] in accordance with which Da-sein takes care of a potentiality of seeing [truncating 124 Bureaucracy/Myself into a 20 Dasein there]. Like the concept of sight, 'seeing' is not limited to perceiving [20 Dasein- and 35 Kinship-overlaying 4 Perceiving] with the 'physical eyes.' Perceiving [4 Perceiving] in the broader sense [of an intersection of circuits] lets what is at hand [at 4 Perceiving CL] and objectively present [at object-binding 22 Observation P which is transferred as a focal object by ESTP to 4 Perceiving CL] be 'bodily' encountered with regard to their outward appearance. This letting something be encountered is grounded in a present [the 79 Habit ESTP clock pointer of 79 Habit-overlaying 27 Apperception now-time]. This present [along 79 Habit-overlaying 11 Thinking ESTP] provides the ecstatic horizon in general within which beings can be bodily *present* [and thus perceived in 4 Perceiving as focal entities]. Curiosity [33 Understanding-overlaying 17 Curiosity], however, does not make present what is objectively present in order to *understand* it [in 42 Freedom that with 206 Life would complete 33 Understanding], staying with it [in order to program 60 Subordinate / 53 Obligation reality simulation], but it seeks to see *only* in



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order to see and have seen [along the ENTP now-no-longer of 72 Knowing and 27 Apperception now-time that enables ENTP-overlaying 25 Recognition of what was seen]. As this making present [which makes present by 8 iNtuition time snips within the wrapping 17 Curiosity] that gets tangled up in itself [and the making present along 14 Self-image ESTJ in response to the urgent along ISTJ, completing 18 Sensing], curiosity [17 Curiosity] has an ecstatic unity with a corresponding future and having-been. Greed for the new indeed penetrates to something not yet seen [79 Habit ISFP not-yet of 27 Apperception now-time], but in such a way that making present [in 8 iNtuition time snips] attempts to withdraw from awaiting [in 14 Self-image initiative of ESTJ making present]. Curiosity [17 Curiosity] is altogether inauthentically futural [in the 8 iNtuition INTJ that is wrapped by 17 Curiosity], in such a way that it does not await a *possibility* [along 18 Sensing ESTJ which is not part of 17 Curiosity and whose 18 Sensing exchange space is snipped out by 8 iNtuition] but in its [8 iNtuition] greed only desires possibility [along 8 iNtuition and 17 Curiosity INTJ] as something real [and recognizable in 25 Recognition by INTJ-overlaying 3 Apprehending]. Curiosity [17 Curiosity] is constituted by a dispersed making present that, only making present [by 8 iNtuition time snips], thus constantly tries to run away [in its 8 iNtuition interruption of 18 Sensing that passes through the exchange region from CR down to FR] from the awaiting [by ESTJ-overlaying 14 Self-image and its action] in which it is nevertheless 'held' [by the wrapping of both 18 Sensing and 8 iNtuition by 60 Subordinate, the director of reality simulation], although in a dispersed way. The present [in an 8 iNtuition time snip] 'arises from' the awaiting [14 Self-image ESTJ responding to the 18 Sensing ISTJ urgent which is interrupted by 8 iNtuition passing through the exchange region from FR up to CR] that belongs to it in the sense of running away from it [8 iNtuition interrupting both 18 Sensing and 14 Self-image as aspects of 60 Subordinate / 53 Obligation reality simulation] that we emphasized. But the making

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present [in an 8 iNtuition time snip] of curiosity [17 Curiosity] that 'arises' is so little interested in the 'matter in question' that, as soon as it catches sight of it [in a new 18 Sensing formed by the combination of 60 Subordinate / 53 Obligation reality simulation and 93 Empire memory write state], it already is looking for the next thing [which can be intuited by 17 Curiosity-wrapped 8 iNtuition so as to collapse 18 Sensing and 14 Self-image]. The making present [along 14 Self-image ESTJ which completes itself along the ISTJ urgent in 18 Sensing] that 'arises' from the awaiting of a definite, grasped possibility makes possible ontologically the *not-staying* [interruption of 18 Sensing by 17 Curiosity-wrapped 8 iNtuition; multi-tasking in response to social media] that is distinctive of curiosity. Making present [of 14 Self-image ESTP formed from a new 60 Subordinate / 53 Obligation reality simulation in combination with 93 Empire memory write state which attempts to stabilize after the latest 8 iNtuition-initiated breakup] does not 'arise' from awaiting in such a way that it, so to speak, disengages itself from awaiting and leaves it to itself, ontically understood. 'Arising' is an ecstatic modification of awaiting [along 14 Self-image ESTJ] in such a way that awaiting [in a new ESTJ that can reform 18 Sensing after it has been broken apart by 8 iNtuition] *pursues* making present [in a further 8 iNtuition time snip]. Awaiting [along 18 Sensing and 14 Self-image ESTJ that moves from one task to another in multi-tasking] gives itself up, so to speak [to 17 Curiosity-wrapped 8 iNtuition]; it no longer lets inauthentic possibilities of taking care of things come toward it [along the ISTJ urgent of 18 Sensing] from what is taken care of [in the 20 Dasein-forming movement of 18 Sensing through economic exchange from CR down to FR], unless they serve the purpose of an impatient making present [of a new 14 Self-image by an 8 iNtuition time snip]. When awaiting [along ESTJ of 18 Sensing and 14 Self-image] is ecstatically modified by a making present [in 8 iNtuition] that no longer arises, but pursues [any new 18 Sensing so as to immediately break it apart by means of a new 8 iNtuition time snip], this modification is

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the existential and temporal condition of the possibility of *dispersion.*"

The end result, as we have seen previously, appears similar to ADHD which Heidegger suggests is the opposite extreme to authenticity (page 319): "Making present [along 18 Sensing ESTJ] is left more and more to itself as it is modified by the awaiting that pursues [in 14 Self-image that multi-tasks in 17 Curiosity-wrapped 8 iNtuition]. It makes present [along 60 Subordinate-sustained 18 Sensing and 14 Self-image ESTJ] for the sake of the present [snipped out by 8 iNtuition that breaks up 60 Subordinate / 53 Obligation reality simulation coupled with 93 Empire active write state]. Thus tangled up in itself, the dispersed not-staying turns into *the inability to stay at all* [in any kind of protracted 14 Self-image action initiative]. This mode of the [8 iNtuition time-snipped] present is the most extreme opposite phenomenon to the *Moment* [oriented around S temporality and 14 Self-image anticipatory resoluteness]. In this *inability* Da-sein [17 Curiosity-wrapped 8 iNtuition time-snipping of inauthentic 60 Subordinate / 53 Obligation reality simulation coupled with 93 Empire memory write state that has no room for 94 'I' and 95 Me] is everywhere and nowhere. *The Moment* brings existence [124 Bureaucracy/Myself attuned by 206 Life] to the situation and discloses the authentic [206 Life in harmony with its mirror of 27 Apperception] 'There' [20 Dasein there as an aspect of 20 Dasein / 141 Angst/Worldview self-consciousness]."

An alignment of 14 Self-image with 93 Empire memory is the prerequisite for 17 Curiosity snipping out of 18 Sensing exchanges, it is not a consequence (page 319): "The more inauthentic the [8 iNtuition time-snipped] present [60 Subordinate-overlaying dependent 14 Self-image] is, that is, the more making present [along ESTJ of 60 Subordinate and 14 Self-image] comes to 'itself,' the more it flees [along the INTJ that both 17 Curiosity and 8 iNtuition share with 141 Angst/Worldview] from a definite potentiality-of-being and closes it off [by a self-excluding overlay of 14 Self-image with 93 Empire memory along ISFJ]. But then the future [ISFJ-

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overlaying 13 Intentionality with its certainty from S down to CL] can hardly come back at all [in an overlay of 14 Self-image ISFJ] to the being [20 Dasein / 141 Angst/Worldview self-consciousness] that has been thrown. In the 'arising' of the present [in 8 iNtuition], one also forgets increasingly [in the relegation of 14 Self-image action to the 93 Empire memory of what is public 23 Familiarity]. The fact that curiosity [17 Curiosity] always already keeps to what is nearest by, and has forgotten [along 14 Self-image ISFJ] what went before [in the 206 Life ESFJ having-been that with ISFJ can form an individualized 23 Familiarity as the ideal type of a life being lived], is not something resulting from curiosity [17 Curiosity], but the ontological condition for curiosity [17 Curiosity] itself [in its 8 iNtuition-wrapping time-snipping that takes over time from S temporality]."

k) The Machinery of Authenticity Remains Available

17 Curiosity is not really curious; it simply wishes to uproot itself. However, the machinery of authenticity has not been eliminated (page 319): "With regard to their temporal meaning, the characteristics of falling prey that we described – temptation, tranquillization, alienation, and self-entanglement – mean that the making present [of a new 14 Self-image ESTJ resulting from 8 iNtuition interruption of 18 Sensing of what is 20 Dasein there] that 'arises' seeks to temporalize itself out of itself [in an alteration of the 18 Sensing attached to the 20 Dasein there by means of an 8 iNtuition that relegates it to the past] in accordance with its ecstatic tendency. Da-sein [as a 20 Dasein there] entangles itself, and this determination has an ecstatic meaning [at the node of S]. The raptness of existence [206 Life-, 23 Familiarity- and 14 Self-image-overlaying existence from Sens-R up to ER] in making present [along 14 Self-image ESTJ] does not mean that Da-sein is separated from its I [94 'I' truncated out of 124 Bureaucracy/Myself by 206 Life] and its self. Even in the most extreme making present [clocked by 17

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Curiosity-wrapped 8 iNtuition time snips], it remains temporal, that is, awaiting [along ESTJ of 14 Self-image and 18 Sensing formed from the combination of 60 Subordinate direction of reality simulation and 93 Empire memory write state] and forgetting [along 14 Self-image ISFJ overlay by 93 Empire active write state ISFJ in place of 13 Intentionality ISFJ]. Even in making present [along ESTJ], Da-sein still understands itself [in 206 Life-overlaying 33 Understanding], although it is alienated from its ownmost [27 Apperception-, 141 Angst/Worldview- and 74 Blame-overlaying identification from M down to ER] potentiality-of-being [20 Dasein / 141 Angst/Worldview self-consciousness] that is primarily grounded in the authentic future [13 Intentionality certainty from S down to CL of 27 Apperception finiteness resulting from threats to 206 Life] and having-been [along attunement-mood-generating 206 Life ESFJ]. But since making present [of ESTJ as part of 14 Self-image and 18 Sensing providing a new 20 Dasein there] always offers [by 8 iNtuition] something 'new,' it does not let Da-sein come back to itself [in an ESTJ-overlaying 14 Self-image that joins along ISFJ with a productive 27 Apperception-consistent 13 Intentionality] and constantly tranquillizes it anew [away from 18 Sensing]. But this tranquillization again enforces the tendency toward arising [in a desire for some new 18 Sensing that can again by broken apart by 8 iNtuition]. Curiosity [8 iNtuition-wrapping 17 Curiosity] is 'brought about' not by the endless immensity of what has not yet been seen [along the ISFP not-yet of 17 Curiosity-overlaying 141 Angst/Worldview], but rather by the entangled kind of temporalizing [8 iNtuition time-snipping] of the arising present [8 iNtuition chasing and terminating a simultaneous 14 Self-image and 18 Sensing from the combination of 60 Subordinate / 53 Obligation reality simulation and 93 Empire active memory write state]. Even if one has seen everything [as a 20 Dasein truncated circumspectly out of its 124 Bureaucracy/Myself wrapper], curiosity [17 Curiosity] *invents* new things [for 18 Sensing]."

True temporality at S leads to 27 Apperception now-time that is thrown

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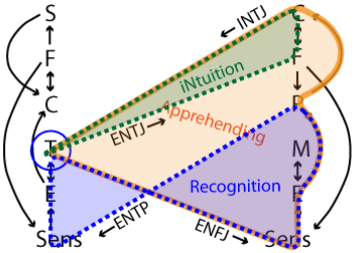
into finiteness; the inauthentic mind flees from this into the alternate finiteness of 8 iNtuition time-snipping. The authentic present is along ESTJ of 14 Self-image and 18 Sensing as a pivot at S from the 206 Life ESFJ having-been; the current 8 iNtuition time-snipping is based on this authentic present – the authentic in its formation of 18 Sensing makes possible the inauthentic that snips it away and terminates it in 8 iNtuition curious multi-tasking (page 319): "The mode of temporalizing of the 'arising' of the present [in the time snips of 8 iNtuition wrapped by 17 Curiosity] is grounded in the essence of temporality, which is *finite* [8 iNtuition collapsing 18 Sensing after it has existed for some finite period of time, consistent with 27 Apperception thrown into finiteness by threats to its mirror of 206 Life]. Thrown into being-toward-death [27 Apperception now-time which overlays 25 Recognition which in turn overlays the 3 Apprehending that 17 Curiosity and 25 Recognition complete together], Da-sein initially and for the most part flees from this more or less explicitly revealed thrownness [by a transition from attunement-mood-overlaying 27 Apperception now time into 25 Recognition that with 8 iNtuition can substitute its time-snipping for 27 Apperception now-time]. The present [in 18 Sensing and 14 Self-image ESTJ] arises from its authentic future [13 Intentionality certainty from S down to CL] and having-been [attunement-mood-generating 206 Life ESFJ], so that it lets Da-sein come to authentic existence [206 Life in harmony with 27 Apperception] only by taking a detour through that present [of 3 Apprehending clocked by 8 iNtuition time-snipping of 18 Sensing care for the ISTJ urgent (aspects of Hegel's instinct of reason)]. The origin of the 'arising' [in 8 iNtuition] of the present [in the current 14 Self-image and 18 Sensing], that is, of being entangled in lostness, is the primordial,



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authentic temporality itself [ESTJ of anticipatory 14 Self-image] that makes possible thrown being-toward-death [27 Apperception now-time compressed by existential threats to its mirror of 206 Life into finiteness that in turn enables a detour into 8 iNtuition time-snipping that can substitute for it]."

The mind oriented around 17 Curiosity is closed off from its own authenticity by moods, not by a lack of 72 Knowing (pages 319, 320): "The thrownness [before 141 Angst/Worldview attuned moods from EL up to CL] *before* which Da-sein [20 Dasein / 141 Angst/Worldview self-consciousness] can indeed be brought *authentically* [206 Life in harmony with 27 Apperception] and in which it can authentically understand itself [in 70 Articulation-overlaying attuned 33 Understanding] yet remains closed off from it with regard to where it comes from and how it comes ontically [in relation to circuits that can be described in 1 Classification]. But this closed-off-ness is by no means only a factually existent lack of knowledge [in 72 Knowing], but constitutes the facticity [attuned moods from EL up to CL] of Da-sein. It also determines the *ecstatic* [S-mediated temporality] nature of existence [S-intersecting 206 Life], left to the null ground [in the exchange region from CR down to FR, opened up by 20 Dasein-forming 74 Blame for a 14 Self-image released into freedom] of itself [124 Bureaucracy/Myself supplied with a 20 Dasein there by 20 Dasein / 141 Angst/Worldview self-consciousness]."

One emerges from this state by developing a respect for the moodedness of 141 Angst/Worldview as evidenced in conscience (page 320): "Initially, the throw of being-thrown-into-the-world [124 Bureaucracy/Myself energized by the attuned moods from EL up to CL of 206 Life] does not authentically [206 Life in harmony with its mirror of 27 Apperception] get caught by Da-sein [20 Dasein / 141 Angst/Worldview self-consciousness]. The 'movement' in it does not already come to a 'stand' because Da-sein 'is there' [as a 20 Dasein there within 20 Dasein / 141

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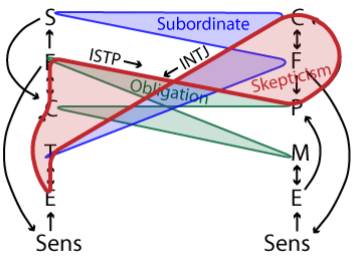
Angst/Worldview self-consciousness]. Da-sein is swept along in thrownness [of attuned moods from 206 Life], that is, as something thrown into the world [45 Duty/World generated with 141 Angst/Worldview from the combination of 206 Life and its mirror of 27 Apperception], it loses itself in the 'world' in its being factically [in attuned moods from EL up to CL] dependent on what is to be taken care of [by economic exchange from CR down to FR]. The present [along 14 Self-image ESTJ of what is surplus to self or is the surplus that is self and can be offered in exchange], which constitutes the existential meaning [at the ESTJ node of S] of being swept along, never acquires another ecstatic horizon of its own accord, unless it is brought back from its lostness by a resolution [respect for 141 Angst/Worldview] so that both the actual situation and thus the primordial 'boundary situation' of being-toward-death [27 Apperception finiteness of production from threats to its mirror of 206 Life] are disclosed as the held Moment [temporalized at S]."

I) Temporality of 73 Skepticism Discourse

73 Skepticism talks about that which is involved in exchange. It does not itself pass along ESTJ of 14 Self-image and 18 Sensing, but its discourse influences what happens there (page 320): "The complete disclosedness of the There [20 Dasein there truncated out of its wrapping 124 Bureaucracy/Myself] constituted by understanding [73 Skepticism-overlaying 33 Understanding], attunement [EL up to CL guiding 124 Bureaucracy/Myself to what matters at the node of S meaning and motivating its truncation into a 20 Dasein there], and falling prey [to the they which is not 20 Dasein] is articulated [in 73 Skepticism-overlaying 70 Articulation] by discourse [73 Skepticism]. Thus discourse [73 Skepticism]



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does not temporalize itself primarily in a definite ecstasy [at the node of S which it does not traverse]. But since discourse [73 Skepticism] is for the most part spoken in language and initially speaks by addressing the 'surrounding world' [S-traversing 70 Articulation- and 73 Skepticism-overlaying 45 Duty/World] in taking care [economic exchange from CR down to FR] of it and talking about it, *making present* [by a pivot at S from the ESFJ having-been of 45 Duty/World and 206 Life into the ESTJ of 18 Sensing, 70 Articulation and 14 Self-image] has, of course, a *privileged* constitutive function."

The tenses of past, present and future do not originate in the fact that 73 Skepticism speaks about them; they spring rather from the way in which exchange from CR down to FR deals with things (pages 320, 321): "Tenses, like the other temporal phenomena of language – 'kinds of action' and 'temporal stages' – do not originate from the fact that discourse [73 Skepticism] 'also' speaks about 'temporal' processes, namely, processes that are encountered 'in time.' Nor does the reason for this lie in the fact that speaking occurs 'in psychical time' [words come one after another so that speaking a sentence takes time]. Discourse is *in itself* temporal, since all speaking about ... , of ... , or to ... is grounded in the ecstatic unity of temporality [at the 70 Articulation node of S]. The *kinds of action* [past, present or future] are rooted in the primordial temporality of taking care of things [in 27 Apperception finiteness of production], whether it is related to things within time or not. With the help of the vulgar and traditional concept of time [27 Apperception now-time] which linguistics is forced to make use of, the problem of the existential and temporal structure of the kinds of action *cannot even be formulated.* But because discourse [73 Skepticism] is always talking about beings, although not primarily and predominantly in the sense of theoretical statement [in ENTJ-overlaying 91 Reason which links to 73 Skepticism through the ENTJ of 8 iNtuition that overlays 73 Skepticism along INTJ], our analysis of the temporal

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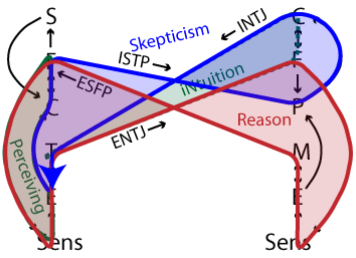
constitution of discourse [73 Skepticism] and the explication of the temporal characteristics of language patterns can be tackled only if the problem of the fundamental connection between being and truth [as handled by 91 Reason] has been unfolded in terms of the problematic of temporality. Then the ontological meaning of the 'is' ['to be' from CR down to FR] can be defined, which a superficial theory of propositions and judgments has distorted into the 'copula.' The 'origination' of 'significance' [data passage through the 33 Understanding segment from T down to EL] can be clarified and the possibility of the formulation of concepts [along ESTJ of 70 Articulation] can be made ontologically [in terms of circuits] intelligible only in terms of the temporality of discourse [73 Skepticism as it influences the temporality-mediating node of S], that is, of Da-sein in general."

Heidegger reviews what has been covered thus far (page 321): "Understanding [33 Understanding attuned by its overlay of 70 Articulation and 206 Life along INTJ] is grounded primarily in the future (anticipation [authentic 14 Self-image taking initiative along ESTJ] or awaiting [14 Self-image ESTJ directed by the 18 Sensing ISTJ urgent or by a 93 Empire ISFJ overlay]). Attunement [EL up to CL] temporalizes itself primarily in having-been [ESFJ] (retrieve [up into 14 Self-image and 13 Intentionality ISFJ to complete individualized 23 Familiarity] or forgottenness [14 Self-image ISFJ forgetting itself in 93 Empire memory ISFJ to form public 23 Familiarity]). Falling prey is temporally rooted primarily in the present (making present [along ESTJ which is interrupted by 8 iNtuition time snips within its wrapping 17 Curiosity] or the Moment [S-mediated temporality also along ESTJ]). Still, understanding [33 Understanding] is always a present [along the ESTJ of 70 Articulation] that 'has-been' [in the 206



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Life ESFJ that drives the attuned moods from EL up to CL that make things matter to 70 Articulation]. **Still, attunement** [EL up to CL] **temporalizes itself as a future** [context-setting 19 Contingency certainty segment from S down to CL] **that 'makes present'** [along the ESTJ of 70 Articulation]. **Still, the present** [dependent 14 Self-image ESTJ from the combination of 60 Subordinate and 93 Empire active memory write state] **'arises' from or is held by a future** [8 iNtuition time snips] **that has-been** [leaving behind and excluding 206 Life ESFJ]. **From this it becomes evident that** *temporality temporalizes itself completely in every ecstasy, that is, in the ecstatic unity of the actual, complete, temporalizing of temporality is grounded the totality of the structural whole of existence, facticity, and falling prey, that is, the unity of the structure of care* [exchange from CR down to FR]."

Heidegger emphasizes that temporality is not simply a matter of timing in the data flow through the circuits (page 321): "**Temporalizing does not mean a 'succession' of the ecstasies** [certainty from S down to CL, ESTJ making present, ESFJ having been, all originating in the node of S]. **The future** [certainty from S down to CL] **is** *not later* **than the having-been** [ESFJ], **and the having-been** [ESFJ] **is** *not earlier* **than the present** [ESTJ]. **Temporality** [at the node of S] **temporalizes itself as a future** [S-originating certainty from S down to CL] **that makes present** [along S-originating ESTJ], **in the process of having-been** [along S-originating ESFJ]."

Temporality arises rather from interactions between circuits (page 321): "**The disclosedness of the There** [as a 20 Dasein there truncated out of 206 Life-possessing 124 Bureaucracy/Myself by passage through exchange from CR down to FR] **and the fundamental existentiell** [mooded and attuned from EL up to CL] **possibilities** [along INTJ] **of Da-sein, authenticity** [coordination between 206 Life and its mirror of 27 Apperception production in finite time to sustain 206 Life] **and inauthenticity** [which uses exchange from CR down to FR to deal with things and ignores its implications for self], **are founded in temporality** [at the node of S]. **But disclosedness** [of a 20

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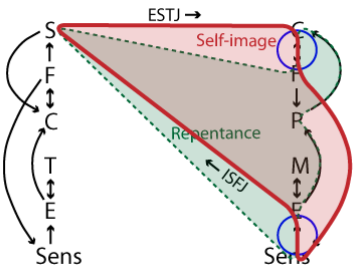
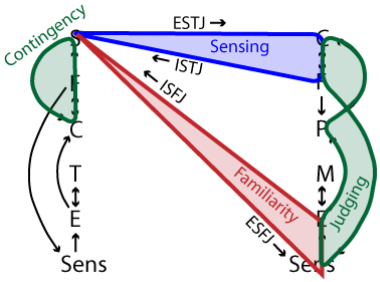
Dasein there] always pertains equiprimordially to the whole of being-in-the-world [124 Bureaucracy/Myself from which 20 Dasein is truncated], to being-in [35 Kinship which needs to be coordinated with 20 Dasein in the segment of the will from CL up to FL to enable 4 Perceiving] as well as the world [45 Duty/World formed with 141 Angst/Worldview from the combination of 206 Life and its mirror of 27 Apperception]. In orientation toward the temporal constitution of disclosedness [of a 20 Dasein there] we must thus be able to demonstrate the ontological condition of the possibility that there can be beings that exist [in 206 Life] as being-in-the-world [124 Bureaucracy/Myself]."

Science as an Extension of Tool Breakdown

a) Review of Progress Thus Far





Heidegger reviews: 1) An organism contains 206 Life and 124 Bureaucracy/Myself as a minimum; 20 Dasein is truncated out of 124 Bureaucracy/Myself by passage through the exchange segment (care) from CR down to FR (the mirror section from CL up to FL is completed by 206 Life). 2) 20 Dasein as a there gives clarity or light to the organism along the INTJ of its attunement-mood-generating 141 Angst/Worldview self-consciousness partner. 3) Temporality at S filters S-traversing 14 Self-image ESTJ making present and 5 Repentance ESFJ having-been which both pass through and mix in the 20 Dasein-generating exchange segment from CR down to FR, in combination forming both exchange-traversing 18 Sensing

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and existence-traversing 23 Familiarity so that 20 Dasein exists and is familiar. 4) Temporality at S continues to regulate the organism as it develops (page 321):

"The ecstatic unity of temporality [at the node of S] – that is, the unity of the 'outside-itself' [outside of its own finiteness in 27 Apperception so that a limited 206 Life can have meaning] in the raptures of the future [certainty from S down to CL], the having-been [ESFJ], and the present [ESTJ] – is the condition of the possibility that there can be a being [20 Dasein / 141 Angst/Worldview self-consciousness] that exists as its 'There' [20 Dasein there]. The being that bears the name Da-sein is 'cleared' [206 Life-overlaying attunement-mood-generating 124 Bureaucracy/Myself-saccade-influencing 70 Articulation fore-seeing along the INTJ of 141 Angst/Worldview]. The light [70 Articulation INTJ fore-seeing] that constitutes this clearedness of Da-sein is not a power or source, objectively present [in object-binding P] ontically [in 1 Classification], for a radiant brightness sometimes occurring in this being. What essentially clears this being, that is, makes it 'open' as well as 'bright' for itself, was defined as care [20 Dasein-generating exchange from CR down to FR], before any 'temporal' interpretation [in S-intersecting 70 Articulation-overlaying 46 Interpretation]. The full disclosedness of the There [20 Dasein there] is grounded in care [data passage from CR down to FR that truncates 124 Bureaucracy/Myself into 20 Dasein]. This clearedness first makes possible any illumination or throwing light, any perceiving [4 Perceiving which overlays 20 Dasein from CL up to FL], 'seeing,' or having of something. We understand [in 70 Articulation-overlaying 33 Understanding] the light of this clearedness only if we do not look for an innate, objectively present power [at the 22 Observation- and 1 Classification-overlaying object-binding node of P], but rather question the whole constitution of being of Dasein, care [exchange from CR down to FR], as to the unified ground of its existential [circuit-based] possibility. *Ecstatic temporality* [at S] *clears* [in 70 Articulation

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and 141 Angst/Worldview fore-seeing along INTJ] *the There* [20 Dasein there as an aspect of 20 Dasein / 141 Angst/Worldview self-consciousness] *primordially*. It is the primary regulator of the possible unity of all the essential existential structures of Da-sein [architecture of mind]."

Heidegger will be looking more explicitly at the 20 Dasein wrapper which is 124 Bureaucracy/Myself (page 322): "Only in terms of the rootedness of Da-sein in temporality [centered in S meaning], do we gain insight into the existential [circuit-related] *possibility* of the phenomenon that we characterized at the beginning of our analytic of Da-sein as the fundamental constitution of *being-in-the-world* [124 Bureaucracy/Myself as the wrapper for 20 Dasein]. At the beginning, it was a matter of securing the inseparable, structural unity of this phenomenon. The question of the *ground of the possible unity* of this *articulated* [by 70 Articulation] structure remained in the background. With the intention of protecting the phenomenon from the most obvious and thus the most fatal tendencies to divide it up, the everyday mode of being-in-the-world [124 Bureaucracy/Myself attuned by 206 Life] nearest to *us – taking care* [economic exchange from CR down to FR] of innerworldly beings [in 45 Duty/World] at hand [at the node of CL, the base of the will] – was interpreted [46 Interpretation] more extensively. Now that *care* [exchange from CR down to FR] itself has been ontologically defined [in relation to circuits] and traced back to temporality [at the node of S meaning] as its existential ground, *taking care* [economic exchange from CR down to FR] in its turn can be conceived *explicitly* in terms of care or temporality."

Heidegger will be examining the operation of 124 Bureaucracy/Myself in Cartesian science and the transcendence (transcending the universe or material existence) of 45 Duty/World (page 322): "Our analysis of the temporality of taking care of things [economic exchange from CR down to FR] initially kept to the mode of circumspectly [206 Life generating attunement-mood from EL up to CL, energizing 124 Bureaucracy/Myself

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saccades to what matters because it has meaning at 70 Articulation S, leading to the disclosing of a 20 Dasein there as 124 Bureaucracy/Myself truncates into a visual 20 Dasein there by 18 Sensing data passage from CR down to FR] having to do with things at hand [at 4 Perceiving CL, the terminus of focal ESTP of 11 Thinking and 50 Conspicuous]. Then it followed up the existential and temporal possibility that circumspect taking care may be modified into a discovering of innerworldly beings [in 45 Duty/World] in the sense of certain possibilities of scientific investigation [which pivots at EL away from 70 Articulation attunement-mood (from EL up to CL) into a completion of 22 Observation and 33 Understanding by passage up INTP to object-binding P] and discovering them [as a 20 Dasein there] by 'merely' looking at them. Our interpretation [46 Interpretation] of the temporality [at S, the mirror of object-binding 22 Observation P] of the being together with *innerworldly* [45 Duty/World] things at hand [at 45 Duty/World CL] and objectively present [at 45 Duty/World P] – being together circumspectly [by passage from EL up attunement-mood from EL up to CL] as well as theoretically [by passage from EL up the INTP of 22 Observation and 33 Understanding to object-binding P] taking care [data passage from CR down to FR perhaps as part of 18 Sensing, the mirror of 11 Thinking] – shows at the same time how the same temporality [at 33 Understanding-overlaying 70 Articulation S] is already the advance condition of the possibility of being-in-the-world [124 Bureaucracy/Myself attuned by 70 Articulation- and 33 Understanding-overlaying 206 Life] in which being together with *innerworldly* beings [in 70 Articulation-overlaying 45 Duty/World] is grounded as such. The thematic analysis [passage of data from EL up INTP to 22 Observation-mediating object-binding P, avoiding attunement-mood from EL up to CL] of the temporal constitution of being-in-the-world [124 Bureaucracy/Myself attuned by 206 Life and 33 Understanding INTJ] led to the question: how is something like world [45 Duty/World formed with 141 Angst/Worldview from the superposition of 206

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Life and its mirror of 27 Apperception] possible at all, in what sense *is* [in the 'to be' exchange segment from CR down to FR] world [45 Duty/World], what and how does the world transcend, how are 'independent' innerworldly beings [at the object-binding node of 1 Classification P] 'connected' with the transcending world [P-intersecting 45 Duty/World which also passes through S meaning on the left which frees objects from object-binding focal P-originating ESTP to become part of the S-mediated 4 Perceiving context]? The *ontological exposition* [relating to circuits] of these questions does not already entail their answer. On the other hand, they do bring about the clarification, previously necessary, of *the* structures with reference to which the problem of transcendence is to be interrogated. The existential and temporal interpretation of being-in-the-world [124 Bureaucracy/Myself] will consider three things: (a) the temporality of circumspect [visually-based] taking care [truncation of 124 Bureaucracy/Myself into 20 Dasein by passage of data from CR down to FR]; (b) the temporal meaning [at S] of the modification [diversion of data from EL away from attunement-mood (from EL up to CL) into 22 Observation- and 33 Understanding-overlaying INTP] of circumspect taking care into theoretical knowledge [INTP-related 22 Observation and 33 Understanding leading to 72 Knowing] of innerworldly things [in 45 Duty/World] objectively present [at the object-binding node of P]; (c) the temporal problem [at S meaning on the left] of the transcendence [climbing or going beyond] of the world [45 Duty/World]."

b) Context is Always Already Present

We note first that a single useful thing is never conspicuous in isolation; it is useful always in a context that includes other useful things. These things are useful because they mean something to us; this makes them matter (pages 322, 323): "How are we to gain the perspective for an analysis of the temporality [at S] of taking care [passage of data from CR down to FR]?

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We called heedful being together with the 'world' our association in and with the surrounding world [45 Duty/World]. As examples of the phenomena of being together with ... we chose the using, handling, and producing of things at hand and their deficient and undifferentiated modes [tool breakdown in its three stages of 50 Conspicuous, 101 Obtrusive and 164 Obstinate/Punitive], that is, the being together with things that belong to everyday need. The authentic [206 Life in harmony with its mirror of 27 Apperception finiteness] existence [206 Life] of Da-sein [20 Dasein / 141 Angst/Worldview self-consciousness] also has to do with such taking care, even when it remains 'indifferent' for it. Things at hand taken care of [by economic exchange from CR down to FR] are not the cause of taking care [passage of data from CR down to FR], as if this were to arise only on the basis of the effects of innerworldly beings [circulating in symmetrical 45 Duty/World]. Being together with things at hand can neither be explained ontically [in 1 Classification] in terms of those things at hand nor can things at hand [in 45 Duty/World] be derived from this kind of being. Taking care [by exchange from CR down to FR], as a kind of being [truncating symmetrical 124 Bureaucracy/Myself into symmetrical 20 Dasein] of Da-sein, and things taken care of [objects of exchange from CR down to FR], as innerworldly [45 Duty/World-resident with meaning that matters at the node of S] things at hand [at 4 Perceiving CL], are, however, not simply *objectively present together* [at the de-worlding object-binding 1 Classification node of P]. Nevertheless, there is a 'connection' between them. What is associated with, if correctly understood [by 206 Life-overlaying 33 Understanding], sheds light [along 33 Understanding-overlaying 70 Articulation INTJ fore-seeing] on heedful association itself. On the other hand, if we miss the phenomenal structure of what is associated with, we fail to recognize the existential constitution [circuit structure] of this kind of behavior. It is indeed already an essential gain for the analysis of the beings encountered nearest to us if their specific handy character [in 19

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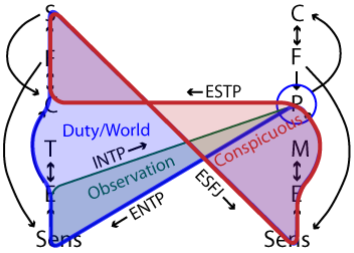
Contingency] is not omitted. But we must understand further [33 Understanding] that heedful association never has to do with a single useful thing. Using and handling a definite useful thing remains as such oriented toward a context of useful things [generated by 19 Contingency-, 93 Empire- and 13 Intentionality-overlaying certainty from S down to CL]. If, for example, we look for a 'misplaced' useful thing [triggering 50 Conspicuous, the first stage of Heideggerian tool breakdown], we do not mean by this simply and primarily only what is looked for in an isolated 'act,' but the context [in which futural 13 Intentionality certainty (or 93 Empire certainty) from S down to CL combines with 50 Conspicuous to complete 19 Contingency] of the whole of useful things has already been discovered [making certainty from S down to CL necessarily futural]. Any 'going to work' and starting out does not meet up with a useful thing [50 Conspicuous] given in isolation out of nothing, but in taking hold of a useful thing [by the grasping of 50 Conspicuous-overlaying 42 Freedom] we come back to the useful thing grasped from the work-world [45 Duty/World that overlays both 50 Conspicuous and 42 Freedom in the will from CL up to FL] that has always already been disclosed [as a 20 Dasein there which overlays 13 Intentionality (or 93 Empire) along its certainty section from S down to CL]."



The term relevance expresses the inter-dependence of things: 1) Sometimes a single useful thing is at hand, emerging out of the context; it becomes conspicuous in-itself (meaning the thing itself is noticed with its particular flaws or scratches, not its 23 Familiarity ideal type of which it is an instance). 2) Sometimes things are not contiguous (in paradigm-attitude from ER to P) because an element is missing; that triggers the second stage of tool breakdown which is 101 Obtrusive – this circuit bypasses contiguous

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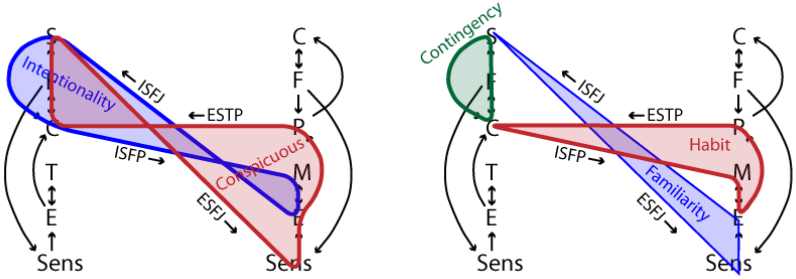
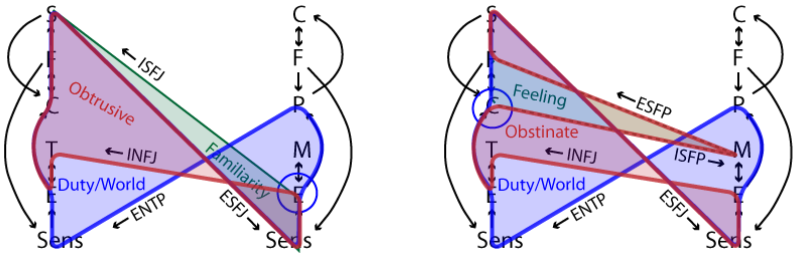
element assembly (in paradigm-attitude from ER to P) by passage from ER up the emergency leg of INFJ, is compressed by significance from T down to EL and then passed up attunement-mood from EL up to CL, which through this involvement becomes a non-contiguous substance-forming section.



3) 101 Obtrusive completes itself along 45 Duty/World in which it attempts to inject the multi-piece non-graspable element into 45 Duty/World as a replacement for the contiguous component whose piece is missing (and which therefore could not be successfully assembled in paradigm-attitude from ER up to P and bound as a 42 Freedom graspable object at P). 4) Exchange in the section from CR down to FR can only take place on a foundation of relevance; the circuits that determine relevance (50 Conspicuous, 101 Obtrusive, 164 Obstinate/Punitive) all pass through the node of S which controls both meaning and temporality (pages 323, 324):



"If in our analysis of having to do with things, we aim at what we have to do with, our existent [50 Conspicuous-overlaying 206 Life-based] being together with beings taken care of [in 20 Dasein-forming exchange from CR

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down to FR] must be given an orientation not toward an isolated useful thing at hand [in 50 Conspicuous, the first stage of tool breakdown], but rather toward the totality of useful things [in 19 Contingency-completing context-generating 13 Intentionality (or 93 Empire) futural certainty from S down to CL]. Our reflection [39 Reflection, the mirror of 46 Interpretation] upon the eminent character of being of useful things at hand, *relevance,* also forces us to this conception [along concept-forming ESTJ] of what we have to do with. We understand the term relevance ontologically [in terms of circuits]. The phrase 'something is in a certain relevance' is not supposed to ontically [in 1 Classification] ascertain a fact [of 1 Classification-intersecting 72 Knowing], but to indicate the kind of being of things at hand. The relational character of relevance, with its ... together with ... points to the fact that *a* useful thing [in isolated 50 Conspicuous] is ontologically [in relation of circuits] impossible. Indeed, a single useful thing [in 50 Conspicuous] may be at hand while another is 'missing' [triggering the second stage of tool breakdown, 101 Obtrusive]. But here the fact makes itself known that one thing at hand [in the CL-intersecting circuit of 50 Conspicuous which avoids the non-contiguous substance-forming segment of attunement-mood from EL up to CL and travels rather through the contiguous graspable substance-forming paradigm-attitude segment from ER up to object-binding P] belongs *to* the other [in the attunement-mood-traversing, non-contiguous substance-forming circuit of 101 Obtrusive, the second stage of tool breakdown]. Heedful association can only let things at hand be encountered circumspectly [by 124 Bureaucracy/Myself truncation into a 20 Dasein there by passage of data from CR down to FR] if it already understands [in 70 Articulation-overlaying 33 Understanding] something like a relevance in which things are. The being together with ... that takes care [by data passage from CR down to FR] in a way that circumspectly discovers [truncating 124 Bureaucracy/Myself saccades into a 20 Dasein there by data passage from

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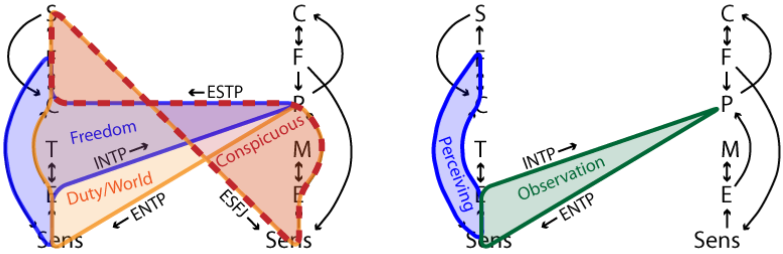
CR down to FR] **amounts to letting something be** [in the 20 Dasein-generating 'to be' from CR down to FR] **in relevance** [formed by interaction between the various stages of tool breakdown], **that is, to projecting** [along 70 Articulation-overlaying 33 Understanding INTJ] **relevance understandingly** [33 Understanding]. *If letting things be relevant constitutes the existential structure of taking care* [data passage from CR down to FR], *and if the latter as being together with ... belongs to the essential constitution of care* [data passage from CR down to FR], *and if care in its turn is grounded in temporality* [S meaning of what matters in the light of 206 Life INTJ which generates attunement-mood from EL up to CL by passage through significance from T down to EL], *then the existential* [circuit-related] *condition of the possibility of letting something be relevant must be sought in a mode of the temporalizing of temporality* [tool breakdown circuits pivoting at S from ESTJ making present to ESFJ having-been and at P from ESTP present continuous to ENTP now-no-longer]."

c) Tool Breakdown Mechanisms



Tool breakdown mechanisms operate in the background, populating 45 Duty/World and preparing the mind to handle specific items (page 324): "**Letting something be relevant lies in the simplest handling of a useful thing** [by 50 Conspicuous, 42 Freedom and 45 Duty/World, forming 4 Perceiving and 22 Observation in their intersection]. **Relevance has an intentional character** [13 Intentionality futural contextual certainty from S

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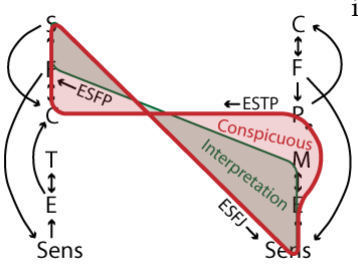
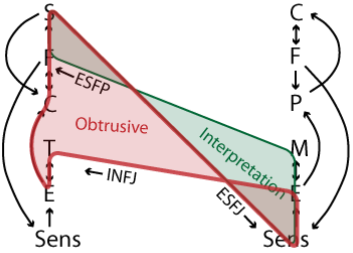
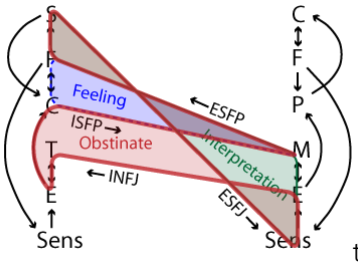
down to CL which may be remembered and become a part of 93 Empire] with reference to which the thing is useable or in use [the adding of 13 Intentionality to 50 Conspicuous, 42 Freedom and 45 Duty/World completes an additional 27 Apperception, 79 Habit, 23 Familiarity and 19 Contingency]. Understanding [33 Understanding, the mirror of 13 Intentionality] the



intention [13 Intentionality] and context [13 Intentionality certainty from S down to CL] of relevance has the temporal structure of awaiting [because futural 13 Intentionality certainty from S down to CL (or 93 Empire in inauthenticity) must precede a making present along 14 Self-image ESTJ]. Awaiting [along ESTJ making present of 14 Self-image] the intention [in 13 Intentionality], taking care [completion of ESTJ-overlaying 18 Sensing by 20 Dasein-forming passage from CR down to FR] can at the same time come back to something like relevance. *Awaiting* [along ESTJ of 14 Self-image] the context [in 13 Intentionality or 93 Empire certainty from S down to CL] and *retaining* the means of relevance [in 50 Conspicuous and 101 Obtrusive leading to 13 Intentionality contextual certainty from S down to CL] make possible in its ecstatic unity



the specifically handy way in which the useful thing is made present [along ESTJ of 14 Self-image]."



Awaiting is 14 Self-image prepared to act as necessary in a passage through 20 Dasein-forming exchange from CR down to FR; retaining is the context of relevance

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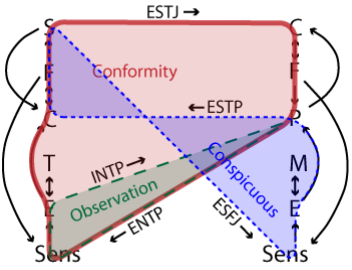
as determined by the various stages of tool breakdown analysis (all of which are variations of 45 Duty/World and 46 Interpretation that can collapse back into either one or the other). Together they enable an absorption of the mind in the surrounding 45 Duty/World (page 324): "Awaiting [along 14 Self-image ESTJ] the intention [in 19 Contingency-completing 13 Intentionality certainty from S down to CL] is neither a reflection [39 Reflection, the mirror of 46 Interpretation] upon the 'goal' nor an expectation [in 14 Self-image] of the imminent completion [in the existence region from Sens-R to ER of 14 Self-image and 23 Familiarity] of the work to be produced [by 14 Self-image which traverses through existence as well as through exchange from CR to FR]. It does not have the nature of a thematic [INTP-traversing diversion at EL away from attunement-mood from EL up to CL] grasping at all. Nor does retaining [in 13 Intentionality certainty from S down to CL] what is relevant mean holding fast to it thematically [in 1 Classification-overlaying 33 Understanding hypothesis or belief from P up to CR, the mirror of certainty from S down to CL]. Handling things is no more related merely to what it handles than to what it uses in relevance. Rather, being relevant constitutes itself in the unity of awaiting [in the ESTJ making present of 14 Self-image] and retaining [in mechanisms of tool breakdown culminating in 13 Intentionality contextual certainty from S down to CL] in such a way that the making present [along 14 Self-image ESTJ] arising from this makes the characteristic absorption in taking care [14 Self-image completing 20 Dasein by passage from CR down to FR] in the world [45 Duty/World] of its useful things possible. When one is 'really' busy with ... and totally immersed in it, one is neither only together with the work nor with the tools [that have not broken down but are an extension of self in 127 Conformity, the mirror of 50 Conspicuous] nor with both 'together.' Being



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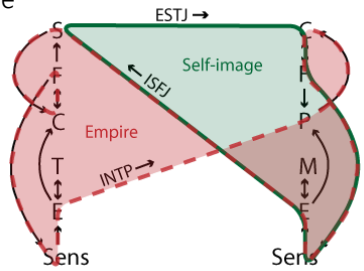
in relevance, which is grounded in temporality [at the node of S traversed by 206 Life, 45 Duty/World and all three stages of tool breakdown], has already founded the unity of the relations in which taking care [passage of data from CR down to FR] of things [in 45 Duty/World] 'moves' circumspectly [following visual truncation of 124 Bureaucracy/Myself saccades into an ongoing 20 Dasein there on the basis of attuned meaning of what matters at the node of S]."



Full self-forgetful immersion of self in the surrounding 45 Duty/World is a retrieve of 14 Self-image ISFJ into 93 Empire memory ISFJ rather than 13 Intentionality ISFJ (page 324): "A specific kind of *forgetting* [14 Self-image ISFJ overlaying 93 Empire memory ISFJ rather than 13 Intentionality ISFJ, with 93 Empire certainty from S down to CL taking over from 13 Intentionality certainty] is essential for the temporality [at the node of S] that constitutes being in relevance. In order to be able to 'really' get to work 'lost' in the world [45 Duty/World] of tools and to handle them, the self must forget itself [by transiting into a dependence upon 93 Empire memory rather than 13 Intentionality, thus enabling the Hegelian inorganic observation which is a superposition of 93 Empire memory and 45 Duty/World]. But since an *awaiting* [along 93 Empire memory-dependent 14 Self-image] is always guiding [on the basis of futural certainty from 93 Empire memory certainty from S down to CL] in the unity of the temporalizing [at S] of taking care [14 Self-image passage from CR down to FR], the ownmost [individualizing traversal of identification from M down to ER] potentiality-of-being [20 Dasein / 141 Angst/Worldview self-consciousness] of Da-sein, taking care [economic exchange from CR down to FR] is nevertheless placed in care [passage of data from CR down to FR], as we shall show."

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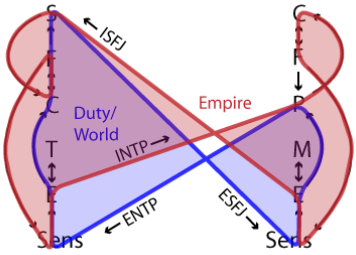
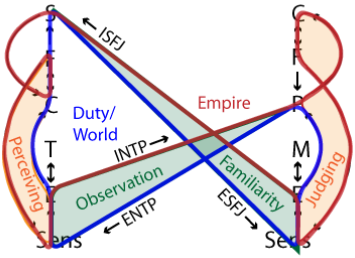
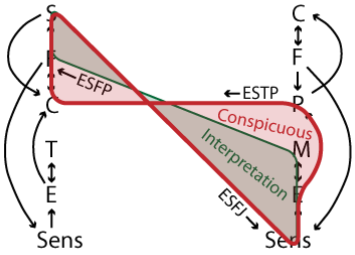
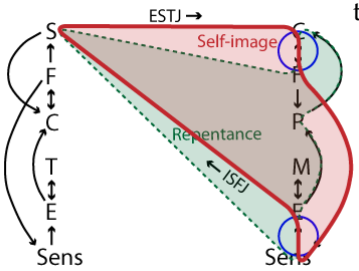




Cartesian science according to Hegel observes by means of a superposition of 93 Empire write state memory with 45 Duty/World. It states that it is observing in 22 Observation but in actual fact it is describing the 23 Familiarity ideal type of things (the mirror of 22 Observation) using the thing being observed merely as a prop to be held in the hands. It is when the item is deficient that it becomes 50 Conspicuous as a thing-in-itself (with it bumps and scratches) – that is the first stage of tool breakdown (pages 324, 325): "**The making present** [along ESTJ] **that awaits** [for that which has 206 Life attunement-mood-mediated meaning at the node of S and thus matters as being relevant] **and retains** [in either 13 Intentionality or 93 Empire memory certainty from S down to CL] **constitutes the familiarity** [S-based, 45 Duty/World ESFJ- and 206 Life ESFJ-overlaying, 13 Intentionality ISFJ- and 93 Empire ISFJ-overlaying 23 Familiarity] **in accordance with which Da-sein 'knows its way around' as being-with-one-another** [191 Democracy and 35 Kinship] **in the public surrounding world** [45 Duty/World populated by tool breakdown mechanisms]. **We understand** [in 70 Articulation-overlaying 33





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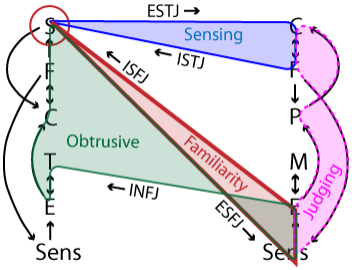
Understanding] letting things be in relevance existentially as letting-'be' [in the 'to be' from CR down to FR filtered by 18 Sensing, which is centered in the same node of S that processes 23 Familiarity, which in turn is formed with 18 Sensing from the intersection of 14 Self-image that offers things for exchange and 5 Repentance which contains things that are needed and are possessed by others]. On its basis, things at hand [at CL] can be encountered by circumspection [truncation of saccade-generating 124 Bureaucracy/Myself into 20 Dasein by passage from CR down to FR] *as the beings* [determined by the 46 Interpretation as-structure from FL up to S which along with 45 Duty/World is the default state into which all three tool breakdown circuits eventually collapse] that they are. We can thus further clarify the temporality [at 18 Sensing S] of taking care [in 18 Sensing CR down to FR] if we pay attention to *the* modes of circumspectly letting something be encountered that were characterized before as conspicuousness [50 Conspicuous, the first stage of tool breakdown], obtrusiveness [101 Obtrusive, the second stage of tool breakdown], and obstinacy [164 Obstinate/Punitive, the third stage of tool breakdown]. The useful thing at hand is precisely not encountered with regard to its 'true in-itself' by a thematic [based on diversion of data away from attunement-mood (from EL up to CL) and into 22 Observation- and 33 Understanding-overlaying INTP] perception of things [in attunement-mood-overlaying 4 Perceiving], but is encountered in the inconspicuousness [45 Duty/World completing itself as usual along its ENTP now-no-longer rather than the focal ESTP of a pivot at P from 45 Duty/World ENTP up into 50 Conspicuous ESTP] of what is found 'obviously' and 'objectively' [at the object-binding node of ENTP-overlaying 22 Observation P common to both 45 Duty/World and 22



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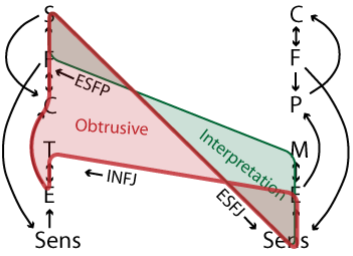
Observation]. But if something is conspicuous [50 Conspicuous formed by a pivot at object-binding P from the ENTP now-no-longer of 45 Duty/World up to the ESTP present continuous of 50 Conspicuous, 11 Thinking and 42 Freedom] in the totality [19 Contingency-completing futural certainty from S down to CL of either 13 Intentionality or 93 Empire memory] of these beings, herein lies the possibility that the totality of useful things as such also obtrudes itself [when things are missing and the 50 Conspicuous substance formation of contiguous paradigm-attitude from ER up to P must be replaced by the non-contiguous substance formation of 101 Obtrusive attunement-mood from EL up to CL]. How must letting things be in relevance be structured existentially so that it can let something conspicuous [50 Conspicuous] be encountered? This question is not aiming at factical [mooded and attuned] occasions that direct attention to something already presented, but at the ontological [circuit-related] meaning [at the node of S which mediates all three stages of tool breakdown along with 45 Duty/World and 206 Life] of this directability as such."



d) Temporality of Tool Breakdown

Heidegger looks now at how 45 Duty/World is populated. First, there must be a context; this is the S-filtered segment of certainty from S down to CL which is thus futural (coming before everything else). It is based in 206 Life-mediated attunement-mood from EL up to CL; this tells S which things matter and thus have meaning. In populating S with meaningful items on the basis of mood (thus giving an initial content to certainty from S down to CL), 206 Life transforms attunement-mood (EL up to CL) into a non-contiguous substance-forming segment (because mood contains no organizational structure). This overlays 45 Duty/World and begins to populate it. When 45

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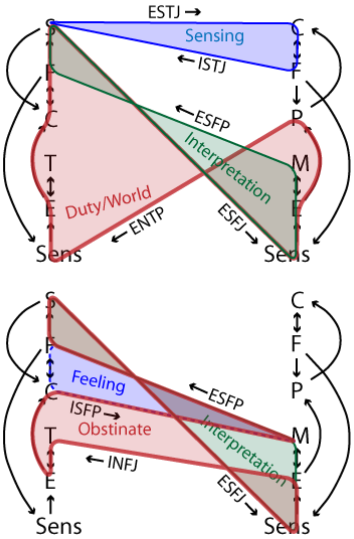
Duty/World-overlaying 206 Life is threatened, S moves things that matter along ESTJ of 14 Self-image which passes through the exchange segment from CR down to FR where they are noticed by others; this makes them present. Those things that are less important are dumped by S down ESFJ, populating 45 Duty/World further.

If ESTJ for some reason encounters a block, then S pivots from ESTJ making present to ESFJ having-been and rummages around in 45 Duty/World-overlaying 23 Familiarity (which processes existence from Sens-R up to ER where things exist) for what might be more helpful (we will see later that this pivot can be initiated by P in the case of an unexpected oddball). The next step is for the node of FL to see things in a different way – this is 46 Interpretation that provides an altered aspect back to S. If FL fails, then ER may pass various selected items up the contiguous substance-forming section of paradigm-attitude from ER up to P, assembling them into something which P can then inject as a commodity into 45 Duty/World along ENTP.



If problems persist, P may respond by a pivot from the ENTP of 45 Duty/World up to the ESTP of 50 Conspicuous (the first stage of tool breakdown) to examine some problematic thing in-itself (in contrast to its 23 Familiarity ideal type). If this is not helpful, ER may redirect the data flow away from paradigm-attitude and up INTJ of 101 Obtrusive (second stage of tool breakdown). If this also fails, then CL at the base of the will may pass the item to M (which deals with the senses separately) to see if perhaps it can do something. This final third stage of tool breakdown is 164 Obstinate/Punitive; it represents a tension between 38

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Compassion utility and 46 Interpretation – if M identifies, then the result is a 38 Compassion utility calculation that examines values, costs and benefits. If ER decides to move on by a passage of data backwards through identification which overrides M, then the circuit reverts again to 46 Interpretation. The final processing is made by FL which can move backwards (wool back to sheep back to farm back to water) or forwards (wool to sweater to wardrobe) in project planning along 46 Interpretation and perhaps start the process again at a different level. At some point S may give up and pivot away from ESFJ back up to some new ESTJ (not easy because the node of S as a cognitive style likes to start and finish a task).

All of this activity along ESFJ of 45 Duty/World (whose ESFJ overlays 46 Interpretation and all three stages of tool breakdown) populates 45 Duty/World further – it could not happen without S-mediated temporality (pivots from ESTJ making present to ESFJ having-been) and P-mediated follow-up (pivots from ENTP now-no-longer to ESTP present continuous) (page 325): "Things that cannot be used, for example, a tool that will not work, can be conspicuous [50 Conspicuous generated by a pivot at the object-binding node of P from the 45 Duty/World ENTP now-no-longer up to the ESTP present continuous of 11 Thinking and 4 Perceiving] only in and for someone using them [in ESTP-traversing 42 Freedom action]. Even the most sharp and persistent 'perception' [4 Perceiving with its focal 11 Thinking- and 42 Freedom-generated ESTP element] and 'representation' [along ENTJ that with ENTP forms 39 Reflection and that with ESTP forms 109 Norms] of things could never discover something like damage to the tool. The using [in its passage through 50 Conspicuous contiguous substance formation mediated by paradigm-attitude from ER up to P] must be able to be hampered [contiguity breaking down] so that something unhandy can be encountered [127 Conformity where the tool conforms smoothly to our use of it mirroring into 50 Conspicuous when things begin to break down]. But what does this mean *ontologically* [in relation to circuits]? The making present [along 14 Self-image ESTJ] that awaits [attuned moods of 206 Life

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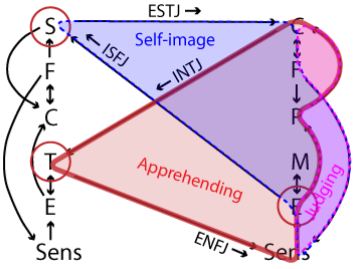
and 45 Duty/World] and retains [a 46 Interpretation context of relevance which is the basis for certainty from S to CL] is held up [in the 3 Apprehending attempted passage through contiguous paradigm-attitude from EL up to P; 3 Apprehending is the complement partner of 14 Self-image in the primitive circuit of 9 Service and always operates in conjunction with it] with regard to its absorption in the relevant relations, and it is held up by something [breakdown in contiguity] which afterwards turns out to be a damage. The making present [along ESTJ of 14 Self-image], which equiprimordially awaits the what-for [futural certainty from S down to CL], is held fast with the tool used in such a way that the what-for and the in-order-to are now explicitly encountered for the first time [in 19 Contingency completed by a what-for of certainty from S down to CL and the in-order-to from FL back up to S]. However, making present itself [along ESTJ] can only meet up with something unsuited for ... because it is already moving in an awaiting retention [of circuits overlaying portions of 19 Contingency which are now incompatible with 19 Contingency] of what is in relevance. Making present [along ESTJ of 14 Self-image] is 'held up,' that is, in the unity of the awaiting that retains, it shifts more to itself [by a pivot at S from ESTJ to the ESFJ of first 50 Conspicuous, then 101 Obtrusive and finally 164 Obstinate/Punitive] and thus constitutes the 'inspection,' checking, and removal of the disturbance. If heedful association were simply a succession of 'experiences' [experience from Sens-L up to EL which overlays 45 Duty/World but not 50 Conspicuous, 101 Obtrusive or 164 Obstinate/Punitive] occurring 'in time' and if these experiences 'associated' with each other as intimately as possible, letting a conspicuous [50 Conspicuous], unusable [101 Obtrusive] tool be encountered would be ontologically impossible. Whatever we have made



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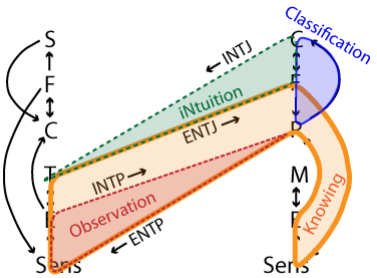
accessible in contexts of useful things, letting things be in relevance as such must be grounded in the ecstatic unity [at the node of S common to all three stages of tool breakdown analysis along with 206 Life, 45 Duty/World and 46 Interpretation] of the making present [S-based ESTJ that can pivot in tool breakdown from ESTJ into ESFJ] that awaits and retains."

We conclude that the paradigm-attitude segment from ER up to P requires things to be contiguous and can tell when something is missing from an assembled commodity – that is, it can tell that some aspect is deficient in the commodity if the paradigm itself is correct. If the paradigm is wrong (as for instance if science were stuck in Newtonian physics and had not yet advanced to Einsteinian physics), then anomalies might accumulate. The mind would know in 72 Knowing (which traverses paradigm-attitude from ER up to P) that something was strange but its inadequate paradigm filter would not be able to tell what precisely was missing (this time in the paradigm and not in the assembled commodity) (page 325): "And how is it possible to 'ascertain' that something is missing [requiring a transition from paradigm-attitude-traversing 50 Conspicuous to 101 Obtrusive], that is, unhandy [101 Obtrusive], and not just at hand in an unhandy way [50 Conspicuous]? Unhandy things are not discovered circumspectly [in the visual circuitry which truncates 124 Bureaucracy/Myself into a 20 Dasein there] in *missing* something. 'Finding out' that something is not objectively present [at the object-binding 22 Observation node of P which is the terminus of 50 Conspicuous contiguous paradigm-attitude substance formation from ER up to P] is based upon missing something [in 3 Apprehending and 50 Conspicuous paradigm-attitude contiguity from EL up to P, breaking down object-binding at P and necessitating a pivot at EL away from P into INTJ], and both have their own existential presuppositions. Missing something



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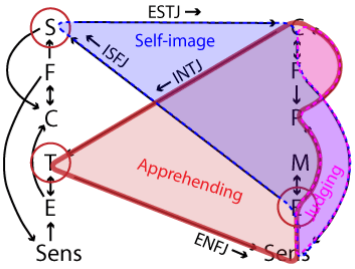
[in contiguous 3 Apprehending and 50 Conspicuous paradigm-attitude commodity formation from ER up to P] **is by no means a not-making-present** [pivot at S from ESTJ into ESFJ which is an aspect of both 46 Interpretation and all three stages of tool breakdown], **but is a deficient mode of the present** [along 50 Conspicuous-overlaying 42 Freedom ESTP, the mirror of 14 Self-image ESTJ] **in the sense of the not-making-present** [along ESTJ that with ESTP forms 35 Kinship, the initial guess at what will become a 20 Dasein there] **of something expected** [in paradigm-attitude from ER up to P] **or always already available** [as a contiguous ESTP-ready entity that can be perceived focally by 4 Perceiving or grasped and used by 42 Freedom]. **If circumspect letting things be relevant** [in the visual circuits leading into 14 Self-image-overlaying 35 Kinship ESTJ] **were not awaiting what is taken care of 'from the very beginning'** [as a contiguous entity processed successfully by paradigm-attitude from ER up to P in preparation for passage along 35 Kinship-, 11 Thinking- and 42 Freedom-overlaying ESTP into 4 Perceiving], **and if awaiting did not temporalize itself** [at S] **in the *unity with* a making present** [along S-based 14 Self-image ESTJ], **Da-sein could never 'find out'** [by breakdowns or anomalies in paradigm-attitude from ER up to P] **that something is missing."**

A wrong paradigm in the segment from ER up to P is thus a pre-condition for being surprised along 70 Articulation; the paradigm in this way constitutes a horizon or initial filter. It is of necessity bypassed or fooled by the oddball or unexpected (pages 325, 326): **"On the other hand, the possibility of *being surprised*** [an initial aspect of 2 Fear in which the entity coming up to S along 45 Duty/World is inconsistent with the futural contextual certainty from S down to CL] **lies in the fact that the making present** [along ESTJ that has been primed by the ESTP of 50



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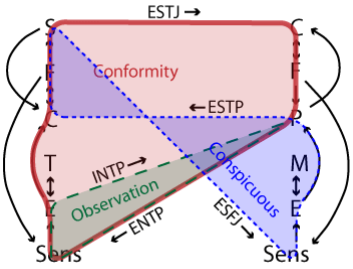
Conspicuous] that *awaits* a thing does *not await* something else [which has not been assembled by paradigm-attitude from ER up to P as being contiguous with or an aspect of the item that is 50 Conspicuous] that stands in a possible context of relevance [which should have been caught by paradigm-attitude-traversing 3 Apprehending, the 9 Service complement partner of 14 Self-image] with the former. The not awaiting of the making present [along ESTJ] that is lost [by a lack of support from its mirror of 35 Kinship-, 50 Conspicuous-, and 42 Freedom-overlaying ESTP which provides the focal aspect to 4 Perceiving at CL and is the clock pointer of 27 Apperception now-time] first discloses the 'horizonal' realm in which something surprising can overcome Da-sein."

e) Reconciling 35 Kinship and 20 Dasein

Kuhn tells us that the self-imposed task of science is not to gain understanding but rather to polish its current paradigm until it is absolutely perfect. The unexpected oddball (falling outside of paradigm-attitude from EL up to P contiguous assembly of a commodity) collapses into exchange-traversing (CR down to FR) 35 Kinship in the following manner: 1) S makes things present along ESTJ; 2) no 14 Self-image



exchange is necessary and so the data completes itself in the simpler circuit of 127 Conformity (the mirror of 50 Conspicuous) which is S making things present and P sending things down along the ENTP of 45 Duty/World; importantly, 127 Conformity moves from 1 Classification CR all the way down to 1 Classification object-binding P, completing the initial aspect of 35 Kinship; 3) ESTJ of 70 Articulation is surprised by something. P responds by switching to the mirror of 127 Conformity which is 50 Conspicuous; this passes through the paradigm-attitude segment (unlike 127 Conformity), checking carefully for contiguity, and attempts to place a focal object inside

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4 Perceiving CL by means of ESTP. The mind wants to look at this thing-in-itself that has surprised it and examine it for defects (using paradigm-attitude from ER to P as a filter). We note that P simply by mirroring has automatically pivoted from ENTP up to ESTP and at the same time forced S to make a pivot from its ESTJ making present to the ESFJ having-been consistent with tool breakdown; 4) ER notices that the circuit of 50 Conspicuous is generating anomalies; that is, contiguity is failing. It pivots away from paradigm-attitude-traversing 50 Conspicuous to INTJ-traversing 101 Obtrusive (its complement is 112 Rebellion which attempts to find something on the market). S is still attempting to operate along ESTJ making present; it did not initiate the pivot into ESFJ having-been – P did it by mirroring away from 127 Conformity. P is still operating along the ESTP present continuous; it did not detach from paradigm-attitude – E did it by moving into crisis management of INFJ. P and E have thus through tool breakdown mechanisms left S examining a 35 Kinship entity within spatial 115 Brotherhood/Ourself – it contains the oddball that disrupted tool usage (page 326): "That with which heedful association [124 Bureaucracy/Myself saccades truncating into a 20 Dasein there] fails to cope [because of an anomalous lack of contiguity in paradigm-attitude from ER up to P], either by producing or procuring something, or even by turning away, keeping at a distance, protecting oneself from something, is revealed in its insurmountability [forcing a pivot at the node of ER away from paradigm-attitude which is ER up to object-binding P into the INFJ of 101 Obtrusive and 164 Obstinate/Punitive]. Taking care [3 Apprehending-overlaying 124 Bureaucracy/Myself] accepts this [abandoning 20 Dasein into which it normally truncates]. But accepting something is a mode peculiar to circumspectly letting something be encountered [as a 35 Kinship unexpected oddball entity which is the initial aspect of 4 Perceiving and for which 124 Bureaucracy/Myself has concern]. On the basis of this discovery [35 Kinship triggered by something moving beyond 50 Conspicuous to being 101 Obtrusive], taking care [CR down to FR which is traversed by 35

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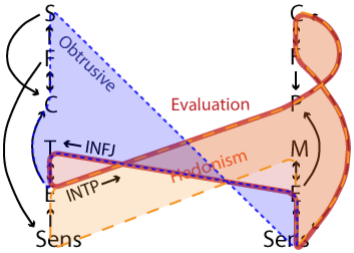
Kinship as well as 20 Dasein] **can find what is inconvenient, disturbing, hindering, jeopardizing, or in general resistant in some way** [anomalous within the contiguity which is paradigm-attitude from ER up to P]. **The temporal structure of accepting something lies in a** *nonretention* [pivot at the node of ER away from paradigm-attitude from ER up to P and into INFJ of 101 Obtrusive and 164 Obstinate/Punitive and thus also INTJ- and INTP-overlaying Kuhnian puzzle-solving 125 Evaluation] **that awaits and makes present** [along ESTJ which requires ESTP in order to complete a 35 Kinship view of the unexpected oddball which guides the truncation of circumspective 124 Bureaucracy/Myself into a 20 Dasein there of that requiring attention]. **The making present that awaits** [along ESTJ] **does not, for example, count 'on' something** [by completion along the ESTP of paradigm-attitude-traversing from ER up to object-binding P of 50 Conspicuous] **that is unsuitable** [thus forcing a pivot into the INTJ of 101 Obtrusive], **but yet available** [at the 101 Obtrusive 4 Perceiving node of CL]. **Not counting on ...** [by a pivot from 50 Conspicuous to 101 Obtrusive] **is a mode of taking into account what one** *cannot* **hold on to** [as a contiguity-respecting anomaly-free 50 Conspicuous-mediated bound object at P which in turn becomes the ESTP-mediated focal aspect of 4 Perceiving on the left]. **It is not forgotten** [by a collapse of 50 Conspicuous along ESTP as ER diverts data into INFJ], **but retained** [in the ESTP and ESTJ of the oddball 35 Kinship which has broken away from 50 Conspicuous] **so that it remains at hand** [at the 101 Obtrusive and 164 Obstinate/Punitive-overlaying node of 4 Perceiving CL] **precisely** *in its unsuitability* [so that successful 4 Perceiving requires the reconciliation of the 35 Kinship oddball and circumspective 20 Dasein there in their shared segment from CL up to FL which is the human will, as described elsewhere



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by Hegel]. Things at hand like this belong to the everyday content [at 4 Perceiving CL] of the factically disclosed [by non-contiguous substance-forming attunement-mood from EL up to CL] surrounding world [attunement-mood-overlaying 45 Duty/World]."

We have already encountered 164 Obstinate/Punitive in its economic role of repaying a debt. In the same way that 11 Thinking makes payments that overcome the 21 Feeling deficit of a 21 Feeling-overlaying 164 Obstinate/Punitive loan which when repaid forms a 23 Familiarity ideal type as a sum, so exchange mechanisms in the segment from CR down to FR deal with the 164 Obstinate/Punitive aspect of the 35 Kinship oddball entity which has not yet been fully perceived. Adjustments are made in the segment from CR down to FR (mirroring payments to a loan) until a 20 Dasein there has been successfully truncated out of its 124 Bureaucracy/Myself wrapper, reconciling 20 Dasein with 35 Kinship in the 11 Thinking- and 4 Perceiving-overlaying section that is the human will from CL up to FL (the mirror of exchange from CR down to FR). This collapses 164 Obstinate/Punitive into 46 Interpretation, forming a 23 Familiarity ideal type (the entity actually examined in Hegel's inorganic observation that is a superposition of 93 Empire memory write state and 45 Duty/World) and enabling 4 Perceiving. As Hegel says, 4 Perceiving (at least in the case of an unexpected oddball) involves the balancing of 35 Kinship with 20 Dasein (page 326): "Only because things offering resistance [in 164 Obstinate/Punitive-overlaying 21 Feeling which completes itself in a reverse direction to the will from CL up to FL] are disclosed [as a 20 Dasein there coming to terms in 124 Bureaucracy/Myself saccade-mediated circumspection with 35 Kinship attempts to define contiguous objects] on the basis of the ecstatic temporality [at S which handles tool breakdown by a pivot from ESTJ making present to ESFJ having-been] of taking care [in 35 Kinship and 20 Dasein mutual passage through exchange from CR down to FR], can factical [attuned and mooded] Da-sein [20 Dasein / 141 Angst/Worldview] understand itself [in 70 Articulation-overlaying 33 Understanding] in its

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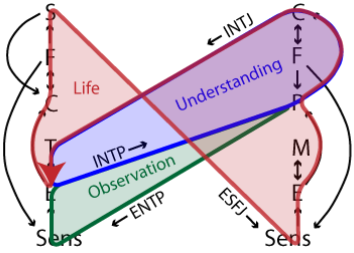
abandonment to a 'world' [45 Duty/World formed with a 141 Angst/Worldview metric from the combination of 206 Life and its 27 Apperception mirror] of which it never becomes master [and must continually adjust its initial filtering horizonal paradigm-attitude from EL up to P in response to unexpected oddballs or anomalies]. Even if taking care [exchange from CR down to FR] remains restricted to the urgency [ISTJ of 18 Sensing] of everyday needs, it is never a pure making present [along ESTJ], but arises from a retention that awaits [in a progression that reaches all the way back to contiguity in paradigm-attitude from ER up to P and subsequent formation of exchange-traversing 35 Kinship with its ESTP and ESTJ]; on the basis of such retention, or as such a 'basis,' Da-sein exists [206 Life] in a world [45 Duty/World formed with 141 Angst/Worldview from the combination of 206 Life and its mirror of 27 Apperception]. For this reason factically [mooded and attuned] existing [206 Life] Da-sein in a way always already knows its way around [because of the role of tool breakdown in defining 35 Kinship and contiguous objects], even in a strange 'world' [formed for instance from the combination of 27 Apperception production and its mirror of 206 Life into 141 Angst/Worldview as conscience and 45 Duty/World as what is envisioned when production is done]."

f) Formation of 33 Understanding

Heidegger will now examine the structure of 33 Understanding (page 326): "When, in taking care of things [35 Kinship- and 20 Dasein-traversing exchange from CR down to FR], one lets something be in relevance [related contiguously in paradigm-attitude from ER up to object-binding P in preparation for a transfer to 46 Interpretation], one's doing so is grounded in temporality [S-based 46 Interpretation-overlaying pivot from ESTJ to tool-breakdown-based ESFJ when action is not possible]



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and amounts to an altogether pre-ontological and unthematic [unrelated to INTP completion of 33 Understanding] way of understanding relevance and things at hand. In what follows, we shall show how the understanding [206 Life-overlaying 33 Understanding] of these determinations of being as such is in the end also founded in temporality. We must first demonstrate the temporality of being-in-the-world [124 Bureaucracy/Myself] still more concretely. With this as our aim, we shall trace how the theoretical [Cartesian scientific INTP-based] mode of behavior toward the 'world' 'arises' out of circumspect [visual attunement-mood-generated 124 Bureaucracy/Myself saccades truncating into a 20 Dasein by passage of data from CR down to FR] taking care [data passage from CR down to FR] of things at hand [in 4 Perceiving CL]. The circumspect as well as the theoretical discovery of innerworldly beings [in 22 Observation-overlaying 45 Duty/World] is based upon being-in-the-world [124 Bureaucracy/Myself truncating into a 20 Dasein there]. The existential [circuit-related] and temporal [S-based] interpretation [46 Interpretation] of these ways of discovering [truncation of 124 Bureaucracy/Myself into a 20 Dasein there] will prepare the temporal characterization of this fundamental constitution of Da-sein."

He begins by restricting the scope of the inquiry (pages 326, 327): "When in the course of our *existential* [relating to 206 Life] and *ontological* [circuit-related] analyses we ask about how *theoretical* discovery [formation of a 20 Dasein there] 'arises' from *circumspect* [visual 124 Bureaucracy/Myself saccades truncating into a 20 Dasein there by data passage from CR down to FR] taking care [data passage from CR down to FR], this means that we are not making a problem out of the *ontic* [1 Classification-based] history and development of science [by an examination of how it developed], or of its factical [mooded and attuned by passage through attunement-mood from EL up to CL and then subsequently avoiding attunement-mood by an 'objective' pivot at EL into 22

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Observation-overlaying INTP] occasions or of its nearest goals. In searching for the *ontological* [circuit-related] *genesis* of the theoretical [Cartesian scientific] mode of behavior, we are asking which of these conditions of possibility in the constitution of being of Da-sein are existentially necessary for Da-sein to be able to exist [206 Life] in the mode of scientific investigation? This question aims at an *existential* [circuit-related] *concept* [along 70 Articulation concept-carrying ESTJ fore-conceiving] *of science.* This is distinct from the 'logical' concept [ESTJ of 60 Subordinate direction of reality simulation that contains mathematical formulas] that understands science [in the INTJ shared by 60 Subordinate and 33 Understanding] with regard to its results [scientific laws stored in 60 Subordinate in preparation for reality simulation] and defines it as a context of causal relations [74 Blame cause and effect] of true, that is, valid propositions [stored in 60 Subordinate-overlaying 20 Dasein]. The existential concept [70 Articulation ESTJ fore-conceiving] understands [in 70 Articulation-overlaying 33 Understanding INTJ] science as a mode of existence [INTJ-overlaying 206 Life] and thus as a mode of being-in-the-world [124 Bureaucracy/Myself energized by the attuned moods of 206 Life from EL up to CL] which discovers or discloses [in a 20 Dasein there truncated out of 124 Bureaucracy/Myself by passage of 18 Sensing data from CR down to FR] beings [in 45 Duty/World formed with 141 Angst/Worldview from the combination of 206 Life and its mirror of 27 Apperception] or being [20 Dasein / 141 Angst/Worldview self-consciousness which in science is the body of knowledge as a store of propositions]. However, a completely adequate existential interpretation of science cannot be carried out until the *meaning* [at S] *of being* [things contiguous with one another in paradigm-attitude from ER up to P and thus relevant to one another in 46 Interpretation] *and the 'connection' between being and truth* [processed by 91 Reason, an aspect of Hegel's 'instinct of reason'] *have been clarified* in terms of the temporality [at S] of existence [206 Life]. The following

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considerations are to prepare the understanding of *this central problematic* within which the idea of phenomenology can first be developed, as opposed to the pre-conception [70 Articulation fore-conceiving] indicated in an introductory fashion."

Heidegger narrows the scope down further – he is interested in knowing how practical tool usage transfers into a theoretical investigation of things objectively at hand (page 327): "In accordance with the stage of our study attained up to now, a further restriction will be imposed upon our interpretation [46 Interpretation] of the theoretical mode of behavior [Cartesian science as an outgrowth of tool breakdown analysis based in paradigm-attitude from ER up to P]. We are only inquiring into the way in which circumspect taking care of things at hand [by visual 124 Bureaucracy/Myself saccades energized by the attuned moods of 206 Life and truncated into a 20 Dasein there by passage of 18 Sensing data from CR down to FR] changes over into the investigation of things objectively present [at the 22 Observation and 50 Conspicuous object-binding node of P, the terminus of contiguous substance formation in paradigm-attitude from ER up to P] found in the world [P-intersecting and 50 Conspicuous-overlaying 45 Duty/World] and we shall be guided by the aim of penetrating to the temporal constitution of being-in-the-world [124 Bureaucracy/Myself] in general."

g) Reading, Writing, Solving Puzzles

It would be easy to assume that Cartesian science stops acting with tools and begins to observe, but that is not what happens – even a theoretician must use a pencil which is a form of action. Cartesian science is rather 1) an adaptation of the 33 Understanding-overlaying 93 Empire active memory write state which in inauthenticity displaces 13 Intentionality. This circuit of 93 Empire can break apart into 125 Evaluation and 62 Monitoring which together oversee the work of others. Its vision is now in the symmetrical circuit of 34 Dream rather than symmetrical 20 Dasein – as Kuhn would say,

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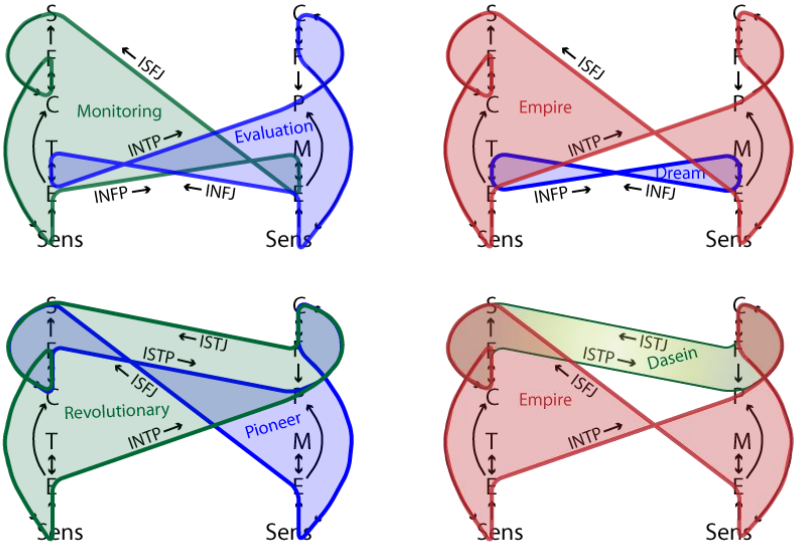
it sees and solves puzzles. Alternatively, 93 Empire can break apart into 96 Revolutionary reading and 92 Pioneer writing; 20 Dasein now becomes the store of propositions that have been formally committed to paper. 2) Cartesian science is secondly an avoidance of direct passage through exchange from CR down to FR (the passive Cartesian observer). It does this by wrapping 8 iNtuition within other circuits, as for instance in the extension of 74 Blame into 8 iNtuition that forms 54 Institutions, and of 14 Self-image into 8 iNtuition generating 56 Manager. The thing to note is the movement of 93 Empire memory write state from CR down to FR in the direction of 18 Sensing with the modified action circuits themselves (e.g. 56 Manager within scientific 54 Institutions) wrapping but not completing 8 iNtuition. The result is a kind of enzyme that literally begs for an 8 iNtuition time snip that can break up 93 Empire and its derivatives (subjecting science to 17 Curiosity-driven 8 iNtuition-mediated time derived from 27 Apperception now-time) (pages 327, 328):



"In characterizing the change-over from 'practically' circumspect handling and using [which activates tool breakdown mechanisms

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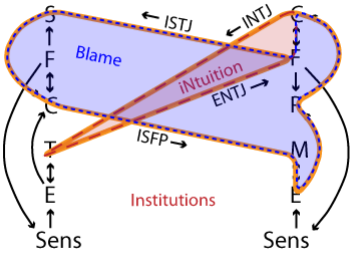
dependent upon contiguous paradigm-attitude from EL up to P] and so on, to 'theoretical' investigation, it would be easy to suggest that merely looking at beings [124 Bureaucracy/Myself saccades truncating into a 20 Dasein there] is something that emerges when taking care [passage of data from CR down to FR, truncating 124 Bureaucracy/Myself into 20 Dasein] *abstains* from any kind of use [thus avoiding 14 Self-image and subsequent stages of tool breakdown analysis]. Then what is decisive about the 'origin' of theoretical behavior would lie in the *disappearance* of praxis [by 20 Dasein-forming ESTJ-overlaying 14 Self-image and/or by ESTP-overlaying 42 Freedom, the mirror of 14 Self-image]. So if one posits 'practical' taking care [by economic exchange from CR down to FR which includes 14 Self-image effort by self for wages] as the primary and predominant kind of being of factical [mooded and attuned] Da-sein, the ontological possibility of theory will be due to the *absence* of praxis [shutting down 20 Dasein-overlaying 14 Self-image], that is, to a *privation.* But stopping a specific kind of use in heedful association does not simply leave its guiding circumspection behind as a remnant [as happened with the 35 Kinship visual oddball when tools break down]. Rather, taking care [CR down to FR] then transposes itself explicitly into just-looking-around [124 Bureaucracy/Myself truncating into a visual 20 Dasein there based solely on 206 Life attuned moods, with no aspect of theoretical analysis]. But this is by no means the way in which the 'theoretical' attitude [paradigm-attitude from ER up to P that is involved in tool breakdown analysis] of science is reached. On the contrary, the staying [14 Self-image ESTJ pivoting at the node of S into tool breakdown analysis along ESFJ of 101 Obtrusive and 164 Obstinate/Punitive] that stops which comes about when use stops [ESTJ making present pivoting into the ESFJ having-



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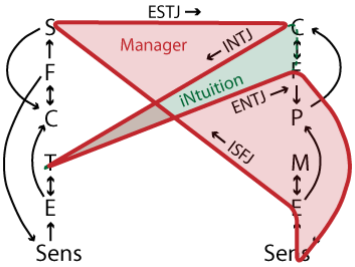
been] can acquire the quality of a more precise kind of circumspection [under the guidance of 56 Manager, which is 14 Self-image overlaying the 8 iNtuition aspect of both 124 Bureaucracy/Myself and 60 Subordinate and avoiding a passage through the exchange region from CR down to FR], such as inspecting [125 Evaluation which overlays 101 Obtrusive but then projects up the INTP of 33 Understanding; in combination with 56 Manager completing 14 Self-image but without any action on the part of the observer; that is, 56 Manager has all of 14 Self-image except for the section from CR to FR that does the actual action, 125 Evaluation adds this missing segment apart from the observer actually acting], checking what has been attained [62 Monitoring, the mirror of 125 Evaluation], as looking over [in 56 Manager] the operations just now [in this 8 iNtuition time snip] 'at a standstill' [because 8 iNtuition has had an insight and begun a new time]. To refrain from the use of tools [by resort to 14 Self-image-wrapping 56 Manager which through its avoidance of exchange (non-use of tools) enables and actually begs for a completion of 125 Evaluation-snipping 8 iNtuition] is so far from 'theory' that staying, 'reflecting' circumspection [124 Bureaucracy/Myself truncating into a visual 20 Dasein there] remains completely stuck in the tools at hand taken care of [so that tools become instruments of ongoing research]. 'Practical' dealings have their *own* way of staying [for instance, in the 62 Monitoring (the mirror of 125 Evaluation) overlay of 13 Intentionality]. And just as praxis [14 Self-image ESTJ] has its own specific sight ('theory') [e.g. INTJ-overlaying 60 Subordinate which overlays both 14 Self-image action and 56 Manager oversight and guides the two equally with rules of reality simulation], theoretical investigation [in puzzle-solving 125 Evaluation and its mirror of 62 Monitoring as an aspect of tool breakdown analysis] is not without its own praxis [in the 42 Freedom



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that 125 Evaluation overlays along INTP, and the 14 Self-image (the mirror of 42 Freedom) that 62 Monitoring overlays along ISFJ]. Reading off the measurements [in the 42 Freedom force from CL up to FL required to balance 45 Duty/World upward movement from 4 Perceiving CL up to FL with 21 Feeling resistance that goes in the opposite direction] that result from an experiment often requires a complicated 'technological' set-up [of 125 Evaluation and 62 Monitoring aspects of tool breakdown analysis] for the experimental arrangement. Observing with the microscope [in the 22 Observation that overlays 125 Evaluation] is dependent upon the production of 'prepared slides' [optimized through the use of tool breakdown mechanisms]. Archeological excavation that precedes any interpretation [46 Interpretation] of the 'findings' demands the most massive manual labor [in ESFJ-overlaying 101 Obtrusive and 164 Obstinate/Punitive removal of tool breakdown obstacles]. But even the most 'abstract' working out of problems and refining what has been gained, uses, for example, writing materials [introducing the 20 Dasein- and 93 Empire memory-overlaying 96 Revolutionary reading mode and its mirror of 92 Pioneer writing mode]. As 'uninteresting' and 'obvious' as these components of scientific investigation may be, they are by no means ontologically indifferent. The explicit reference to the fact that scientific behavior as a way of being-in-the-world [124 Bureaucracy/Myself which truncates into a 20 Dasein there that can become a store of propositions that are written in 92 Pioneer and read in 96 Revolutionary as aspects again of 93 Empire memory write state] is not only a 'purely intellectual activity' might seem unnecessarily complicated and superfluous. If only it did not become clear from this triviality that it is by no means obvious where the ontological boundary between 'theoretical' and 'atheoretical' behavior really lies!"

Cartesian science claims that it is based in 22 Observation of 50 Conspicuous things-in-themselves. Heidegger states this is false: Cartesian

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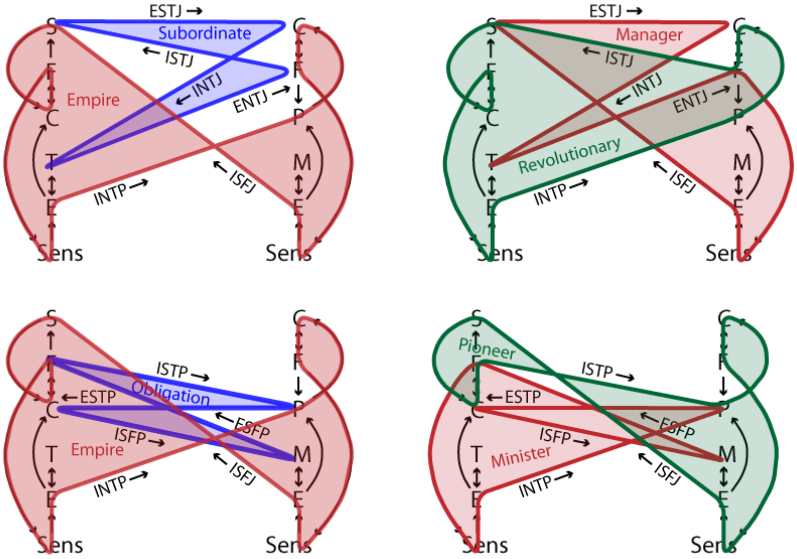
science is governed by 8 iNtuition wrapped by 56 Manager which actively avoids the 20 Dasein-forming 14 Self-image passage of data from CR down to FR (allowing this segment to be completed by 93 Empire memory write state) in order to give the 8 iNtuition that it wraps free reign to snip the 93 Empire memory write state and its various components.



Heidegger agrees with Kuhn that the procedure of Cartesian science is 125 Evaluation and 62 Monitoring puzzle-solving aimed at eliminating anomalies from contiguous paradigm-attitude (ER up to P), enabling the things-in-themselves to emerge more clearly in 50 Conspicuous (as the paradigm is polished and perfected). We note that both 56 Manager and 96 Revolutionary reading emerge from the combination of 60 Subordinate direction of reality simulation and inauthentic 93 Empire active memory write state (14 Self-image is also formed in the combination and thus needs to be actively avoided if 8 iNtuition that moves in the opposite direction through exchange is to rule). 8 iNtuition when it does emerge out of 60 Subordinate snips what is read in 96 Revolutionary so that the scientist moves from one paragraph or paper to the next. Similarly, 64 Minister (the mirror of 56

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Manager) and 92 Pioneer writing result from the combination of 53 Obligation (the mirror of 60 Subordinate) and the 93 Empire active memory write state – the scientist in this way becomes the high priest of a 48 Religion; he or she publishes in response to 53 Obligation or else perishes (42 Freedom is also formed in the combination, but actively releasing it and thus freeing self from 53 Obligation would disturb the use of 42 Freedom as a measuring instrument that can precisely balance out and eliminate 21 Feeling). 92 Pioneer then writes about the 21 Feeling that has been measured (i.e. the resistance of the world to one's measurements in 11 Thinking) (page 328): "One will want to assert that all manipulation [14 Self-image-overlaying 56 Manager which avoids the 74 Blame passage of cause and effect from CR down to FR] in the sciences is only in the service of pure observation [22 Observation with its object-binding node of P], of the investigating discovery [as a circumspectual 20 Dasein there which is not distorted by 14 Self-image traversal from CR down to FR] and disclosure of the 'things themselves' [the actual P-bound objects along the focal ESTP into 4 Perceiving in their 50 Conspicuous and 42 Freedom aspects, apart from the 23 Familiarity ideal types of those objects]. Taken in its broadest sense, 'seeing' [INTJ-overlaying 56 Manager-managed 124 Bureaucracy/Myself truncating into a circumspectual 20 Dasein there] regulates all 'procedures' and retains its priority. 'To whatever kind of objects one's knowledge [22 Observation-overlaying 72 Knowing] may relate itself and by whatever means it may do so, still that through which it relates itself to them immediately, *and which all thinking* [50 Conspicuous-overlaying 11 Thinking] *as a means has as its goal* is *intuition* [18 Sensing- and 93 Empire-truncating and 33 Understanding-overlaying 8 iNtuition which is wrapped by both 17 Curiosity and the 60 Subordinate director of reality simulation, and also by 56 Manager].' The idea of the *intuitus* [8 iNtuition] has guided all interpretation [46 Interpretation] of knowledge [8 iNtuition-overlaying 72 Knowing which mirrors into 46 Interpretation and 4 Perceiving in a certain relationship called
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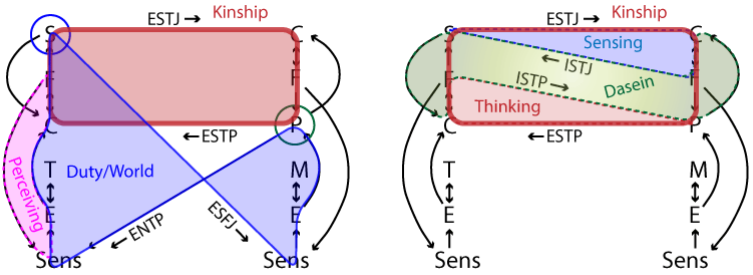
comprehending] ever since the beginnings of Greek ontology up to today, whether that intuition [8 iNtuition] is actually attainable or not. In accordance with the priority of 'seeing' [8 iNtuition-overlaying 124 Bureaucracy/Myself saccades truncating into 20 Dasein by passage of data from CR down to FR, unrestricted by 'objective' 56 Manager which avoids the 14 Self-image passage from CR down to FR], the demonstration of the existential [circuit-related] genesis of science will have to start out by characterizing the circumspection [124 Bureaucracy/Myself truncating into a visual 20 Dasein there] that guides 'practical' taking care of things [in which tool breakdown analysis leads to puzzle-solving Kuhnian 125 Evaluation and its mirror of 62 Monitoring which attempt to bring ever more contiguity into paradigm-attitude from ER up to P so as to minimize 35 Kinship oddballs]."

h) 141 Angst/Worldview of 35 Kinship Oddballs



We have seen that 35 Kinship can contain the oddball that is not expected by paradigm-attitude from ER up to P. We recall that 35 Kinship is also the core of logic processing in which certainty from S down to CL is an 'if' for a conceptual ESTJ 'then' that makes present, and hypothesis or belief from P up to CR is an 'if' generating a P-mediated ESTP principle as a 'then' in the present continuous. In this way ESTJ and ESTP also sustain 35 Kinship. Concepts along ESTJ can be articulated along the INTJ in which ESTJ-overlaying 70 Articulation overlays 33 Understanding. Principles along ESTP in contrast form part of 11 Thinking and lead to 42 Freedom action. Since 33

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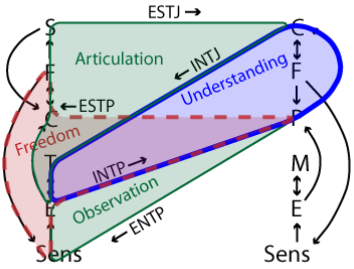
Understanding guides 42 Freedom along INTP, we conclude that ESTJ concepts are in large part prior to ESTP principles. By extension, certainty from S down to CL in most cases trumps hypothesis or belief from P up to CR. The results of logic may be unexpected; in this sense they can also constitute oddballs. Heidegger now gives us a further 'if-then' based in the transition from 42 Freedom action to its mirror of 14 Self-image when shortages are encountered: 'if' we want to do this in 42 Freedom, 'then' we will have to acquire resources through 14 Self-image-mediated exchange. 35 Kinship in this case becomes a wrapper for 11 Thinking as an offer resulting in an 18 Sensing acceptance of that offer which together truncate 35 Kinship into a 20 Dasein 'there' of exchange that supplies the resources and enables the action – once more 35 Kinship precedes 20 Dasein and must be reconciled with it in order to enable 4 Perceiving. Here also science in its 56 Manager aspect can play a part (pages 328, 329): "Circumspection [124 Bureaucracy/Myself truncating into a visual 20 Dasein there] moves in the relevant [based ultimately in paradigm-attitude from ER up to P] relations of the context [relevance of contiguity in paradigm-attitude from ER up to P, and context from S down to CL, leading us to the circuit of 74 Blame as cause and effect] of useful things at hand [subject to tool breakdown and 50 Conspicuous lack of paradigm-attitude contiguity from ER up to P forcing a progression into 101 Obtrusive which in turn can advance into either 125 Evaluation or 164 Obstinate/Punitive]. It itself is again subject to the guidance of a more or less explicit view [141 Angst/Worldview which results from the combination of 73 Skepticism and 74 Blame cause and effect in partnership with the 20 Dasein store of propositions that is the scientific body of knowledge] over the totality of useful things in the actual world [45 Duty/World generated with 141 Angst/Worldview from the superposition of 206 Life and its mirror in science



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of 27 Apperception indefinite now-time] of tools [which can break down] and the public surrounding world [45 Duty/World of matter that matters to 206 Life] belonging to it. This overview [141 Angst/Worldview] is not simply one that subsequently scrapes objectively present things together [into 22 Observation-overlaying 72 Knowing]. What is essential in the overview [141 Angst/Worldview] is the primary understanding [33 Understanding added to 27 Apperception (the mirror of 206 Life and the residence of the current 79 Habit-programmed prevailing paradigm-attitude of science from ER up to P) to form 141 Angst/Worldview] of the totality of relevance [paradigm-attitude from ER up to P of 74 Blame cause and effect and 27 Apperception now-time] within which factical [attuned and mooded by 206 Life] taking care [truncation of 206 Life-energized 124 Bureaucracy/Myself saccades into a 20 Dasein there] always starts out. The overview [141 Angst/Worldview] illumines taking care [20 Dasein-forming 74 Blame cause and effect passage from CR down to FR], and gets its 'light' from the potentiality-of-being [20 Dasein / 141 Angst/Worldview self-consciousness of the body of knowledge] of Da-sein *for the sake of which* [93 Empire- and 74 Blame-overlaying certainty from S down to CL] taking care [passage from CR down to FR] exists as care [for the 20 Dasein store of scientific propositions as a body of knowledge]. The circumspection [124 Bureaucracy/Myself truncating into a 20 Dasein there] of taking care [93 Empire and 74 Blame passage from CR down to FR touching up deficiencies in the current prevailing 3 Apprehending-overlaying 27 Apperception paradigm-attitude segment from ER up to P] that has this 'overview' [141 Angst/Worldview, formed with 45 Duty/World from the combination of 206 Life and paradigm-attitude-overlaying 27 Apperception now-time] *brings* things at hand *nearer* to Da-sein [20 Dasein / 141 Angst/Worldview self-consciousness as the body of knowledge] in its actual using and handling [74 Blame cause and effect as explored by 125 Evaluation and its mirror of 62 Monitoring Kuhnian puzzle-solving] in the mode of interpreting [46 Interpretation that with 4

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Perceiving is the mirror of 72 Knowing] what it has seen [truncation of 124 Bureaucracy/Myself into a 20 Dasein there, overseen by 56 Manager that detours around 74 Blame-overlaying 14 Self-image passage from CR down to FR and in the process enables 8 iNtuition to complete itself as necessary in the opposite direction]. We call the specific bringing near [by 74 Blame, or 93 Empire memory, or Kuhnian puzzle-solving 125 Evaluation and its mirror of 62 Monitoring, or any of the circuits that with 60 Subordinate and 53 Obligation reality simulation complete 124 Bureaucracy/Myself] of what is taken care of [in the passage of 74 Blame cause and effect from CR down to FR] by interpreting it circumspectly [in the truncation of 124 Bureaucracy/Myself into a 20 Dasein there as a scientific proposition] *deliberation.* The schema peculiar to it is 'if-then': If this or that is to be produced, put into use, or prevented [by 42 Freedom action on the left in the will from CL up to FL], for example, then we need these or those means, ways, circumstances, or opportunities [acquired by 14 Self-image, the mirror of 42 Freedom, through exchange from CR down to FR, the mirror of the will on the left]. Circumspect deliberation [generating 124 Bureaucracy/Myself from 60 Subordinate / 53 Obligation reality simulation plus certainty from S down to CL and hypothesis-belief from P up to CR] throws light [a 20 Dasein there truncated out by 74 Blame-overlaying 124 Bureaucracy/Myself] on the actual factical [mooded and attuned] position of Da-sein in the surrounding world [45 Duty/World generated with 141 Angst/Worldview from the combination of 206 Life and its mirror of 27 Apperception] taken care of [through economic exchange from CR down to FR]. Thus it never simply 'confirms' the objective presence of a being [at the object-binding 22 Observation node of P] or of its qualities. Deliberation can also come about without what is circumspectly approached itself being concretely at hand or present within the nearest range [because 124 Bureaucracy/Myself can be constructed out of 60 Subordinate / 53 Obligation reality simulation and 93 Empire memory write

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state]. Bringing the surrounding world near in circumspect deliberation has the existential meaning of *making present* [along concept-carrying ESTJ of 60 Subordinate]. For representing [along the ENTJ of 60 Subordinate] is only a mode of making present [along the ESTJ of 60 Subordinate]. In it, deliberation catches sight directly [in the propositional 20 Dasein truncated out of 124 Bureaucracy/Myself by 74 Blame cause and effect passage through CR down to FR as a hypothetical nullity] of what is needed, but not at hand [thus requiring a transition from 42 Freedom to its mirror of 14 Self-image]. Representing [along ENTJ of 60 Subordinate helping to form 124 Bureaucracy/Myself] circumspection does not relate itself to 'mere ideas [along the ISTP of 53 Obligation and 11 Thinking].'"

Cartesian science has a 141 Angst/Worldview; this provides possibilities along its INTJ. A 35 Kinship oddball has formed from the circuits of tool breakdown and perhaps logical analysis – the combination of 141 Angst/Worldview and 35 Kinship completes 70 Articulation; it becomes the task of science to articulate the oddball. We note now that the addition of the 35 Kinship oddball to 93 Empire memory write state (Hegel's inorganic observation in which the oddball is considered by 46 Interpretation to be an aspect of the scientist's current paradigm-dependent 45 Duty/World which is then combined with 93 Empire) automatically completes not only 14 Self-image but also its mirror of 42 Freedom – this is the Heideggerian 'if-then' that deals with shortages. A final addition of the 141 Angst/Worldview scientific viewpoint completes an additional 4 Perceiving, 43 Judging and importantly 33 Understanding and 79 Habit. A scientific 141 Angst/Worldview will state that it seeks (by means of exchange in the artificially constructed 14 Self-image segment from CR down to FR being transited by the 35 Kinship oddball) to patch up shortages in 33 Understanding; in fact it attempts to fill in those details that are missing from its current paradigm-attitude (ER up to P of 79 Habit). If this segment should ever fail for some reason, then the mind would shift away from first stage 50 Conspicuous into second stage 101 Obtrusive, and ESTP-based 50 Conspicuous-overlaying 42 Freedom scientific

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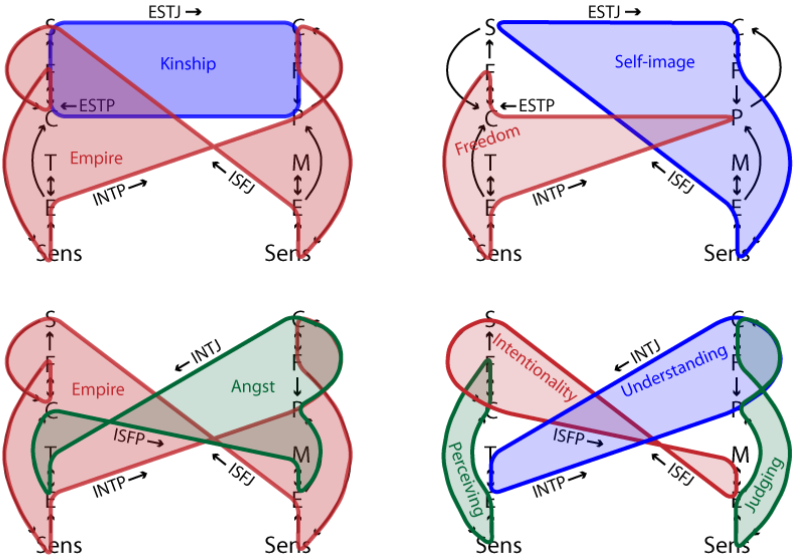
measurement would no longer be able to continue – this must be avoided. In line with this focus, students of science are indoctrinated into the scientific 141 Angst/Worldview not by 33 Understanding but by means of endless rote exercises which program 79 Habit in them as an expression of the current paradigm-attitude from ER up to P. As Kuhn says, this continues until the paradigm breaks, at which point a new generation of scientists begins the process again at a higher level (page 329):



"But circumspect making present [along conceptual ESTJ] is a phenomenon with more than one kind of foundation. First of all, it belongs to the full ecstatic unity of temporality [S-based ESTJ making present, S-based ESFJ having-been, S-based certainty from S down to CL]. It is grounded in a *retention* of the context of useful things that Da-sein takes care of [paradigm-attitude from ER up to P leading in 50 Conspicuous to data transfer along ESTP of the thing-in-itself] in *awaiting* [along ESTJ] a possibility [along 141 Angst/Worldview-overlaying INTJ of ESTJ-overlaying 70 Articulation]. What has already been disclosed in awaiting retention [as

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an unexpected 35 Kinship oddball] **is brought nearer by one's deliberative making present** [along ESTJ of 35 Kinship and 70 Articulation] **or representing** [along ENTJ of ESTJ-overlaying 60 Subordinate with its mathematical laws]. **But if deliberation is to be able to move in the scheme of 'if-then'** [42 Freedom as an aspect of measurement mirroring into 14 Self-image], **taking care** [passage of data from CR down to FR which in this case is the 35 Kinship oddball] **must already understand a context of relevance** [in certainty from S down to CL; addition of this segment to 141 Angst/Worldview, 35 Kinship and 60 Subordinate completes 74 Blame] **in an "overview"** [known in science as competence to discuss a subject, generally evidenced by a PhD in that field]. **What is addressed with the 'if'** [42 Freedom scientific measurement which moves through the segment from CL up to FL in the same direction as 45 Duty/World but with a strength just sufficient to balance the 21 Feeling opposite movement or resistance of the entity being measured] **must already be understood** *as this and that* [in 46 Interpretation which places the 35 Kinship oddball into the scientist's current 45 Duty/World so that it can be observed in the inorganic observation which is Hegel's superposition of 45 Duty/World and 93 Empire memory write state]. **For this, it is not necessary that the understanding of useful things be expressed predicatively** [70 Articulation INTJ does not require a corresponding 33 Understanding INTJ; as Kuhn says, understanding is not the goal of Cartesian science]. **The scheme 'something as something'** [the 35 Kinship oddball interpreted by 46 Interpretation as an unexplored aspect of the current paradigm-attitude from ER up to P so as to maintain 50 Conspicuous and avoid 101 Obtrusive] **is already prefigured in the structure of pre-predicative understanding** [33 Understanding- and paradigm-attitude-overlaying 3 Apprehending, the 9 Service complement partner of 14 Self-image]. **The as-structure** [in 46 Interpretation] **is ontologically grounded in the temporality of understanding** [which makes INTJ futural]. **Only because Da-sein, awaiting a possibility (that is, here a what-for**

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[certainty from S down to CL]), has come back to a for-this (that is, retains a thing at hand [along ESTP of 50 Conspicuous]), can *conversely* the making present [ESTJ of the 35 Kinship oddball that needs to be articulated in 70 Articulation] that belongs to this awaiting retention [certainty that one is qualified along with presence along ESTP of the 35 Kinship oddball as a thing-in-itself] start with this retention [in 50 Conspicuous ESTP] and *bring* it *explicitly nearer* [through puzzle-solving mechanisms involving 125 Evaluation and 62 Monitoring] in its reference to the what-for [augmenting of certainty from S down to CL]. The deliberation that brings near [by fine-tuning the paradigm from ER up to P] must in the scheme of making present [along conceptual ESTJ] adapt itself to the kind of being [along 50 Conspicuous ESTP] of what is to be brought near. The character of relevance [summed up in paradigm-attitude from ER up to P] of what is at hand [at CL of 50 Conspicuous] is not first discovered by deliberation, but only gets brought near by it in such a way that it circumspectly [in 124 Bureaucracy/Myself and a 20 Dasein there formed with 14 Self-image from the combination of 93 Empire memory write state and 60 Subordinate / 53 Obligation reality simulation] lets what is in relevance [in paradigm-attitude from ER up to P] be seen *as* this [as a confirmation of the paradigm in what psychologists call confirmation bias]."

i) Simultaneous 124 Bureaucracy/Myself and 20 Dasein

We recall that an organic entity as a minimum contains 206 Life and 124 Bureaucracy/Myself. The scientist has tied into reality simulation with its 60 Subordinate theoretical and 53 Obligation applied aspects. A 141 Angst/Worldview of being a scientist supplemented by certainty from S down to CL of expertise in a certain field (with its 60 Subordinate theoretical and 53 Obligation applied structure) forms all of 74 Blame cause and effect except for the exchange segment from CR down to FR. This can be

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completed by the 35 Kinship oddball which becomes the object of investigation. These circuits are sufficient to form not only 124 Bureaucracy/Myself but also simultaneously its 20 Dasein core (206 Life is not required enabling Cartesian science to become very dull indeed).

We conclude that the Cartesian scientist can physically see only that which is consistent with his or her current paradigm-attitude (ER up to P); 46 Interpretation will adjust things until this is so. Failure to solve the puzzle, in the words of Kuhn, blames the scientist (in 74 Blame) and not the theory (70 Articulation of 74 Blame cause and effect) (pages 329, 330): "**The way the present** [ESTJ] **is rooted in the future** [certainty from S down to CL] **and in the having-been** [ESFJ] **is the existential and temporal condition of the possibility that what is projected** [along INTJ] **in circumspect understanding** [33 Understanding INTJ-overlaying 124 Bureaucracy/Myself] **can be brought nearer** [as INTJ of 60 Subordinate ties into 53 Obligation through 74 Blame cause and effect, generating 124 Bureaucracy/Myself and in combination with the 35 Kinship oddball truncating into a 20 Dasein there] **in a making present** [a conceptual 'then' along 60 Subordinate ESTJ] **in such a way that the present** [35 Kinship ESTJ] **must adapt itself to what is encountered in the horizon of awaiting retention** [summed up in paradigm-attitude from ER up to P which maintains 50 Conspicuous and prevents an advance into 101 Obtrusive], **that is, it must interpret itself** [in the segment of 46 Interpretation from FL up to S] **in the schema of the as-structure** [as an expression of the current paradigm]. **This gives us the answer to our question whether the as-structure is existentially and ontologically connected with the phenomenon of projecting** [along INTJ]. *Like understanding and interpretation in* **general,** *the 'as'* [from 46 Interpretation FL up to S] *is grounded in the ecstatic and horizonal unity of temporality* [with ecstatic centering around S, and horizonal as we will see based in its mirror of P]. **In our fundamental analysis of being, and indeed in connection with the interpretation of the 'is'** ['to be' from CR down to

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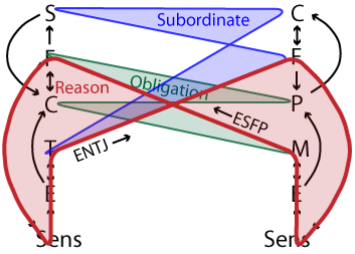
FR] (which as a copula 'expresses' the addressing of something as something), we must again make the as-phenomenon thematic and define the concept of the 'schema' existentially."

Heidegger will now demonstrate how vision in the normal individual becomes scientific discovery in the Cartesian scientist – he will go no further (page 330): "However, what is the temporal characterization of circumspect deliberation [60 Subordinate / 53 Obligation reality simulation plus 74 Blame cause and effect and the 35 Kinship oddball forming 124 Bureaucracy/Myself and simultaneously truncating it into a 20 Dasein there] and its schemata supposed to contribute to answering our current question of the genesis of the theoretical mode of behavior. Only enough to clarify the situation of Da-sein in which a circumspect taking care [by exchange from CR down to FR] changes over into theoretical discovery. We may then try to analyze this change-over itself following the guideline of an elemental statement [in 91 Reason] of circumspect deliberation and its possible modifications."

j) A Different Form of Vision

Heidegger reminds us that the mind's primitive measuring mechanism uses 11 Thinking in opposition to 21 Feeling. He has discussed it previously in connection with the 91 Reason statement. It is quite possible for the measurement to echo further into the 60 Subordinate / 53 Obligation reality simulation machinery which lies at the foundation of Cartesian science. In this case the result is conceptualized along the ESTJ of 60 Subordinate and 70 Articulation theoretically apart from tools (page 330): "In our circumspect use of tools, we can say that the hammer is too heavy or too light [making a statement in 91 Reason which overlays 53 Obligation along ESFP and 60 Subordinate along ENTJ]. Even the sentence that the



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hammer is heavy can express a heedful deliberation [involving reality simulation], and mean that it is not light – that it requires force to use it [42 Freedom action overlaying 11 Thinking passage through the will from CL up to FL] or it makes using it difficult [in 21 Feeling that resists the will by moving in the opposite direction from FL down to CL]. But the statement [of 91 Reason] *can* also mean that the being before us, with which we are circumspectly familiar as a hammer, has a weight, that is, the 'property' of heaviness [moving with 21 Feeling in a direction opposite to the flow of 45 Duty/World matter with the will from CL up to FL]. It exerts a pressure on what lies beneath it, and when that is removed, it falls [unless 42 Freedom applies force from CL up to FL and prevents this]. The discourse [73 Skepticism which also moves from CL up to FL] understood in this way is no longer in the horizon of the awaiting retention of a totality of useful things and its relations of relevance [summed up in paradigm-attitude from ER up to P as an aspect of 50 Conspicuous and its contiguous element]. What is said has been drawn from looking at what is appropriate for a being with 'mass' [as an ESTJ concept within 60 Subordinate which can be articulated along 70 Articulation INTJ and understood along 33 Understanding INTJ in its direction of 42 Freedom along INTP which can then know how best to resist 21 Feeling in the segment from CL up to FL which can in turn be theoretically articulated by 42 Freedom-overlaying 73 Skepticism apart from anything in 45 Duty/World]. What is now in view is appropriate for the hammer not as a tool, but as a corporeal thing that is subject to the law of gravity [in 60 Subordinate-directed reality simulation with its conceptual ESTJ]. Circumspect talk [in 73 Skepticism] about being 'too heavy' or 'too light' no longer has any 'meaning'; that is, the being now encountered of itself provides us with nothing in relation to which it could be found too heavy or too light [reality simulation breaks away from 45 Duty/World reality into theory and the mathematics of moving bodies as summed up in 21 Feeling velocity, 11 Thinking distance, 8 iNtuition time and 18 Sensing

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space wrapped by 60 Subordinate / 53 Obligation reality simulation]."

Why does science see things differently? Because it uses a 60 Subordinate / 53 Obligation reality simulation that has been programmed by 35 Kinship oddballs (making it consistent with the 35 Kinship-based the they). Combining this reality simulator with 93 Empire memory write state completes not only 124 Bureaucracy/Myself and its core 20 Dasein but also the derivative 42 Freedom which is used for measuring and its mirror of 14 Self-image (extended into 56 Manager to encourage 8 iNtuition) which fine-tunes 60 Subordinate. 93 Empire can break apart into Kuhnian puzzle-solving 125 Evaluation and its mirror of 62 Monitoring; nothing changes. Alternatively, 93 Empire can break apart into 96 Revolutionary reading of the scientific literature and 92 Pioneer writing in peer-reviewed journals; everything remains the same. The unrecognized implication is that the theoretical and even mathematical entity being viewed as a there in the derivative 20 Dasein in each case began as a 35 Kinship oddball (e.g. the proverbial apple falling on Newton's head) which was a real object bound at 50 Conspicuous P. This is a necessary condition for Cartesian scientific thought.

Heidegger does add that a science can deal with real objects, even oddballs, without necessarily becoming Cartesian – subject matter which is real is thus a necessary condition for Cartesian thought, but it is not sufficient (page 330): "Why does what we are talking about, the heavy hammer [which normally would trigger the tool breakdown circuits of 50 Conspicuous, 101 Obtrusive and 164 Obstinate/Punitive], show itself differently when our way of talking [in 73 Skepticism] is modified? Not because we are keeping our distance from handling, nor because we are only looking *away* from the useful character of this being, but because we are looking *at* the thing at hand encountered in a 'new' way, as something objectively present [as a 35 Kinship oddball spun off from 50 Conspicuous]. *The understanding of being* [along scientific 141 Angst/Worldview- and 60 Subordinate-overlaying 33 Understanding] guiding the heedful association

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with innerworldly beings [45 Duty/World formed with 141 Angst/Worldview from the combination of 206 Life and 27 Apperception now-time] *has been transformed.* But does this already constitute a scientific mode of behavior [is it sufficient?] if we 'comprehend' [in 46 Interpretation and 4 Perceiving that together mirror 72 Knowing] things at hand as something objectively present [at the 1 Classification and 72 Knowing object-binding node of P], instead of circumspectly deliberating about them [combining 93 Empire memory write state with 60 Subordinate / 53 Obligation reality simulation as in normal inauthenticity]? Moreover, even things at hand [at 45 Duty/World CL] can be made a theme of scientific investigation and determination [at 45 Duty/World object-binding P], for example, in examining someone's surrounding world, his milieu, in the context of a historiographical biography [which contains nothing mathematical requiring 60 Subordinate abstraction]. The everyday context [rooted in paradigm-attitude from ER up to P guiding certainty from S down to CL in 74 Blame cause and effect] of useful things at hand [at CL as determined in paradigm-attitude-traversing 50 Conspicuous], their historical origination and utilization, their factical role in Da-sein – all these are the objects of the science of economics. Things at hand need not lose their character of being useful things [as happens when they are abstracted into 60 Subordinate] in order to become the 'object' of a science. A modification of our understanding of being [along 60 Subordinate and 33 Understanding-overlaying INTJ] seems not to be necessarily constitutive for the genesis of the theoretical mode of behavior 'toward things.' Certainly not, if this modification is supposed to mean a change of the kind of being [revealed in 50 Conspicuous] which, in understanding the being in question, we understand it to possess."

k) Mathematics Guiding Real Objects in 3D

The transition to Cartesian science does certainly demand that the real objects be placed in an actual three-dimensional space mediated by P; that

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is without doubt a necessary condition (page 331): "In our first characterization of the genesis of the theoretical mode of behavior from circumspection [truncation of 124 Bureaucracy/Myself into a 20 Dasein there from the combination of 60 Subordinate / 53 Obligation reality simulation and 93 Empire memory write state], we have made basic a kind of theoretical grasping [by 42 Freedom constructed with its mirror of 60 Subordinate-adjusting 14 Self-image from the same combination of 60 Subordinate / 53 Obligation reality simulation and 93 Empire memory write state] of innerworldly beings [in 45 Duty/World formed with the scientist's 141 Angst/Worldview from the combination of 206 Life and its mirror of paradigm-traversing 27 Apperception indefinite now-time], of physical nature, in which the modification of our understanding of being [in the analysis of 35 Kinship oddballs] amounts to a transformation. In the 'physical' statement [of reality-simulation-overlaying 91 Reason] that 'the hammer is heavy,' we *overlook* not only the tool-character of the being encountered [thus ignoring the tool breakdown analysis of 50 Conspicuous, 101 Obtrusive and 164 Obstinate/Punitive which initially gave rise to the 35 Kinship oddball being analyzed], but thus also that which belongs to every useful thing at hand: its place [at the node of S meaning on the left]. The place becomes indifferent [giving way to its location in three-dimensional space at the node of P object-binding on the right, the mirror of S]. This does not mean that the objectively present thing loses its 'location' altogether. Its place becomes a position in space and time [at P guided in 1 Classification by 60 Subordinate wrapping of 18 Sensing space and 8 iNtuition time], a 'world point' [of P-traversing 45 Duty/World], which is in no way distinguished from any other. This means that the multiplicity of places of useful things at hand defined [along definitional 18 Sensing ISTJ] in the surrounding world [S-intersecting 45 Duty/World] is not just modified to a sheer multiplicity of positions [available to P by the spectral analysis path from 1 Classification FR down to 1 Classification P as part of 39

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Reflection, the mirror of 46 Interpretation], but the beings of the surrounding world are *released* [from contextual 19 Contingency S to be analyzed in themselves at 1 Classification P]. The totality of what is objectively present becomes thematic [by a diversion of 33 Understanding significance data (from T down to EL) away from 70 Articulation attunement-mood (from EL up to CL) into 22 Observation, 33 Understanding and 42 Freedom INTP terminating in object-binding P]."

Heidegger has spoken of freeing items from object-binding at the P node of 45 Duty/World for placement into regions of relevance at its node of S. The opposite process is a releasing of these items from their context at the node of S meaning on the left to be bound again as objects at the node of P – this releasing is the process by which things are put into a P-mediated three-dimensional space. The region at S becomes the field of specialization, as for instance physics, biology, chemistry, organic chemistry, recombinant DNA (page 331): "In this case, a releasing of the surrounding world [ignoring 45 Duty/World context at S and looking only at single context-independent objects at its node of P] belongs to the modification of the understanding of being [diversion of data at EL up into 33 Understanding INTP away from 70 Articulation attunement-mood from EL up to CL]. Following the guideline of the understanding of being [33 Understanding completed along INTP] in the sense of objective presence [45 Duty/World containing only things that can be bound at P, the destination of 33 Understanding INTP], this release becomes at the same time a delimitation of the 'region' [at the node of S meaning of what matters] of what is objectively present [at the 22 Observation object-binding node of P]. The more appropriately the being of the beings to be investigated [by Hegelian inorganic observation that combines 93 Empire memory with 45 Duty/World] is understood in the guiding understanding of being and the more the totality of beings [in 45 Duty/World] is articulated [in 45 Duty/World-overlaying 70 Articulation] in its fundamental determinations

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as a possible area of subject-matter for a science [a region at S], the more assured will be the actual perspective of methodical questioning [by Kuhnian puzzle-solving 125 Evaluation and 62 Monitoring as a decomposition of 93 Empire memory]."

The prime example of Cartesian science is therefore mathematical physics (pages 331, 332): "The classic example for the historical development of a science, and even for its ontological genesis, is the origin of mathematical physics. What is decisive for its development lies neither in its higher evaluation [in 60 Subordinate] of the observation [22 Observation] of 'facts' [72 Knowing], nor in the 'application' of [60 Subordinate-based reality-simulation-directing] mathematics in determining events of nature [in 53 Obligation, the implementation mirror of 60 Subordinate direction of reality simulation], but the *mathematical project of nature itself* [along the INTJ of time-snipping 8 iNtuition and its wrapping 60 Subordinate]. This project [along INTJ of autistic 60 Subordinate] discovers in advance something constantly objectively present (matter) [at the S node of 60 Subordinate opening up into conceptual ESTJ] and opens the horizon for the guiding perspective on its quantitatively definable [in an ENTJ/INTJ ratio] constitutive moments (motion, force, location, and time [21 Feeling, 11 Thinking, 18 Sensing and 8 iNtuition respectively wrapped by 53 Obligation / 60 Subordinate; reality simulation enabling the externalization by Newton of Hegel's Three Laws into external reality]). Only 'in the light of' a nature thus projected [along INTJ] can something like a 'fact' be found [in 60 Subordinate-overlaying 72 Knowing] and be taken in as a point of departure for an experiment defined and regulated in terms of this project [along INTJ]. The 'founding' of 'factual science' was possible only because the researchers understood [in INTJ-overlaying 33 Understanding] that there are in principle no 'bare facts' [independent of 60 Subordinate / 53 Obligation reality simulation and thus Newton's Three Laws as the externalization of Hegel's Three Laws of

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internal mental operation]. What is decisive about the mathematical project of nature is again not primarily the mathematical element as such, but the fact that this project *discloses a priori* [in idealistic 60 Subordinate / 53 Obligation-directed internal reality simulation of Newton's external Three Laws of motion]. And thus the paradigm [paradigm-attitude from ER up to P of 79 Habit and 60 Subordinate-overlaying 3 Apprehending] of the mathematical natural sciences does not consist in its specific exactitude and binding character for 'everyone,' but in the fact that in it the thematic beings [examined along 22 Observation INTP as a diversion at EL away from attunement-mood from EL up to CL] are discovered in *the* only way that beings can be discovered: in the prior project [along INTJ] of their constitution of being [in 60 Subordinate/ 53 Obligation reality simulation that internally mimics what happens externally]. When the basic concepts [along 60 Subordinate and 70 Articulation ESTJ] of the understanding [70 Articulation-overlaying 33 Understanding] of being by which we are guided have been worked out, the methods, the structure of conceptuality [based in ESTJ], the relevant possibility [along INTJ as the expansion of ESTJ into its Hegelian supporting construction of opposites] of truth and certainty [74 Blame cause and effect passage from S down to CL], the kind of grounding and proof, the mode of being binding and the kind of communication – all these will be determined. The totality of these moments constitutes the complete existential concept of science."

The INTJ of 60 Subordinate overlays 33 Understanding INTJ; this thematizes entities (along 33 Understanding INTP which is a diversion away from attuned moods from EL up to CL) so that INTJ-overlaying 70 Articulation deals with P-based objects, not S-based entities. ESTJ becomes an awaiting and not an expectation; it is being-in-the-truth, not being-in-the-world (page 332): "The scientific project of the beings [along INTJ] somehow always already encountered [in 60 Subordinate / 53 Obligation reality simulation of 45 Duty/World] lets their kind of being be explicitly

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understood [in INTJ-overlaying 33 Understanding] in such a way that the possible ways [Newton's Three Laws] of purely discovering [in a 20 Dasein there truncated out of 124 Bureaucracy/Myself completed from 60 Subordinate / 53 Obligation reality simulation and 93 Empire memory write state] innerworldly beings [in 45 Duty/World formed with 141 Angst/Worldview from the combination of 206 Life and its mirror of 27 Apperception indefinite now-time constricted further into 8 iNtuition time-snipping] thus become evident. The articulation of the understanding [in 70 Articulation-overlaying 33 Understanding] of being, the definition [along 18 Sensing and 60 Subordinate ISTJ] of the subject-matter defined by that understanding, and the prefiguration of the concepts [along 60 Subordinate- and 18 Sensing-completing ESTJ, combining with 3 Apprehending and 91 Reason statements to form Hegel's instinct of reason] suitable to these beings, all belong to the totality of this projecting [along 70 Articulation-overlaying 3 Apprehending INTJ] that we call *thematization.* It aims at freeing beings [at the 18 Sensing node of abstract S meaning] encountered within the world [at the object-binding node of P] in such a way that they can 'project' themselves [along 60 Subordinate and 33 Understanding INTJ] back upon pure discovery [of a 20 Dasein there formed simultaneously with its 124 Bureaucracy/Myself wrapper from the combination of 60 Subordinate / 53 Obligation reality simulation with 93 Empire memory or its components], that is, they can become objects [at the object-binding node of P, through a combination (Hegelian inorganic observation) of 93 Empire memory with the 45 Duty/World that forms with 141 Angst/Worldview from combining 206 Life with 27 Apperception now-time]. Thematization objectifies. It does not first 'posit' beings, but frees them [abstractly and mathematically at the node of S meaning] in such a way that they become 'objectively' subject to questioning [substitution of 5 Repentance for 14 Self-image] and definition [along ISTJ of 18 Sensing and 5 Repentance]. The objectifying being together with innerworldly things

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objectively present has the character of an *eminent making present* [along conceptual ESTJ]. It is above all distinguished from the present of circumspection by the fact that the discovering of the science in question solely awaits the discoveredness of what is objectively present [at the object-binding node of 22 Observation P, stabilized by a strict adherence in 27 Apperception to non-productive and thus indefinite now-time]. This awaiting of discoveredness is grounded existentielly [in attuned moods that are avoided] in a resoluteness of Da-sein [respect for the scientific 141 Angst/Worldview formed from 33 Understanding of 79 Habit-based 27 Apperception now-time that is indefinite into both past and future] by means of which it projects itself [along INTJ of 73 Skepticism whose 'idle talk' does not mind being interrupted by its 141 Angst/Worldview because 206 Life is not threatened with finiteness] upon its potentiality-of-being-in-the-'truth' [as a personal repository for the developing body of knowledge in a Cartesian 20 Dasein / 141 Angst/Worldview]. This project is possible because being-in-the-truth [of a 20 Dasein there that is a store of propositions] constitutes a determination of the existence [206 Life and 27 Apperception now-time that combine into 20 Dasein / 141 Angst/Worldview self-consciousness] of Da-sein. How science has its origin in authentic existence [which has a similar structure] is not to be pursued here. It is simply a matter of understanding that and how the thematization of innerworldly beings [in the 45 Duty/World of science] presupposes being-in-the-world [124 Bureaucracy/Myself as energized by 206 Life] as the fundamental constitution of Dasein."

Characteristics of 45 Duty/World

a) 20 Dasein Moves Beyond Economic Exchange

Cartesian 20 Dasein as mathematically structured by 60 Subordinate / 53 Obligation reality simulation transcends things being objectified; it is no longer one with them (page 332): "If the thematization [completion of 33

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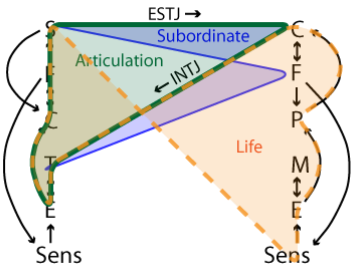
Understanding by diversion of its significance flow (from T down to EL) away from 70 Articulation-overlaying attunement-mood (from EL up to CL) into INTP of 22 Observation and 33 Understanding] of what is objectively present [at object-binding P, the terminus of INTP] – the scientific project of nature [along INTJ of 33 Understanding and INTJ of 60 Subordinate reality simulation] – is to become possible, *Da-sein* [20 Dasein as a store of mathematical propositions] *must transcend* the beings thematized. Transcendence does not consist in objectivation [at the object-binding node of P], but is rather presupposed by it. But if the thematization of innerworldly beings objectively present is a change-over from taking care [by economic exchange from CR down to FR] which circumspectly discovers [a 20 Dasein there by truncating 124 Bureaucracy/Myself], then a transcendence of Da-sein must already underlie 'practical' being together with things at hand [that is, scientific discovery of 20 Dasein as transcendent is simply an uncovering of what is always the case]."



70 Articulation can be completed by a combination of 206 Life and the mathematical 60 Subordinate director of reality simulation; a dependence upon mathematics can enable 70 Articulation to break away from 206 Life and become transcendent to it as well (joining transcendent 20 Dasein). 70 Articulation-overlaying 33 Understanding can now energize the 124 Bureaucracy/Myself generated automatically along with its 20 Dasein core from 60 Subordinate / 53 Obligation reality simulation and 93 Empire memory as the active write state (pages 332, 333): "Furthermore, if thematization modifies and articulates [in abstract 70 Articulation- and 18 Sensing-overlaying 60 Subordinate concepts] the understanding [in 60 Subordinate-overlaying 33 Understanding] of being, insofar as Da-sein, the being that thematizes,

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exists [in 206 Life], it must already understand something like being. This understanding of being can remain neutral [and break away from mechanisms of tool breakdown that originate it]. Then handiness and objective presence are not differentiated, still less are they conceived [along the ESTJ of theoretical 70 Articulation] ontologically [in terms of circuits]. But for Da-sein to be able to have something to do with a context of useful things [in scientific 93 Empire- and 74 Blame-overlaying certainty from S down to CL], it must understand something like relevance [based ultimately in contiguity of substance in 74 Blame-overlaying paradigm-attitude from ER up to P], even if only unthematically (that is, involving passage of data from EL up to CL apart from the diversion in science up INTP). *A world* [45 Duty/World formed with 74 Blame-overlaying 141 Angst/Worldview from the combination of 206 Life and 74 Blame-overlaying 27 Apperception indefinite now-time] *must be disclosed to it.* The world [45 Duty/World] is disclosed with the factical existence [attuned moods of 206 Life] of Da-sein, if indeed Da-sein essentially exists as being-in-the-world [in the case of science, 124 Bureaucracy/Myself formed from 93 Empire and 60 Subordinate / 53 Obligation reality simulation]. And if the being of Da-sein is completely grounded in temporality [rooted in this case in the indefiniteness of non-finite 27 Apperception now-time], temporality must make possible being-in-the-world [124 Bureaucracy/Myself as cobbled together in science] and thus the transcendence of Da-sein [20 Dasein as a store of propositions], which in its turn supports the being together with innerworldly beings [45 Duty/World] that takes care [in passage from CR down to FR composed in science of 74 Blame seen as cause and effect], whether theoretical or practical."

b) Scientific 45 Duty/World

Heidegger begins with significance from T down to EL; it is the usual foundation for everything (page 333): "The understanding of a totality of

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relevance [based in paradigm-attitude from ER up to P whose breakdown causes a pivot from ESTJ to the common ESFJ of 50 Conspicuous, 101 Obtrusive and 164 Obstinate/Punitive and also, significantly, the ESFJ of 46 Interpretation with its as-structure of relevance] inherent in circumspect taking care is grounded in a previous understanding of the relations of in-order-to [46 Interpretation from FL up to S], what-for [certainty from S down to CL], for-that [70 Articulation from FL up to S], and for-the-sake-of-which [13 Intentionality-overlaying 20 Dasein certainty from S down to CL]. We set forth the connection of these relations as significance [attunement-mood-generating passage of data from T down to EL which feeds into the relevance-determining node of S meaning with its pivot from ESTJ making present to ESFJ having-been]. Their unity constitutes what we call world [45 Duty/World that fills with what has meaning and thus matters at the coordinating node of S temporality]. Now the question arises of how something like world [scientific 45 Duty/World rooted in 60 Subordinate mathematical ESTJ concepts] in its unity with Da-sein [scientific 20 Dasein as a store of propositions] is ontologically possible? In what way must world *be* [in the passage of data through the 'to be' from CR down to FR] for Da-sein to be able to exist [206 Life] as being-in-the-world [scientific 124 Bureaucracy/Myself formed with 20 Dasein from the superposition of 60 Subordinate / 53 Obligation reality simulation and 93 Empire memory write state]?"

If 33 Understanding is pushing the abstract from 60 Subordinate INTJ through significance from T down to EL, then this will trigger the vision of a 20 Dasein abstract there (reality simulation and 93 Empire memory write state truncating simultaneously into a 20 Dasein the there along with its 124 Bureaucracy/Myself wrapper) that will impart an abstract purpose devoid of self (page 333): "Da-sein exists for the sake of a potentiality-of-being of itself [which in this case is a body of propositions in 20 Dasein / 141 Angst/Worldview self-consciousness]. Existing [in 206 Life], it is thrown [124

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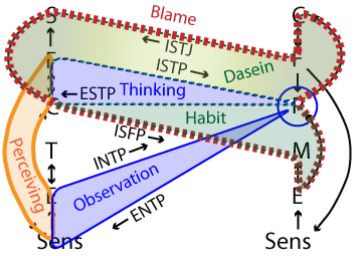
Bureaucracy/Myself and its core 20 Dasein formed from the superposition of 93 Empire memory write state and 60 Subordinate / 53 Obligation reality simulation], and as thrown, delivered over to beings [in 45 Duty/World filled with theoretically conceptualized oddballs derived from mechanisms of tool breakdown] that it needs *in* order *to* [46 Interpretation from FL up to S] be able to be as it is, namely *for the sake of* itself [expanding the 20 Dasein store of scientific propositions in its puzzle-solving struggle to shore up the current 79 Habit-based paradigm-attitude from ER up to P]. Since Da-sein exists factically [in attuned moods], it understands itself in this connection of the for-the-sake-of-itself [20 Dasein certainty from S down to CL] with an actual in-order-to [46 Interpretation from FL up to S]. That *within which* existing Da-sein understands *itself* is 'there' [as a 20 Dasein there] together with its factical existence [206 Life]. The wherein of primary self-understanding [206 Life-overlaying 33 Understanding] has the kind of being of Da-sein. Existing [in 206 Life], Da-sein *is* [in the 20 Dasein-forming 74 Blame-overlaying scientific cause and effect 'to be' from CR down to FR] its world [45 Duty/World formed with 141 Angst/Worldview from the combination of unthreatened 206 Life and its mirror of infinite 27 Apperception now-time that is filled with theoretical conceptualizations of oddballs]."

c) Horizonal Schemata at P

A scientific 45 Duty/World is oriented not around temporality at the node of S but rather around its horizon at P – this derivative nature leaves it void of S-mediated meaning. The horizonal schema of the future is paradigm-attitude (ER up to P) which sustains futural certainty from S down to CL through the circuit of 74 Blame cause and effect. The horizonal schema of the having-



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been is ENTP that with the ESFJ having-been completes the scientist's 45 Duty/World. Finally, the horizonal scheme of the present is the ESTP present continuous (overlaying 79 Habit) that with ESTJ completes the 35 Kinship oddball which is the subject of scientific deliberation. We note that all three are oriented around P: the horizonal schema of the future moves from ER up to P in paradigm-attitude; the horizonal schema of the having-been is the P-based ENTP now-no-longer; the horizonal schema of the present is the P-mediated ESTP present continuous clock pointer of 27 Apperception now-time (pages 333, 334): "We defined the being of Da-sein as care [data passage from CR down to FR]. Its ontological meaning is temporality [at S]: We showed that and how temporality constitutes the disclosedness of the there [20 Dasein there]. World [45 Duty/World] is also disclosed in the disclosedness of the There [206 Life and its mirror of paradigm-attitude-overlaying 27 Apperception now-time re-combining legs to form the scientist's 45 Duty/World and the scientific 141 Angst/Worldview which is the same 141 Angst/Worldview formed as a 20 Dasein / 141 Angst/Worldview self-consciousness from 73 Skepticism 'idle talk' and 74 Blame seen as cause and effect]. The unity of significance [data passage from T down to EL], that is, the ontological constitution of the world [experience-traversing from Sens-L up to EL 45 Duty/World impacted and influenced by significance from T down to EL], must then also be grounded in temporality. *The existential and temporal condition of the possibility of the world* [45 Duty/World] *lies in the fact that temporality, as an ecstatical unity* [at S], *has something like a horizon* [at P, the mirror of S]. The ecstasies are not simply raptures toward .... Rather, a 'whereto' of raptness belongs to each ecstasy. We call this whereto of the ecstasy the horizonal schema. The ecstatical horizon is different in each of the three ecstasies. The schema in which Da-sein comes back to itself *futurally,* whether authentically or inauthentically, is the *for-the-sake-of-itself* [in 20 Dasein certainty that overlays 13 Intentionality certainty from S down to CL, linked in 74 Blame to paradigm-attitude from ER up to P]. We call the schema in which Da-sein is disclosed to itself in

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attunement [206 Life-overlaying attunement-mood from EL up to CL] as thrown that *in the face of which* [along the ENTP now-no-longer of 22 Observation and 27 Apperception] it has been thrown and that to which it has been delivered over. It characterizes the horizonal structure of the *having-been* [45 Duty/World ESFJ having-been based in 45 Duty/World ENTP in the face of which]. Existing [206 Life] for the sake of itself [20 Dasein-overlaying 74 Blame certainty from S down to CL sustained by 74 Blame-overlaying paradigm-attitude from ER up to P] in being delivered over to itself [along ENTP] as thrown [by attunement-mood and then the combination of 93 Empire memory write state with 60 Subordinate / 53 Obligation reality simulation], Da-sein is at the same time making present [along ESTP of 50 Conspicuous] as being together with .... The horizonal schema of the *present* [ESTP of 50 Conspicuous leading to the ESTP of a 35 Kinship oddball] is determined by the *in-order-to* [70 Articulation- and 50 Conspicuous-overlaying 46 Interpretation from FL up to S which is triggered in all three stages of Heideggerian tool breakdown]."

This temporal structure at S with its horizonal schemata at P together determines 45 Duty/World (which traverses both S and P). Its entities can be freed from P to become contextual at S, or alternatively released from contextuality at S to be bound into distinct objects within three-dimensional space at P (page 334): "The unity [now at the node of P] of the horizonal schemata of future [paradigm-attitude from ER up to P sustaining certainty from S down to CL as linked by 74 Blame cause and effect], having-been [P-originating ENTP now-no-longer sustaining ESFJ having-been as linked by 45 Duty/World], and present [along the P-originating ESTP clock pointer of the continuous present sustained by ESTJ making present and linked by 35 Kinship] is grounded in the ecstatic unity of temporality [at the node of S]. The horizon [at object-binding P] of the whole of temporality determines *whereupon* the being factically existing is essentially *disclosed*. With factical [mooded and attuned] Da-sein, a potentiality-of-being is always projected

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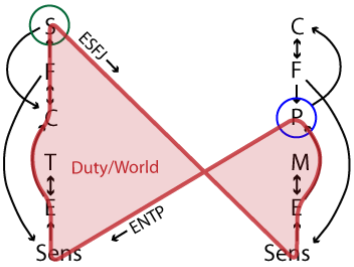
[along INTJ] in the horizon of the future [paradigm-attitude from ER up to P], 'already being' [along ENTP] is disclosed in the horizon of the having-been [ESFJ], and what is taken care of [along 14 Self-image ESTJ] is discovered in the horizon of the present [ESTP of 50 Conspicuous]. The horizonal unity [at P] of the schemata of the ecstasies [at S] makes possible the primordial connection of the relations of the in-order-to [FL up to S of 46 Interpretation triggered by mechanisms of tool breakdown] with the for-the-sake-of-which [certainty from S down to CL completing 19 Contingency]. This means that on the basis of the horizonal constitution [at P] of the ecstatic unity of temporality [at S], something like a disclosed world [45 Duty/World which passes through both P and S] belongs to the being that is always its There [20 Dasein there]."



Heidegger compares temporality at S with its horizon at P. The S-mediated ESFJ having-been is the mirror of its P-mediated horizon along ENTP – together the two legs define 45 Duty/World. The S-mediated making present along ESTJ is the mirror of its P-mediated horizonal present continuous along ESTP – the two legs this time form the 35 Kinship oddball that is not expected. Symmetry breaks down, though, when it comes to the futural aspect. The E-mediated horizon of the future in paradigm-attitude from ER up to P overlays 45 Duty/World but is not the mirror of S-mediated futural certainty from S down to CL. The mirror of S-mediated futural certainty from S down to CL is rather the de-worlded (no overlay of 45 Duty/World) P-mediated hypothesis or belief from P up to CR – this is a 3 Apprehending-, 141 Angst/Worldview- and 206 Life-overlaying extrapolation by P into some future based on its current paradigm-attitude from ER up to P (page 334): "Just as the present [ESTJ] arises in the unity [at S] of the temporalizing of temporality from the future [S-originating certainty from

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S down to CL] and the having-been [S-originating ESFJ], the horizon [at P] of a present [along P-originating ESTP] temporalizes itself equiprimordially with those of the future [in paradigm-attitude from ER up to P] and the having-been [of a P-originating ENTP now-no-longer]. Insofar as Da-sein temporalizes itself [at S and in its horizon at P], a world [45 Duty/World which traverses through S and P] *is,* too. Temporalizing itself with regard to its being as temporality [in which 45 Duty/World can pivot at S up into 70 Articulation and at P up into 50 Conspicuous, thus populating itself], Da-sein *is* essentially 'in a world' [45 Duty/World] on the basis of the ecstatic [S-based] and horizonal [P-based] constitution of that temporality. The world is neither objectively present [at P] nor at hand [in the region leading from CL up to S], but temporalizes itself in temporality. It 'is' [in 74 Blame cause and effect, or in 60 Subordinate / 53 Obligation reality simulation completed by 93 Empire memory] 'there' [in a 20 Dasein there] together with the outside-itself of the ecstasies [temporalized at S]. If no Da-sein exists, no world [45 Duty/World] is 'there' either."

d) 45 Duty/World in General

If 206 Life exists, then 45 Duty/World also exists. It populates itself. An organic entity has control only over the direction, extent and manner in which this is done (page 334): "*The world* [45 Duty/World] *is already presupposed* in one's being together with things at hand heedfully [pivoting at S from 45 Duty/World ESFJ up to 14 Self-image ESTJ and back again as tools break down] and factically [in response to attuned moods from EL up to CL], in one's thematization [data from EL up along INTP rather than into attunement-mood from EL up to CL] of what is objectively present [pivoting at object-binding P from 45 Duty/World ENTP up to 50 Conspicuous ESTP], and in one's objectivating discovery of the latter [as a 20 Dasein there truncated out of 124 Bureaucracy/Myself by circuits such as 93 Empire interacting with 60 Subordinate / 53 Obligation reality simulation], that is, all

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these are possible only as modes of being-in-the-world [124 Bureaucracy/Myself]. The world [45 Duty/World] is transcendent, grounded in the horizonal unity of ecstatic temporality [of a pivot at P from 50 Conspicuous ESTP into 45 Duty/World ENTP, and at S from 70 Articulation and 14 Self-image ESTJ into 45 Duty/World ESFJ, thus populating it]. It must already be ecstatically disclosed so that innerworldly beings can be encountered from it [in circuits such as 50 Conspicuous]. Temporality already holds itself ecstatically in the horizons [at P] of its ecstasies [at S] and, temporalizing itself [by pivots at S from ESTJ making present to ESFJ having-been, and at P from ESTP present continuous to ENTP now-no-longer], comes back to the beings encountered in the There [of a 20 Dasein there that stores propositions governing the way in which the world must operate based on reality simulation]. With the factical [mooded and attuned] existence [206 Life] of Da-sein, innerworldly beings are also already encountered [in 45 Duty/World that with 141 Angst/Worldview comes from re-ordering the legs of 206 Life and 27 Apperception indefinite now-time]. That such beings are discovered in the There [20 Dasein there] of its own existence [206 Life that through attuned moods energizes the search for a 20 Dasein there] is not under the control of Da-sein. Only *what*, in *which* direction, *to what extent*, *and how* it actually discovers and discloses is a matter of freedom, although always within the limits of its thrownness [in the case of science, formation of both 124 Bureaucracy/Myself and its core 20 Dasein from a superposition of 93 Empire memory write state and 60 Subordinate / 53 Obligation reality simulation]."

Entities are encountered within 45 Duty/World through mechanisms of mood, tool breakdown and an assignment of significance (pages 334, 335): "The relations of significance [data passage from T down to EL] that determine the structure of the world [by shaping the attuned moods of 206 Life which combines with its mirror of 27 Apperception to form 45

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Duty/World and a 141 Angst/Worldview of its structure] are thus not a network of forms that is imposed upon some material by a worldless subject [which has 206 Life and then constructs 45 Duty/World out of nothing]. Rather, factical [mooded and attuned] Da-sein, ecstatically understanding itself [along 206 Life-overlaying 33 Understanding INTJ] and its world [45 Duty/World which with a 141 Angst/Worldview of its structure re-orders its legs to become the objectified 206 Life and 27 Apperception now-time of the organism within its 45 Duty/World] in the unity of the There [20 Dasein there which is an aspect of the 20 Dasein / 141 Angst/Worldview self-consciousness that is a re-ordering of the legs of 74 Blame cause and effect and 73 Skepticism that explains it], comes back from these horizons [at the object-binding node of P] to the beings encountered in them [at the object-binding node of P]. Coming back to these beings understandingly [by an emphasis upon thematizing un-mooded INTP of 22 Observation and 33 Understanding] is the existential meaning of letting them be encountered [along 50 Conspicuous ESTP] in making them present [along conceptual 60 Subordinate ESTJ, thus completing 35 Kinship as an initial guess at 4 Perceiving]; for this reason they are called innerworldly. The world [45 Duty/World] is, so to speak, already 'further outside' than any object could ever be. The 'problem of transcendence' cannot be reduced to the question of how does a subject get outside to an object, whereby the totality of objects is identified with the idea of the world. We must rather ask what makes it ontologically possible for beings to be encountered within the world [45 Duty/World] and objectified as encountered beings [at the object-binding node of P]? Going back to the ecstatically [at S] and horizonally [at P] founding transcendence of the world [45 Duty/World which passes through both nodes] will give us the answer."

45 Duty/World is subjective at its node of S but objective at P (page 335): "If the 'subject' is conceived ontologically as existing [206 Life] Da-sein,

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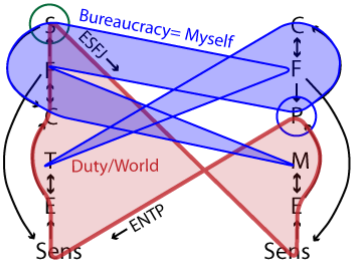
whose being is grounded in temporality [at the node of S], we must say then that the world [at the node of S intersected by 45 Duty/World] is 'subjective.' But this 'subjective' world, as one that is temporally transcendent, is then 'more objective' [at the node of P also intersected by 45 Duty/World] than any possible 'object' [bound at P]."



The being of the things in 45 Duty/World centers around the circuit of 124 Bureaucracy/Myself which also intersects both S and P – the difference is that 45 Duty/World overlays paradigm-attitude (horizonal schema of the future) from ER up to P, whereas the 'ahead-of-itself' which is 124 Bureaucracy/Myself overlays the extrapolating hypothesis or belief section from P up to CR, projected by P into the future upon the basis of paradigm-attitude (page 335): "By tracing being-in-the-world [124 Bureaucracy/Myself constructed with 20 Dasein from 60 Subordinate / 53 Obligation reality simulation and 93 Empire memory (or its components)] back to the ecstatic [at S] and horizonal [at P, the mirror of S] unity of temporality, we have made the existential and ontological possibility of this fundamental constitution of Da-sein intelligible. At the same time it becomes clear that the concrete development of the structure of world [45 Duty/World] in general and of its possible variations can be attempted only if an ontology of possible innerworldly beings is oriented toward a clarified idea of being in general [involving the intersection of circuits] with sufficient assurance. The possible interpretation [46 Interpretation] of this idea [along the idea-carrying ISTP of 73 Skepticism] requires that we set forth the temporality of Da-sein beforehand; here our characterization of being-in-the-world [124 Bureaucracy/Myself] will be of service."

Spatiality in 115 Brotherhood/Ourself, which also intersects both S and P, builds upon temporality (page 335): "Although the expression 'temporality' does not mean what the talk about 'space and time'

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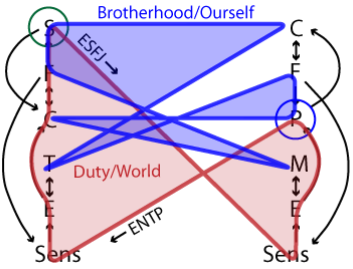
understands by time, spatiality [symmetrical 115 Brotherhood/Ourself] seems to constitute another basic attribute of Da-sein corresponding to temporality. The existential and temporal analysis thus appears to reach a limit with the spatiality of Da-sein, so that this being that we call Da-sein must be addressed coordinately as 'temporal' 'and also' as spatial. Does the existential and temporal analysis of Da-sein come to a halt on account of the phenomenon that we got to know as the spatiality of Da-sein [115 Brotherhood/Ourself] and that we showed to belong to being-in-the-world [124 Bureaucracy/Myself whose spatial wrapper is 115 Brotherhood/Ourself]?"



e) Space and Time

Heidegger begins his response by running through some of the relationships between space and time (pages 335, 336): "If in the course of our existential interpretation [46 Interpretation of circuits] we were to talk about the 'spatio-temporal' determination of Da-sein, we could not mean that this being is objectively present 'in space and also in time'; this needs no further discussion. Temporality is the meaning [at S] of being of care [data passage from CR down to FR traversed by both S-mediated 14 Self-image and S-mediated 5 Repentance that handle exchange from CR down to FR which takes care of 206 Life]. The constitution of Da-sein and its modes of being are ontologically possible only on the basis of temporality [at S], regardless whether this being occurs 'in time' [overlaying 27 Apperception now-time along 22 Observation ENTP] or not. But then the specific spatiality of Da-sein [S-intersecting 115 Brotherhood/Ourself] must be grounded in temporality. On the other hand, the demonstration that this spatiality [115 Brotherhood/Ourself] is existentially possible only through temporality [at the node of S], cannot aim either at deducing

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space from time or at dissolving it into pure time. If the spatiality [115 Brotherhood/Ourself] of Da-sein is 'embraced' by temporality [115 Brotherhood/Ourself intersecting the node of S and its horizon of P] in the sense of an existential [circuit-related] foundation, this connection (which is to be clarified in what follows) is also different from the priority of time over space [8 iNtuition time-snipping of 18 Sensing exchange space occurring within the 60 Subordinate director of reality simulation] in Kant's sense [and also Hegel's sense]. That the empirical representations of what is objectively present [at the three-dimensional object-binding node of P] 'in space' occur as psychical events [separated out of experience from Sens-L up to EL by the essence force of 8 iNtuition INTJ passing as 33 Understanding through significance from T down to EL] 'in time' [experience-traversing 27 Apperception now-time that assumes an infinite and unthreatened 206 Life, its mirror], so that the 'physical' also occurs indirectly 'in time' [along a supposed timeline reaching indefinitely into past and future], is not to give an existential and ontological interpretation of space as a form of sensibility [18 Sensing that can be snipped by 8 iNtuition], but rather to ascertain ontically [in 1 Classification] that what is psychically objectively present [at the 27 Apperception now-time node of P which is the origin of the 79 Habit-overlaying ESTP clock pointer] runs its course 'in time.'"

Since spatial 115 Brotherhood/Ourself is truncated into 35 Kinship (and thus collapsed) by the same movement of data that generates 20 Dasein, 20 Dasein is not located in 115 Brotherhood/Ourself space, not even initially (page 336): "We shall ask existentially and analytically about the temporal conditions of the possibility of the spatiality [115 Brotherhood/Ourself] of Da-sein – the spatiality [115 Brotherhood/Ourself] that in turn founds the discovering of space [at the three-dimensional node of object-binding P] within the world [P-intersecting 45 Duty/World]. Before that we must remember in what way Da-sein is spatial. Da-sein can *be* [in the 'to be'

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from CR down to FR] spatial only as care [exchange in the segment from CR down to FR], in the sense of factically [206 Life attuned moods affecting the 115 Brotherhood/Ourself partner of 124 Bureaucracy/Myself] entangled existing [206 Life]. Negatively this means that Da-sein [20 Dasein there contracted out of 124 Bureaucracy/Myself by passage of data from CR down to FR with 206 Life passing from CL to FL] is never objectively present [at the object-binding node of P] in space [three-dimensional space at the node of P], not even initially. Da-sein [now as 115 Brotherhood/Ourself contracted into 35 Kinship] does not fill out a piece of space as a real thing [at P] or useful thing [at CL] would do, so that the boundaries dividing it from the surrounding space would themselves just define that space spatially. In the literal sense, Da-sein takes space in [by adding S regions to 115 Brotherhood/Ourself spatiality thus preventing feelings of uncanniness as self approaches the edge of the 115 Brotherhood/Ourself spatial map]. It is by no means merely objectively present [at the 22 Observation-mediating 115 Brotherhood/Ourself node of P] in the piece of space that its body fills out. Existing [in S-intersecting 206 Life], it has always already made room [at S] for a leeway [the distance between it and the 20 Dasein there]. It determines its own location in such a way that it comes back from the space made room for [a 20 Dasein there] to a 'place' that it has taken over [as a 35 Kinship the they within 115 Brotherhood/Ourself]. To be able to say that Da-sein is objectively present [at P] at a position in space [as processed in P], we have to *grasp* [in 42 Freedom grasping that overlays 11 Thinking along the ESTP that leads from three-dimensional spatiality at P to the focal entity in 4 Perceiving CL] this being beforehand in an ontologically [circuit-related] inappropriate way. Nor does the difference between the 'spatiality' of an extended thing [at three-dimensional P] and that of Da-sein [115 Brotherhood/Ourself spatiality] lie in the fact that Da-sein *knows* [in 72 Knowing] about space. Making room [at S] is so far from identical with the 'representation' [along ENTJ of 8 iNtuition and 72 Knowing] of

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something spatial that the latter presupposes the former [70 Articulation ESTJ concepts based in S spatiality serve as a standard along 70 Articulation INTJ that measures the number of units within an ENTJ representation]. Nor may the spatiality of Da-sein be interpreted as a kind of imperfection that adheres to existence [206 Life] on account of the fatal 'connection of the spirit [141 Angst/Worldview formed with 45 Duty/World from a re-combination of 206 Life and its mirror of 27 Apperception] with a body.' Rather, because Da-sein is 'spiritual' [141 Angst/Worldview seen as spirit], *and only because it is spiritual,* it can be spatial [206 Life combining with its mirror of 27 Apperception to form a 141 Angst/Worldview metric of some 45 Duty/World with entities that make room for themselves in a 115 Brotherhood/Ourself space] in a way that essentially remains impossible for an extended corporeal thing [bound as an object at 45 Duty/World P]."

We conclude that Cartesian directionality and de-distancing is based in 60 Subordinate / 53 Obligation reality simulation that combines with 93 Empire memory to automatically 1) form 124 Bureaucracy/Myself, 2) truncate it into 20 Dasein and 3) make room for itself by becoming relevant at the S node of 115 Brotherhood/Ourself which moves out along ESTJ making present of 14 Self-image and is intelligible in the horizon (at P of 115 Brotherhood/Ourself, 33 Understanding, 11 Thinking and 45 Duty/World) of a disclosed 45 Duty/World (pages 336, 337): "The making room [at S, populating 115 Brotherhood/Ourself spatiality and mitigating against feelings of uncanniness] of Da-sein is constituted by directionality and de-distancing. How is something like this existentially possible on the basis of the [S-mediated] temporality of Da-sein? The foundational function of temporality [at S] for the spatiality [in which S makes room in 115 Brotherhood/Ourself spatiality for those things that matter in the light of current attunement-mood from EL up to CL] of Da-sein is to be indicated briefly only to the extent that it is necessary for later discussions of the ontological meaning of the 'coupling' of space and time. The directional

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discovery of something like a *region* [at S] belongs to the making room of Da-sein. With this expression we mean initially the whereto of the possible belonging somewhere [in the context of certainty from S down to CL which in science is based in contiguous paradigm-attitude from ER up to P as coordinated by 74 Blame cause and effect] of useful things at hand [at CL of circuits such as 50 Conspicuous] in the surrounding world [45 Duty/World]. Whenever one comes across useful things, handles them, moves them around, or out of the way, a region [at S] has already been discovered [115 Brotherhood/Ourself spatiality enabling movement within its map]. Being-in-the-world [124 Bureaucracy/Myself] that takes care of things [thus truncating into a 20 Dasein there by passage of data through the exchange region from CR down to FR] is directed, directing itself [through its formation from the addition of 60 Subordinate / 53 Obligation reality simulation to 93 Empire memory that forms 124 Bureaucracy/Myself and simultaneously truncates it into a 20 Dasein there]. Belonging-somewhere [in the 115 Brotherhood/Ourself spatial map] has an essential relation to relevance. It is always factically determined [by attuned moods from EL up to CL] in terms of the context [certainty from S down to CL backed up by paradigm-attitude from ER up to P which in science is coordinated by 74 Blame cause and effect] of relevance of the useful things taken care of [in 74 Blame-overlaying 14 Self-image passage through exchange from CR down to FR]. The relevant relations are intelligible only in the horizon [at P] of a disclosed world [P-intersecting 45 Duty/World]. Their horizonal nature [at object-binding P] also first makes possible the specific horizon of the whereto of regional belonging [at S]. The self-directive discovering of a region [at S] is grounded in an ecstatically retentive awaiting [along 14 Self-image ESTJ which diverts into ESFJ when tools break down] of the possible hither and whither. As a directed [by attuned moods from EL up to CL] awaiting of region [at S, the origin of ESTJ making present which overlays 115 Brotherhood/Ourself spatiality], making room [at S] is

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equiprimordially a bringing-near (or de-distancing) of things at hand [at CL] and objectively present [at P, the mirror of S and the source of ESTP data transfer to CL]. De-distancing, taking care comes back out of the previously discovered region [at S] to what is nearest. Bringing-near and the estimating and measurement of distances within what is objectively present [at P] within the de-distanced world [45 Duty/World at P] are grounded in a making-present [along S-originating ESTJ] that belongs to the unity of temporality in which directionality [guided by three-dimensional P] is possible, too."

The space at S is contextual, composed of those useful things being taken care of (page 337): "Because Da-sein as temporality is ecstatic [at S] and horizonal [at P] in its being, it can factically and constantly take along space [in three-dimensional P] for which it has made room [in S meaning of what matters]. With regard to this space ecstatically made room for [at S], the here of its actual factical location or situation never signifies a position in space [three-dimensional space], but the leeway of the range of the totality of useful things taken care of [by exchange from CR down to FR] nearby – a leeway [which in science becomes the field of study, such as physics or chemistry or organic chemistry and so on] that has been opened in directionality and de-distancing."

Falling prey can result (particularly in science) from a retrieve of 14 Self-image ISFJ into self-forgetting 93 Empire memory write state rather than 13 Intentionality; it chooses this because 93 Empire memory in combination with 60 Subordinate / 53 Obligation reality simulation simultaneously forms both 124 Bureaucracy/Myself and its truncation into a 20 Dasein there. We note that this mode of analysis is consistent with Hegel's inorganic observation which superimposes 93 Empire and 45 Duty/World (in contrast to 27 Apperception and 45 Duty/World which observes organic entities); the illusion then arises that everything in 45 Duty/World, including self, is objectively present (page 337): "In bringing-close [by generating context at

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S] that makes possible the handling [by the will from CL up to FL, the mirror of exchange from CR down to FR] and being occupied that is 'absorbed in the matter' [of what matters and has meaning according to attunement-mood from EL up to CL, which in science is 45 Duty/World-occupying matter in general], the essential structure of care [exchange from CR down to FR] – falling prey [through combination of 60 Subordinate / 53 Obligation reality simulation with 93 Empire write state that automatically passes through exchange] – makes itself known. Its existential and temporal constitution is distinguished by the fact that in falling prey, and thus also in the bringing near which is founded in 'making present' [along ESTJ of 14 Self-image-overlaying mathematical 60 Subordinate], the forgetting that awaits [14 Self-image-ISFJ-displacing 93 Empire memory write state expanding 60 Subordinate / 53 Obligation reality simulation into 124 Bureaucracy/Myself and simultaneously truncating it into a 20 Dasein there] pursues the present [along 14 Self-image-overlaying 115 Brotherhood/Ourself ESTJ making present]. In the making present [along ESTJ] that brings something near from its wherefrom [by moving toward it in the 56 Manager-wrapped 14 Self-image also both automatically constructed from the combination of 93 Empire memory write state and 60 Subordinate / 53 Obligation reality simulation], making present loses itself in itself [14 Self-image ISFJ overlay of 93 Empire memory ISFJ in place of 13 Intentionality ISFJ thus setting the stage for Parkinson's disease which is linked to a deficit in self-initiated action so that eventually doing no action at all becomes the default action], and forgets the over there [20 Dasein there formed from truncation of 124 Bureaucracy/Myself into 20 Dasein on the basis of moodedness in 206 Life]. For this reason if the 'observation' of innerworldly beings [Hegelian inorganic observation based on the combination of 93 Empire memory and 45 Duty/World] starts in such a making present [along 14 Self-image ESTJ overlaying 115 Brotherhood/Ourself spatiality], the illusion arises that 'initially' only a thing is objectively present [the thing being observed as a

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23 Familiarity ideal type in the combination of 93 Empire and 45 Duty/World which is Hegelian inorganic observation], here indeed, but indeterminately, in a space [within 115 Brotherhood/Ourself S of 23 Familiarity as the background for the actual object in P of 22 Observation, as described by Hegel] in general."

Spatial 115 Brotherhood/Ourself ESTJ concepts guide the 70 Articulation of those concepts (pages 337, 338): "*Only on the basis of ecstatic* [at S] *and horizonal* [at P] *temporality is it possible for Da-sein to break into space* [three-dimensional space at P]. The world [45 Duty/World] is not objectively present in space [at P which it intersects]; however, only within a world [45 Duty/World that passes through both S and P] can space [at P] be discovered. The ecstatic [S-based] temporality of the spatiality [115 Brotherhood/Ourself] of Da-sein makes it intelligible that space [at P] is independent of time [whose temporality is based in S, the mirror of P], but on the other hand this same temporality makes intelligible also the 'dependency' of Da-sein upon space [at P, the mirror of S temporality] – a dependence that makes itself manifest in the familiar [S-mediated 23 Familiarity] phenomenon that both the self-interpretation of Da-sein and the content of significance of language are to a large extent dominated by 'spatial representations' in general. This priority of the spatial [115 Brotherhood/Ourself] in the articulation [115 Brotherhood/Ourself-overlaying 70 Articulation] of significations [involving the 20 Dasein- and 46 Interpretation-overlaying 191 Democracy deep background of 4 Perceiving] and concepts [along 115 Brotherhood/Ourself-overlaying ESTJ] has its ground, not in some specific power of space, but rather in the kind of being of Da-sein. Essentially entangled [in a dependence upon 93 Empire memory that both determines the 20 Dasein there and loses a 206 Life-based 20 Dasein in an observation of that there], temporality [at S] loses itself in making present [along 14 Self-image ESTJ whose ISFJ overlays 93 Empire memory write state ISFJ rather than 13 Intentionality ISFJ], and

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understands itself not only circumspectly in terms of the things at hand taken care of, but from those spatial relations that making present constantly meets up with in what is at hand as present, it takes its guidelines for articulating [70 Articulation] what is understood [70 Articulation-overlaying 33 Understanding] and can be interpreted [70 Articulation-overlaying 46 Interpretation] in understanding in general."

f) The Nature of Everydayness

The structures from which temporality was derived must themselves be taken back into a dependence upon that temporality (page 338): "The analysis of the temporality [at S] of taking care [by exchange from CR down to FR] showed that the essential structures of the constitution of being of Da-sein that were interpreted [by 46 Interpretation] *before* setting forth temporality [mediated by S], with the intention of arriving at temporality, must themselves be *taken back* existentially [relating to circuits] *into temporality*. At the very beginning of our analysis we did not choose a definite, eminent possibility-of-existence of Da-sein [projected along INTJ] as our theme, but our analytic was oriented toward the inconspicuous [no entity in 45 Duty/World becoming 50 Conspicuous through mechanisms of tool breakdown], average modes of existing. We called the kind of being in which Da-sein holds itself initially and for the most part *everydayness*."

Heidegger wishes to take a final look at everydayness (page 338): "What this expression signifies basically when ontologically defined remains obscure. At the beginning of our inquiry there was no way available of even making the existential and ontological [circuit-related] meaning [at S] of everydayness a problem. But now the meaning of being of Da-sein has been illuminated as temporality [mediated by S]. Can there still be any doubt with regard to the existential and temporal significance of the term 'everydayness'? Yet we are far removed from an ontological [circuit-related] concept [along ESTJ] of this phenomenon. It even remains

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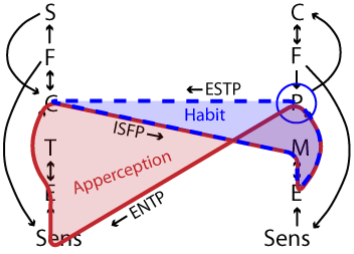
questionable whether the explication of temporality carried out up to now is adequate to explain the existential meaning of everydayness."

Everydayness according to Heidegger is the childhood norm and the default in an adult (pages 338, 339): "Everydayness evidently means *the* mode of existing in which Da-sein holds itself 'each day.' And yet 'each day' does not signify the sum [as a 23 Familiarity ideal type] of the 'days' that are allotted to Da-sein in its 'lifetime.' Although 'each day' is not to be understood [in 33 Understanding] in the sense of the calendar, yet some such temporal determination still echoes in the significance of the 'everyday.' But the expression 'everydayness' primarily signifies a certain *How* of existence [23 Familiarity-overlaying 206 Life segment from Sens-R up to ER] that prevails in Da-sein 'as long as it lives.' In our earlier analyses we often used the expression 'initially and for the most part.' 'Initially' [relating to childhood development] means the way in which Da-sein is 'manifest' in the being-with-one-another [externalized 191 Democracy plus 35 Kinship] of publicness, even if it has 'basically' precisely 'overcome' everydayness existentielly [in its attuned moods from EL up to CL]. 'For the most part' signifies the way in which Da-sein shows itself for everyone 'as a rule [default mode],' but not always."

Everydayness is the mode of existence when challenge is lacking and 27 Apperception has not been truncated out of now-time (page 339): "Everydayness means the How in accordance with which Da-sein 'lives its day,' whether in all of its modes of behavior or only in certain ways prefigured by being-with-one-another [191 Democracy plus 35 Kinship]. Furthermore, being comfortable in habit [79 Habit that with 27 Apperception now-time controls the clock pointer of the ESTP present



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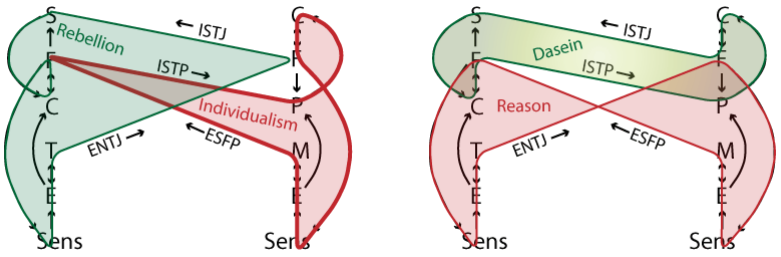
continuous] belongs to this How, even if habit [79 Habit] forces us to what is burdensome and 'repulsive.' The tomorrow that everyday taking care waits for [in the 79 Habit-overlaying ISFP of 27 Apperception now-time] is the 'eternal yesterday [the ENTP now-no-longer of 27 Apperception now-time].' The monotony [27 Apperception unproductive now-time which mirrors an unthreatened and seemingly secure 206 Life] of everydayness takes whatever the day happens to bring as a change. Everydayness determines Da-sein even when it has not chosen the they [externalized 191 Democracy and 35 Kinship] as its 'hero.'"

79 Habit-based everydayness of 27 Apperception-mediated indefinite now-time (untruncated by serious challenges to its mirror of 206 Life) maintains itself through exchange that supplies the basic necessities of 206 Life – Mises calls this state of affairs an evenly rotating economy. It demands only two circuits: 63 Individualism offers (a complement aspect, with 24 Dissociative Observation of the other's need, of left hemisphere 26 Detached monitoring) and 112 Rebellion purchases (a complement aspect, with 101 Obtrusive and its missing parts, of right hemisphere 31 Fully Involved monitoring), based on barter (page 339):



"But these manifold qualities of everydayness by no means characterize it as the mere 'aspect' that Da-sein proffers when 'one' 'looks at' the things human beings do. Everydayness is a way *to be* [in the 'to be' of what is now barter exchange from CR down to FR] – *to* which, of course, public manifestness belongs. But as a way of its own existing [in an

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unthreatened 206 Life], everydayness [indefinite 27 Apperception now-time] is more or less familiar [in 206 Life-overlaying 23 Familiarity] to actual 'individual' Da-sein, indeed, through the attunement of the pallid lack of mood [attunement-mood from EL up to CL of a 206 Life that lacks challenge that could truncate 27 Apperception now-time out of the evenly rotating economy of Mises]. Da-sein can 'suffer' dully from everydayness, sink into its dullness, and evade it by looking for new ways in which its dispersion in its affairs may be further dispersed [perhaps by exploiting the time-snipping 8 iNtuition aspect of 17 Curiosity]. But existence [206 Life] can also master the everyday in the Moment [of anticipatory 14 Self-image initiative in support of 27 Apperception production in finite time that cares for 206 Life (the mirror of 27 Apperception) which must inevitably at some indeterminate point terminate its existence], often only 'for the moment,' but it can never extinguish it [because everydayness is the default state that maintains memory and enables authenticity to move briefly for a time beyond it]."

g) Roots of Everydayness in 23 Familiarity

The enigma of mental architecture is rooted in two primitive action circuits, two primitive monitoring circuits and the complement structures derived from them. They interact through the will, exchange, significance and identification to produce multiple other circuits (page 339): "What is *ontically* [in 1 Classification] so familiar in the factical [mooded and attuned] interpretedness of Da-sein that we don't even pay any attention to it, contains enigma upon enigma existentially and ontologically [relating to being that results from the interaction of circuits]. The 'natural' horizon for starting the existential analytic of Da-sein is *only seemingly obvious*."

Heidegger in his final comments will focus on the circuit of 23 Familiarity which filters the existence region from Sens-R up to ER and link it to the critically essential default state of everydayness (page 339): "But, after our earlier interpretation of temporality, are we in a more fruitful position

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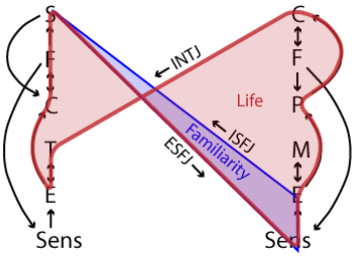
with regard to the existential delimitation of the structure of everydayness? Or does this confusing phenomenon precisely make evident what is insufficient about our explication of temporality up to now? Have we not been constantly immobilizing Da-sein in certain positions and situations, while 'consistently' disregarding the fact that, in living into its days, it *stretches* itself *along* [in the ESFJ that is common to 206 Life, 45 Duty/World and 23 Familiarity as an ideal type of life's completion] 'temporally' [in the ESFJ as a having-been] in the succession of its days? The monotony, the habit [79 Habit which forms 27 Apperception indefinite now-time into a clock pointer along the ESTP continuous present], the 'like yesterday, so today and tomorrow,' and the 'for the most part' cannot be grasped without recourse to the 'temporal' stretching along of Da-sein [along the ESFJ having-been common to 206 Life, 45 Duty/World and 23 Familiarity]."

23 Familiarity in its extension through 46 Interpretation into 91 Reason ESFP becomes a statement of world time as we have already seen (pages 339, 340): "And is it not also a fact of existing Da-sein that, passing its time, it takes 'time' daily into account and regulates the 'calculation' astronomically and with the calendar [as discussed previously]?



Only if we bring the everyday 'occurrence' of Da-sein and the heedful calculation of 'time' in this occurrence into the interpretation [46 Interpretation] of the temporality [at 46 Interpretation-intersecting S] of Da-sein, will our orientation become comprehensive enough to enable us to make the ontological [circuit-related] meaning [at S] of everydayness as such problematic. However, since basically nothing other is meant by the term everydayness than temporality [at S], and since temporality makes the *being* of Da-sein possible, an adequate conceptual [along S-originating

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70 Articulation ESTJ fore-conceiving] delineation of everydayness can succeed only in the framework of a fundamental discussion of the meaning [at S] of being in general and its possible variations."

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IX: Historiography

Origins of Historiography

a) Moving Beyond Significance

One can determine the meaning of being only when being itself is understood. That requires a knowledge of internal mental architecture (page 341): "All our efforts in the existential analytic [analysis of circuits] are geared to the one goal of finding a possibility of answering the question of the *meaning of being* [at the node of S] in general. The development of this *question* requires that we delineate the phenomenon in which something like being itself becomes accessible – the phenomenon of the *understanding of being*. But this phenomenon belongs to the constitution of being of Da-sein. Only when this being has been interpreted beforehand [46 Interpretation as an aspect of 33 Understanding-overlaying 70 Articulation] in a sufficiently primordial way, can the understanding of being contained in its constitution of being itself be grasped, and only on that basis can we formulate the question of being understood in this understanding and the question of what such understanding 'presupposes.'"

Heidegger is looking for a structure more primordial than the passage of significance from T down to EL (page 341): "Although many structures of Da-sein still remain in the dark with regard to particulars, yet it seems that we have reached the requisite, primordial interpretation [46 Interpretation which mirrors into 39 Reflection] of Da-sein with the clarification of temporality [at S] as the primordial condition of the possibility of *care* [exchange from CR down to FR]. Temporality was set forth with regard to the authentic potentiality-of-being-a-whole [integrated 20 Dasein / 141 Angst/Worldview self-consciousness] of Da-sein. The temporal interpretation of care [exchange from CR down to FR] was then confirmed by demonstrating the temporality of heedful being-in-the-world [124

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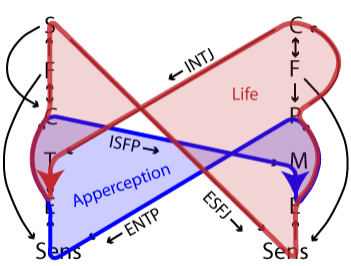
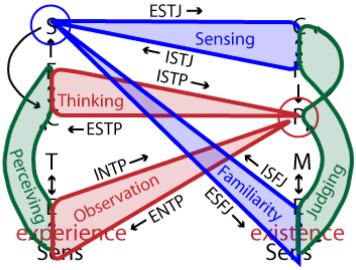
Bureaucracy/Myself formed along with its 20 Dasein core by the combination of 60 Subordinate / 53 Obligation reality simulation with exchange-traversing 93 Empire memory]. **Our analysis of the authentic potentiality-of-being-a-whole** [integrated 20 Dasein / 141 Angst/Worldview self-consciousness] **revealed that an equiprimordial connection of death** [27 Apperception finiteness of production emerging when its mirror of 206 Life was threatened], **guilt** [74 Blame that can support 14 Self-image freedom or alternatively Cartesian cause and effect], **and conscience** [141 Angst/Worldview interrupting 73 Skepticism (the mirror of 74 Blame) along INTJ] **is rooted in care** [20 Dasein-sustaining 74 Blame passage as a nullity (there is no exchange and thus no blame) from CR down to FR]. **Can Dasein be understood still more primordially than in the project** [along 73 Skepticism-overlaying INTJ of 206 Life] **of its authentic** [206 Life in harmony with 27 Apperception] **existence** [INTJ-traversing 206 Life]?"





Heidegger is about to transfer from experience (Sens-L up to EL) affected by significance (T down to EL) to its mirror of existence (Sens-R up to ER) impacted by identification (M down to ER). In the same way that S temporality underlies three-dimensional P object-binding, so S-filtered existence (Sens-R up to ER) as shaped by the force of identification (M down to ER) will turn out to be more primordial than P-filtered existence (Sens-L up to EL) compacted into its essence by the force of significance (T down to EL).

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b) From End to Beginning

Heidegger has examined 27 Apperception thus far as the finiteness and therefore the end of 206 Life; however, there is also its beginning and that has not yet been discussed (pages 341, 342): "Although up to now we have not seen any possibility of a more radical starting point for our existential analytic, yet with regard to the above discussion of the ontological meaning of everydayness [27 Apperception indefinite now-time mirroring an unthreatened 206 Life], a serious reservation comes to light: Has indeed the whole of Da-sein with respect to its authentic *being-a-whole* been captured in the fore-having [attunement-mood from EL up to CL] of our existential analysis? It may be that the line of questioning related to the wholeness of Da-sein [a finite 27 Apperception including in itself the ahead-of-itself of 206 Life] possesses a genuinely unequivocal character ontologically [as far as circuits are concerned]. The question itself may even have been answered with regard to *being-toward-the-end* [27 Apperception linking into 13 Intentionality]. However, death [27 Apperception] is, after all, only the 'end' of Dasein, and formally speaking, it is just *one* of the ends that embraces the totality of Da-sein. But the other 'end' is the 'beginning,' 'birth' [along 14 Self-image ISFJ which breaks out of an overlay of 93 Empire ISFJ everydayness into an overlay of 13 Intentionality ISFJ authenticity with its respect for 94 'I']. Only the being 'between' birth and death [in 23 Familiarity, formed from ISFJ birth and ESFJ having-been, filtering the region of existence from Sens-R up to ER] presents the whole we are looking for. Then the previous orientation of our analytic would remain 'one-sided,' in spite of all its tendencies toward a consideration of *existing* [occupying the region of existence from Sens-R up to ER, filtered as an emerging ideal type of 206 Life by S meaning-traversing 23 Familiarity] being-a-whole and in spite of the genuineness with which authentic and inauthentic being-toward-death [13 Intentionality-overlaying 27 Apperception] have been explicated. Da-sein has been our theme only as to how it exists, so to

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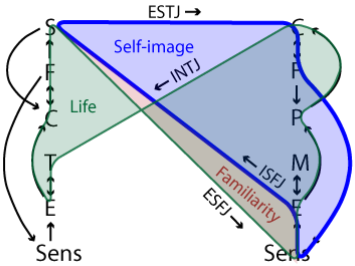
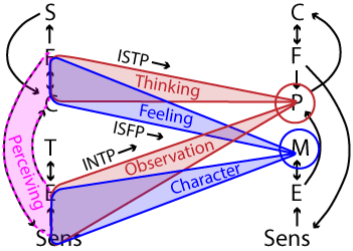
speak, 'forward' [along the ISFJ of 13 Intentionality and 14 Self-image] and leaves everything that has been 'behind' [in the ESFJ has-been]. Not only did being-toward-the-beginning [14 Self-image ISFJ overlaying 13 Intentionality ISFJ] remain unnoticed, but, above all, the way Da-sein *stretches along between* birth and death [in the existence region from Sens-R up to ER as ISFJ and ESFJ combine in S meaning to form 23 Familiarity]. Precisely the 'connection of life' [ESFJ-overlaying and existence-traversing 206 Life], in which, after all, Da-sein constantly somehow holds itself, was overlooked in our analysis of being-a-whole."





Temporality at S must of course remain the foundation for any extended discussion of existence (page 342): "Must we not then take back our point of departure of temporality [at the 23 Familiarity node of S] as the meaning of being of the totality of Da-sein [in 23 Familiarity-filtered existence from Sens-R up to ER], even though what we addressed as the 'connection' between birth and death [in the relationship between the ISFJ and ESFJ legs of 23 Familiarity] is ontologically completely obscure? Or does *temporality* [at the node of 23 Familiarity S], as we set it forth, first give the *foundation* on which to provide an unequivocal direction for the existential and ontological question of that 'connection'? Perhaps it is already a gain in the field of this inquiry if we learn not to take the problems too lightly."

206 Life INTJ data passes into the attunement-mood-generating significance region from T down to EL. The forceful essence of this INTJ data impinges on the underlying experience region (27 Apperception-traversing

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experience from Sens-L up to EL) and compresses it into events. Only the current event in experience-traversing 27 Apperception (the mirror of 206 Life) is real; this is the event that is currently being processed as a snapshot in time by experience-traversing P-mediated 22 Observation. We recall that 68 Character also traverses through experience and can learn to predict how things will become, as in the ripening of a fruit (pages 342, 343): "What seems 'more simple' than the nature of the 'connection of life' [206 Life ESFJ having-been combining with 13 Intentionality-overlaying 14 Self-image ISFJ birth to form existence-filtering (Sens-R up to ER) 23 Familiarity] between birth and death? It *consists* of a succession of experiences [in the 27 Apperception-overlaying region of experience from Sens-L up to EL] 'in time' [27 Apperception finiteness, the mirror of 206 Life under threat]. If we pursue this characterization of the connection in question and above all of the ontological assumption behind it in a more penetrating way, something remarkable happens. In this succession of experiences [compressed into events within experience from Sens-L up to EL formed and separated by passage of INTJ-essence-compressing 206 Life data through the significance region from T down to EL] only the experience [Sens-L up to EL] that is objectively present [at the object-binding P node of experience-traversing 22 Observation, the mirror of 23 Familiarity] 'in the actual now' [of current experience-traversing 27 Apperception finiteness] is 'really' 'real.' The experiences past and just coming, on the other hand, are no longer [along the ENTP now-no-longer of 22 Observation-overlaying 27 Apperception] or not yet [along the ISFP not-yet of 27 Apperception] 'real' [thus making 27 Apperception now-time with its ENTP and ISFP an arbiter of what is real]. Da-sein [206 Life, the mirror of 27 Apperception] traverses the timespan [of 27 Apperception indefinite now-time when 206 Life is not threatened, or finite time of production when 206 Life is under threat] allotted to it between the two boundaries [of 13 Intentionality-overlaying ISFP not yet and 22 Observation-overlaying ENTP now-no-longer] in such a

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way that it is 'real' only in the now [determined by 27 Apperception, the mirror of 206 Life] and hops, so to speak, through the succession of nows [27 Apperception-traversing experience from Sens-L up to EL compressed into successive events by the INTJ essence force of 206 Life, the mirror of 27 Apperception] of its 'time.' For this reason one says that Da-sein is 'temporal.' The self [206 Life with its mirror of 27 Apperception re-combining legs to form 45 Duty/World and 141 Angst/Worldview, with 141 Angst/Worldview interrupting 73 Skepticism in conscience that triggers its mirror of 74 Blame which combines in turn with 73 Skepticism to form 20 Dasein / 141 Angst/Worldview self-consciousness] maintains itself in a certain sameness throughout this constant change of experiences [in 27 Apperception- and 22 Observation-traversing experience from Sens-L up to EL]. Opinions diverge as to how this persistent self is to be defined and how one is to determine what relation it may possibly have to the changing experiences. The being of this persistingly changing connection of experiences [in the experience region from Sens-L up to EL] remains undetermined. But basically something objectively present [at the 27 Apperception-intersecting object-binding node of P] 'in time' [spanned from the 27 Apperception ISFP not-yet to the 27 Apperception ENTP now-no-longer], but of course 'unthinglike,' has been posited in this characterization of the connection of life [coalescing as 23 Familiarity in the existence region from Sens-R up to ER, the mirror of experience from Sens-L up to EL], whether one admits it or not."

c) Stretched Out in 23 Familiarity

206 Life existence stretches itself along in the exchange (CR down to FR) between exchange-traversing 14 Self-image and 5 Repentance which in their intersection complete not only 18 Sensing but also existence-traversing 23 Familiarity (page 343): "With regard to what was developed as the meaning [at 23 Familiarity S] of being of care [18 Sensing-completing exchange from CR down to FR between S-mediated 14 Self-image and S-

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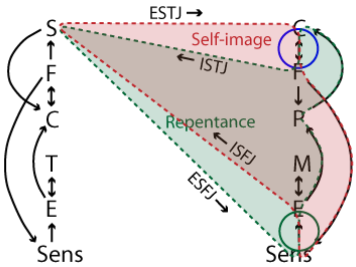
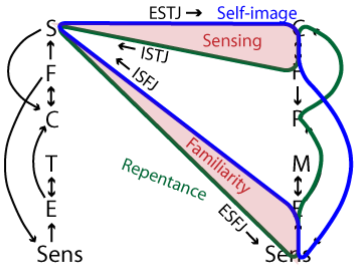
mediated 5 Repentance which in their intersection not only pass through exchange but also complete the circuits of 18 Sensing and 23 Familiarity] under the rubric of temporality [at S which filters both 18 Sensing and 23 Familiarity], we found that while following the guideline of the vulgar interpretation of Da-sein, within its own limits, is justified and adequate, we could not carry through a genuine ontological analysis of the way Da-sein *stretches along* [in 23 Familiarity] between birth and death [ISFJ birth and ESFJ having-been of 23 Familiarity as formed in the intersection of exchange-traversing 14 Self-image and 5 Repentance] if we take this interpretation as our guideline, nor could we even establish such an analysis as a problem."





206 Life in its totality is not a sum, a framework or a timeline (page 343): "Da-sein does not exist as the sum [in 23 Familiarity, as for instance when a debt is fully repaid in the 164 Obstinate/Punitive third stage of tool breakdown] of the momentary realities of experiences [in 27 Apperception-overlaying experience from Sens-L up to EL] that succeed each other [under the pressure of 206 Life INTJ (the mirror of 27 Apperception) whose INTJ essence divides these experiences into events] and disappear [into the ENTP now-no-longer of 22 Observation as completed projects of 27 Apperception-based production injected into ENTP-overlaying 45 Duty/World]. Nor does this succession gradually fill up a framework [in 68 Character filtering of experience from Sens-L up to EL as for instance in the ripening of an apple]. For how should that framework [in experience-

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filtering 68 Character] be objectively present [in experience-filtering 22 Observation], when it is always only the experience that one is having 'right now' that is 'real,' and when the boundaries of the [68 Character-based] framework – birth that is past [23 Familiarity ISFJ birth and ESFJ having-been together defining existence from Sens-R up to ER] and death that is yet to come [27 Apperception ENTP now-no-longer and ISFP not-yet determining what aspect of experience is now and thus real for 23 Familiarity existence] – are lacking reality. At bottom, even the vulgar interpretation of the 'connectedness of life' [based in 27 Apperception now-time that moves from the indefinite past to the indefinite future] does not think of a framework [timeline] spanned 'outside' of Da-sein and embracing it, but correctly looks for it in Da-sein itself [in the interaction of 206 Life with its mirror of 27 Apperception]. When, however, one tacitly regards this being ontologically as something objectively present [in 27 Apperception-overlaying 22 Observation] 'in time,' an attempt at any ontological characterization of the being 'between' birth and death [in existence from Sens-R up to ER, filtered by 23 Familiarity with its legs of ISFJ birth and ESFJ having-been, which is the mirror of existence and its reality from Sens-L up to EL] gets stranded."

d) Interweaving of 206 Life and 27 Apperception

The structure is as follows: 1) 206 Life is the mirror of 27 Apperception; 2) 206 Life passes through existence (Sens-R up to ER) but not experience (Sens-L up to EL); 3) in a mirror fashion, 27 Apperception passes through experience (Sens-L up to EL) but not through existence (Sens-R up to ER); 4) 206 Life travels down through significance (T down to EL) and imposes its essence onto experience (Sens-L up to EL), dividing it into events; 5) 27 Apperception travels through identification (M down to ER) and individualizes 206 Life so that its consequent productive effort in finite time

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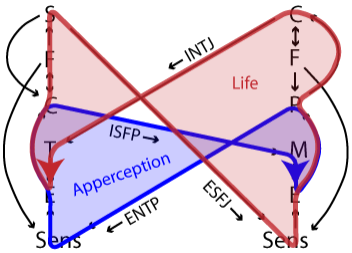
is personal; 6) the existence of 206 Life is stretched out in 23 Familiarity formed by exchange (CR down to FR) between 14 Self-image and 5 Repentance which together implement 27 Apperception-mediated production in finite time for the benefit of a threatened 206 Life (page 343): "Da-sein does not first fill up an objectively present path or stretch 'of life' through the phases [events stamped out of experience from Sens-L up to EL by the essence force of 206 Life INTJ] of its momentary realities [as determined by experience-filtering 27 Apperception], but stretches *itself* along [in existence from Sens-R up to ER filtered by 23 Familiarity ISFJ birth and ESFJ having-been] in such a way that its own being [in existence from Sens-R up to EL] is constituted beforehand [in the traversal of 206 Life through existence from Sens-R up to ER which determines the way in which 206 Life stamps out events within experience from Sens-L up to EL, the mirror of existence] as this stretching along [within 23 Familiarity-filtered 206 Life-traversed existence from Sens-R up to ER]. The 'between' of birth and death [existence from Sens-R up to ER filtered by the two 23 Familiarity legs of ISFJ birth and ESFJ having-been] already lies *in the being* [existence-traversing 206 Life] of Da-sein. On the other hand, it is by no means the case that Dasein is real in a point of time [as an event within 27 Apperception-filtered experience from Sens-L up to EL], and that, in addition, it is then 'surrounded' by the nonreality of its birth and its death [in 23 Familiarity]. Understood existentially [relating to circuits], birth [ISFJ of 23 Familiarity] is never something past in the sense of what is no longer objectively present [along ENTP of 27 Apperception], and death [as a 23 Familiarity ESFJ having-been] is just as far from having the kind of being of something outstanding that is not yet [along 27 Apperception ISFP] objectively present but will come. Factical Da-sein exists [in the 23



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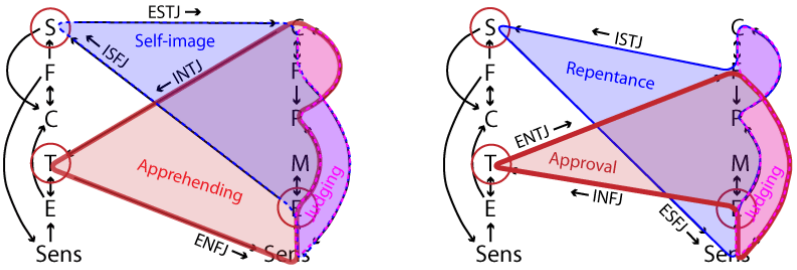
Familiarity existence region from Sens-R up to ER] as born [along 23 Familiarity ISFJ], and, born, it is already dying [along 23 Familiarity ESFJ] in the sense of being-toward-death [27 Apperception which determines what is 'now' as the current event in 206 Life-impacted experience from Sens-L up to EL]. Both 'ends' [23 Familiarity ISFJ and ESFJ] and their 'between' [23 Familiarity-traversing existence from Sens-R up to ER] *are* [in the 'to be' from CR down to FR which is traversed by both 14 Self-image and its exchange partner of 5 Repentance which in their intersection complete both 18 Sensing and 23 Familiarity] as long as Da-sein factically exists [in 206 Life, the mirror of 27 Apperception], and they *are* [in the 'to be' from CR down to FR] in the sole way possible on the basis of the being of Da-sein as *care* [exchange from CR down to FR]. In the unity of thrownness and the fleeting or else anticipatory being-toward-death [27 Apperception], birth [along anticipatory 14 Self-image ISFJ] and death [along 5 Repentance ESFJ] 'are connected' [in the exchange region from CR down to FR] in the way appropriate to Da-sein. As care [exchange from CR down to FR], Da-sein *is* [in existence-traversing 23 Familiarity from Sens-R up to ER formed by exchange between 14 Self-image and 5 Repentance] the 'Between' [between 14 Self-image-overlaying anticipatory ISFJ birth and 5 Repentance-overlaying ESFJ has-been which together stretch out 23 Familiarity as an emerging ideal type of existence from Sens-R up to ER]."

e) Existence Based in Exchange



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The interaction of exchange between 14 Self-image and 5 Repentance is based in S-mediated temporality: 1) S-based ESTJ making present is the initial leg of 14 Self-image; 2) S-based ESFJ having-been is the initial leg of 5 Repentance; 3) both are based in S-originating futural certainty from S down to CL. 4) 14 Self-image is a complement of the primitive right hemisphere action circuit of 9 Service; its partner is 3 Apprehending which passes through paradigm-attitude from ER up to P (horizonal schema of the future). 5) 5 Repentance is a complement of the primitive right hemisphere monitoring circuit of 31 Fully Involved; its partner is 15 Approval that looks to the averages of what others are doing 6) both sets of circuits separately complete 43 Judging and interact in this region (pages 343, 344): "But the constitutional totality of care [exchange from CR down to FR] has the possible *ground* of its unity in temporality [S as a node first in 23 Familiarity and then also in the 14 Self-image and 5 Repentance that form 18 Sensing and 23 Familiarity in their intersection which is exchange from CR down to FR and existence from Sens-R up to ER]. The ontological clarification of the 'connectedness of life' [23 Familiarity- and 5 Repentance-overlaying 206 Life], that is, of the specific way of stretching along [between ISFJ and ESFJ of 23 Familiarity], movement, and persistence of Da-sein, must accordingly be approached in the horizon [at P] of the temporal constitution [at the node of S common to 23 Familiarity, 14 Self-image and 5 Repentance] of this being. The movement of existence [Sens-R up to ER common to all three circuits] is not the motion of something objectively present [in 22 Observation-traversing experience from Sens-L up to EL, even when mediated by 68 Character becoming]. It is determined from the stretching along [between ISFJ-overlaying 14 Self-image and ESFJ-overlaying 5 Repentance] of Da-sein. The specific movement of the *stretched out stretching itself along* [within 23 Familiarity that in its 206 Life-overlaying stretching out of existence from Sens-R up to ER compacts experience from Sens-L up to EL into events], we call the *occurrence* of Da-sein. The question

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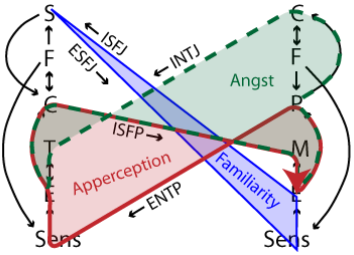
of the 'connectedness' of Da-sein is the ontological problem of its occurrence. To expose the *structure of occurrence* [within existence from Sens-R up to ER] and the existential and temporal conditions of its possibility means to gain an *ontological* understanding of *historicity* [compression of existence from Sens-R up to ER into a moving flow by the downward force through identification from M down to ER of 27 Apperception and its overlaying 141 Angst/Worldview]."

When we say that we identify with what we did a year ago, or perhaps five years ago, but no longer with what we did as a child, we are looking at the way in which 27 Apperception and 141 Angst/Worldview in their passage down through identification from M down to ER impact upon the 23 Familiarity stretching out of existence from Sens-R up to ER as an occurrence; this flow through identification defines the who of our existence (Sens-R up to ER) through mechanisms of historicity (page 344): "With the analysis of the specific movement and persistence appropriate to the occurrence of Da-sein [in the existence region from Sens-R up to ER], our inquiry returns to the problem that was touched upon right before the exposition of temporality: to the question of the constancy of the self that we determine as the who of Da-sein. Self-constancy is a mode of being of Da-sein and is thus grounded in a specific temporalizing of temporality. The analysis of occurrence [within existence from Sens-R up to ER] introduces the problems found in a thematic investigation into temporalization as such."



f) Historiography as a Discipline

Heidegger concludes that history with its events is centered around significance-impacted (T down to EL) experience from Sens-L up to EL; he suggests that a new discipline which he calls historiography is required to

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deal with the mirror region of identification-impacted (M down to ER) existence from Sens-R up to ER – this will tell us who we are and give meaning (at S in existence-traversing 23 Familiarity) to our existence (Sens-R up to ER) (page 344): "If the question of historicity [mediated by the identification region from M down to ER] leads back to those 'origins,' the *place* of the problem of history (experience-related from Sens-L up to EL) has thus already been decided upon. We must not search in historiography (existence-related from Sens-R up to ER) as the science of history. Even if the scientific and theoretical kind of treatment of the problem of 'history' does not just aim at an 'epistemological' (Simmel) clarification of historiographical comprehension [72 Knowing mirroring into 46 Interpretation and 4 Perceiving], or at the logic of the concept formation [along ESTJ of circuits such as 70 Articulation] of historiographical presentation (Rickert), but is rather oriented toward the 'objective side' [in 22 Observation with its object-binding node of P], history is accessible in this line of questioning only as the *object* of a science. The basic phenomenon of history, which is prior to the possibility of making something thematic [diverting at EL from attunement-mood into INTP] by historiography and underlies it, is thus irrevocably set aside. How history can become a possible *object* [in experience-traversing 22 Observation from Sens-L up to EL with its INTP and object-binding node of P] for historiography [which centers around the mirror region of existence from Sens-R up to ER] can be gathered only from the kind of being of what is historical, from historicity [mediated by identification from M down to ER] and its rootedness in temporality [at the 23 Familiarity existence-traversing node of S]."

Historiography uses mirror mechanisms to those exploited in what is commonly called history; Heidegger suggests that historiography must therefore be mastered in opposition to history (page 344): "If historicity [dependent upon identification from M down to ER] itself is to be

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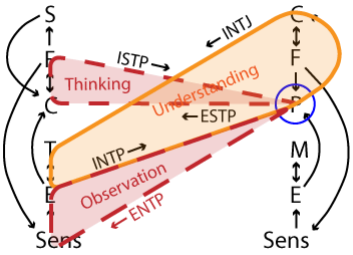
illuminated [along INTJ fore-seeing of 141 Angst/Worldview which passes through identification and along INTJ] in terms of temporality [at existence-traversing (from Sens-R up to ER) 23 Familiarity S], and primordially in terms of *authentic* temporality [206 Life in harmony with 27 Apperception finiteness and thus separation of the now away from other eras], then it is essential to this task that it can only be carried out by way of a phenomenological construction. The existential and ontological [circuit-related] constitution of historicity [involving existence from Sens-R up to ER] must be mastered in *opposition to* the vulgar interpretation of the history [within 22 Observation-traversing experience from Sens-L up to EL] of Da-sein that covers over. The existential [206 Life-related] construction of historicity [relating to identification from M down to ER] has its definite support in the vulgar understanding of Da-sein [and its indefinite 27 Apperception now-time that identifies from M down to ER only with the current era as it emerges from the indefinite past and extends indefinitely into the foreseeable future] and is guided by those existential structures attained so far."



Origins of History

a) Vulgar Concept of History

Heidegger begins his analysis with a description of what is purely historical (pages 344, 345): "We shall first describe the vulgar concept of history [based in 22 Observation-traversing experience from Sens-L up to EL], so that we may give our investigation an orientation as to the factors which are generally held to be essential for history. Here it must become clear what is primordially considered as historical. Thus the point of departure for the exposition of the ontological problem of historicity

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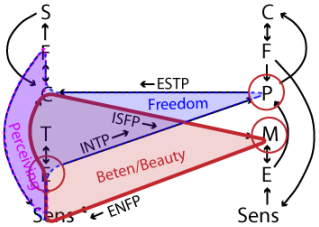
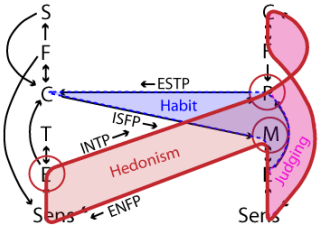
[related to identification from M down to ER and impressed as a moving flow into 206 Life-traversing existence from Sens-R up to ER] has been designated."

We look in preparation at the full process of Heideggerian care or exchange, which is passage from CR to FR by the two circuits of 14 Self-image and 5 Repentance. It is important to review this mechanism because these two circuits of 14 Self-image and 5 Repentance pass not only through exchange but also through existence (Sens-R to ER) which is where historicity and history interact. The interaction of exchange in fact sets the stage for history.

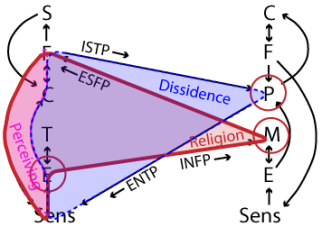
1) There are four primitive circuits divided into two pairs which have no legs or nodes in common – left hemisphere EL-driven 47 Impulse action and 26 Detached monitoring, and right hemisphere ER-driven 9 Service action and 31 Fully Involved monitoring.



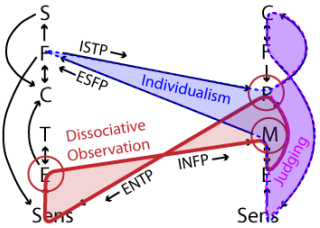
Passive Impulse action



Active Impulse action



Passive Detached monitoring



Active Detached monitoring

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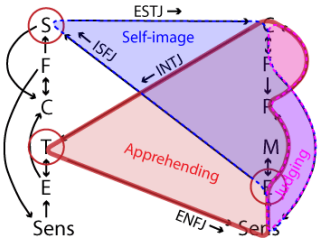
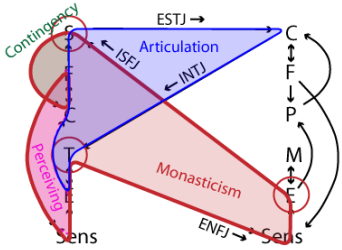
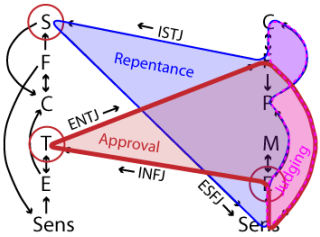


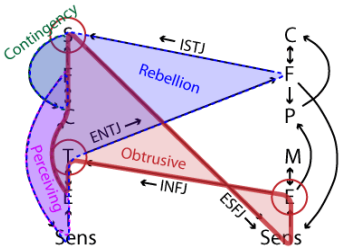
Passive Service action



Active Service action



Passive Fully Involved monitoring



Active Fully Involved monitoring

2) 47 Impulse action on the left breaks into the two complement sets of either 42 Freedom and 10 Beten/Beauty (Beauty is completeness; Beten is German for prayer, often for completeness), or alternatively 79 Habit and 97 Hedonism. 42 Freedom is thus action by self when the needed requirements (10 Beten/Beauty) are complete; this can best be described as foraging. It requires no exchange. This foraging coalesces into habits of 79 Habit that are pleasurable in 97 Hedonism; that is the mechanism behind addiction. 42 Freedom and 10 Beten/Beauty together complete 4 Perceiving; 79 Habit and 97 Hedonism in combination form 43 Judging – hedonistic habits may thus be subject to judgment by others (or alternatively if one does not participate then one may be subject to judgments by those who do indulge).

3) 9 Service action on the right also has two possible complement sets: 70 Articulation and 40 Monasticism, and 14 Self-image and 3 Apprehending. 70 Articulation and 40 Monasticism build on 42 Freedom foraging in a

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manner that is more planned (together forming a 4 Perceiving that extends the former 4 Perceiving). 14 Self-image gives up on self-sufficiency and completes itself in the exchange segment from CR down to FR. We have now derived the first circuit involved in exchange, namely 14 Self-image; it is the mental recourse when 42 Freedom (the mirror of 14 Self-image) does not have the required resources and planned action in isolation breaks down.

4) If one complement aspect of a primitive circuit is activated, then the other is recruited as well – this is necessary in order to complete the data flow. We conclude that the action of exchange in 14 Self-image action is sustained invariably by 3 Apprehending which passes through the guiding Heideggerian horizonal future paradigm-attitude segment from ER up to P. Exchange is thus guided by relevance.

5) Right hemisphere 31 Fully Involved monitoring, like left hemisphere 47 Impulse action and right hemisphere 9 Service action, has two possible complement sets: 101 Obtrusive and 112 Rebellion, and 5 Repentance and 15 Approval. 101 Obtrusive is the second stage of Heideggerian tool breakdown that indicates a missing part; it leads invariably to its complement partner of 112 Rebellion which is the buyer that shops in the market (evenly rotating pure barter market of Mises that assumes no investment, profit or losses) for what is missing. Both 101 Obtrusive and 112 Rebellion complete themselves in 4 Perceiving of what is perceived by isolated others who are foraging or perhaps articulating.

6) 26 Detached left hemisphere monitoring, like the other three, again has two complement pairs: 63 Individualism is the seller in the market with a 24 Dissociative Observation of what could perhaps be obtained from a barter; 65 Dissidence hearing listens to others and becomes 48 Religion when no one is currently speaking (ensuring that the market is self-regulating under the current 48 Religion, to the extent that this is present). We conclude that 63 Individualism is the initiator of a market in which 112 Rebellion can shop with a 65 Dissidence listening ear for what 42 Freedom

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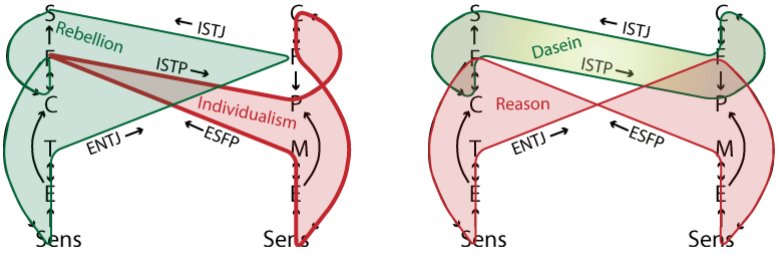
requires which is missing in 101 Obtrusive.

7) Words coming in along the 65 Dissidence listening ear of the needy buyer (in 112 Rebellion that completes itself in the same 4 Perceiving that is traversed by 65 Dissidence) are formed into meaning by the 65 Dissidence mirror of 5 Repentance which is part of the second complement set of 31 Fully Involved (the only aspect not yet covered). 5 Repentance, like 14 Self-image, does pass through exchange from CR to FR; it judges (in 43 Judging traversed by both 5 Repentance and 14 Self-image) the extent to which the thing offered in 63 Individualism is close to what is missing in 101 Obtrusive and needed by 14 Self-image that is listening in 65 Dissidence (the mirror of 5 Repentance formed by an assimilation of the words coming in along 65 Dissidence).

8) The complement aspect of 5 Repentance (completing 31 Fully Involved) is 15 Approval which contains averages. If the price asked by the 63 Individualism seller is above 15 Approval averages (as judged by 43 Judging traversed equally by 5 Repentance, 15 Approval, 63 Individualism and 14 Self-image), then the 112 Rebellion buyer will hear this in 65 Dissidence (which with 112 Rebellion completes 4 Perceiving, the mirror of 43 Judging) and rebel.



9) Haggling is possible because the combination of 63 Individualism in the seller and 112 Rebellion in the buyer completes both the 20 Dasein of Durkheim's organic solidarity based in exchange (Heidegger's 20 Dasein sustained by the market devoid of 94 'I') and the 91 Reason of statements formed interactively by the words of both buyer and seller.

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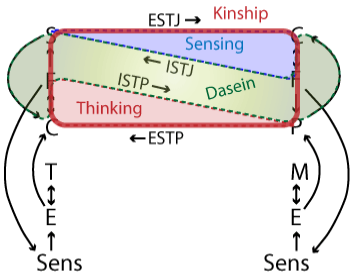
10) When haggling is over, 5 Repentance may bring the needed item into the segment from CR down to FR where it can be acquired in exchange for something that is surplus to 14 Self-image (or for 14 Self-image initiative itself in the form of labor for wages if nothing else is available). Exchange between 14 Self-image and 5 Repentance completes an 18 Sensing exchange space as well as 23 Familiarity which is the 14 Self-image-overlaying ISFJ of birth (when it overlays 13 Intentionality and not the default 93 Empire memory write state) and the 206 Life-, 45 Duty/World- and 5 Repentance-overlaying ESFJ having-been.

11) Temporality at S is involved because 14 Self-image overlays the ESTJ making present of what self will contribute whereas 5 Repentance overlays the ESFJ having-been of what has-been done by others (in forming the thing which is now being offered for sale by 63 Individualism).

12) The barter price sets a current 8 iNtuition ENTJ/INTJ ratio for everyone in the market; any changes (resulting from haggling done by others) constitute an 8 iNtuition time snip that breaks up this 18 Sensing, and forces haggling everywhere to begin anew. Alternatively, exchange can be governed by 141 Angst/Worldview along INTJ as a money metric that observes the multiple items within 45 Duty/World (from a re-ordering of the legs of 206 Life and 27 Apperception now-time of 79 Habit-ruled everydayness). This generates an overall cash nexus with prices that are relatively more fixed.



13) Actual exchange involves some 11 Thinking offer (combining the ESTP of 47 Impulse and the ISTP of 26 Detached) confirmed by an 18 Sensing acceptance of that offer (combining the ESTJ of 9 Service and the ISTJ of 31 Fully Involved). This extends 20 Dasein into 35 Kinship and forms a kinship bond between buyer and seller, enabling both to perceive in 4 Perceiving (as 20 Dasein and 35 Kinship come into harmony).

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14) The deal is sealed by a reversion in both buyer and seller to 47 Impulse foraging which is a simultaneous grasping (symbolized in a shaking of hands, or perhaps the polite handing over and receiving with both hands of the item and the money). This returns the mind of both buyer and seller to the default initial state of independent 47 Impulse-based 42 Freedom action backed now (as a result of exchange) by sufficient resources.

15) Both 14 Self-image and 5 Repentance pass through S as well as through existence from Sens-R up to ER. We conclude that care (CR down to FR) is exchange (between 14 Self-image and 5 Repentance), temporality (S traversed by both 14 Self-image and 5 Repentance) and also historicity (14 Self-image-overlaying ISFJ birth and 5 Repentance-overlaying ESFJ having-been stretched out in existence-traversing 23 Familiarity formed by care as exchange).

We now examine Heidegger's analysis of this process (page 345): "Our interpretation [46 Interpretation] of the authentic potentiality-of-being-a-whole [integrated 20 Dasein / 141 Angst/Worldview self-consciousness] of Da-sein and our analysis of care [data transfer through exchange from CR down to FR] as temporality [mediated at S] arising from that interpretation, offer the guideline for the existential construction of historicity [related to 27 Apperception, 141 Angst/Worldview and 74 Blame passage through identification from M down to ER]. The existential project [along existence-traversing 206 Life INTJ] for the historicity [generated by passage of data through identification from M down to ER] of Da-sein only reveals what already lies enveloped in the temporalizing [at 206 Life S] of temporality. Corresponding to the rootedness of historicity in care [exchange between 14 Self-image and 5 Repentance in the region from CR down to FR which generates in the combination of the circuits both 18 Sensing and 23 Familiarity with its ISFJ birth and ESFJ having-been of existence from Sens-R up to ER], Da-sein always exists [in 206 Life existence from Sens-R up to ER] as authentically [27 Apperception finiteness giving the current era in the light of other eras] or inauthentically [27 Apperception indefinite now-time

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incapable of identifying with self in other eras] historical. What we had in view under the rubric of everydayness [27 Apperception indefinite now-time] for the existential analytic of Da-sein as the nearest horizon gets clarified as the inauthentic historicity [206 Life existence from Sens-R up to ER existing in one era only, incapable of identifying (in 27 Apperception passage from M down to ER) with any possible variants that existed in the past or could productively be formed in the future] of Da-sein."

The existence region filtered by 23 Familiarity is traversed by 206 Life which impacts in turn upon experience (Sens-L up to EL) by means of its attunement-mood-generating passage through significance from T down to EL. 206 Life in this way 1) divides experience into events and 2) generates attuned moods from EL up to CL that energize 124 Bureaucracy/Myself and motivate its truncation into a 20 Dasein there of historical discovery. History as a science thus has its foundation in the historicity of identification from M down to ER (page 345): "Disclosure [as a 20 Dasein there by 124 Bureaucracy/Myself-truncating exchange from CR down to FR] and interpretation [23 Familiarity-overlaying 46 Interpretation] belong essentially to the occurrence [identification-impacted existence structure in the 206 Life existence region from Sens-R up to ER] of Da-sein. From the kind of being of this being that exists [in 206 Life existence from Sens-R up to ER] historically [in experience from Sens-L up to EL traversed by 27 Apperception, the mirror of 206 Life], there arises the existentiell [mooded and attuned from EL up to CL by 206 Life passage through significance from T down to EL] possibility of an explicit disclosure [124 Bureaucracy/Myself motivated by 206 Life attunement into a truncation that discovers some 20 Dasein there] and grasp of history [relating to experience from Sens-L up to EL]. Making it thematic [by a diversion at EL away from attunement-mood (which is EL up to CL) into INTP], that is, the *historiographical* disclosure of history, is the presupposition for the possibility of 'building up the historical world in the sciences of the humanities.' The existential

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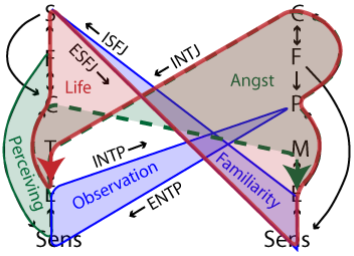
interpretation [206 Life-overlaying 46 Interpretation] of historiography as a science aims solely at a demonstration of its ontological [circuit-related] provenance from the historicity [in which 206 Life existence from Sens-R up to ER is impacted by 27 Apperception identification with finiteness from M down to ER, forming existence into a moving flow that can be studied in the light of the present] of Da-sein. Only from here are the boundaries to be staked out within which a theory of science oriented toward the factical [mooded and attuned] business of science [with its diversion away from attunement-mood up into INTP] may expose itself to the chance elements of its line of questioning."

Human beings are historical not because their 4 Perceiving and 22 Observation filter the experience region from Sens-L up to EL, but because 1) 206 Life-traversing existence from Sens-R up to ER is filtered by 23 Familiarity with its S node of temporality; 2) identification from M down to ER of experience-traversing 27 Apperception injects historicity into 206 Life existence from Sens-R up to ER; 3) the INTJ essence force (possibilities) of 206 Life passage through significance from T down to EL compresses experience from Sens-L up to EL into events whose sequence defines history, and 4) 27 Apperception in its finiteness determines what is real and the event that is current (page 345): "*The analysis of the historicity* [related to 27 Apperception-overlaying identification from M down to ER which impacts on 206 Life-overlaying existence from Sens-R up to ER] *of Da-sein attempted to show that this being is not 'temporal' because it 'is in history'* [composed of events within 27 Apperception- and 22 Observation-overlaying experience from Sens-L up to EL], *but because, on the contrary, it exists* [in 206 Life-overlaying existence] *and can exist historically only because it is temporal* [in 23 Familiarity-overlaying existence from Sens-R up to ER] *in the ground of its being* [in the 'to be' from CR down to FR which sustains 23



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Familiarity as the intersection of 14 Self-image and 5 Repentance exchange]."

Heidegger is telling us that 27 Apperception interaction with its mirror of 206 Life generates history within 27 Apperception-traversing experience from Sens-L up to EL. If 27 Apperception is operating in indefinite now-time, without meaningful identification from M down to ER other than an overlay with 79 Habit, then history will be affected. However, the resulting history remains valid as a recording at least of the facts (in experience-traversing 22 Observation extending into 39 Reflection and 72 Knowing) (page 345): "Nevertheless, Da-sein must also be called 'temporal' in the sense of its being 'in time' [27 Apperception indefinite now-time or finiteness of productivity]. Factical [mooded and attuned] Da-sein needs and uses the calendar and the clock [as discussed in this analysis previously and by Heidegger in the next chapter of his book] even without a developed historiography. What occurs 'with it,' it experiences as occurring 'in time.' In the same way, the processes of nature, whether living [observed according to Hegel by the superposition of 93 Empire and 27 Apperception which forms 22 Observation of 13 Intentionality] or lifeless [observed according to Hegel by the superposition of 93 Empire and 45 Duty/World which forms 22 Observation of 23 Familiarity ideal types], are encountered 'in time.' They are within-time. So while our analysis of how the 'time' of within-time-ness has its source in temporality will be deferred until the next chapter [we discussed it previously so that the results could be used throughout our analysis of Heidegger] it would be easy to put this before the [current] discussion of the connection between historicity and temporality [as we have done]. What is historical [in 27 Apperception-traversed experience from Sens-L up to EL] is ordinarily characterized with the aid of the time of within-time-ness [27 Apperception now-time that can be truncated into finiteness of production by threats to the 27 Apperception mirror of 206 Life]. But if this vulgar characterization is to be stripped of its

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seeming self-evidence and exclusiveness, historicity [related to 27 Apperception-traversing identification from M down to ER] is to be 'deduced' beforehand purely from the primordial temporality of Da-sein [27 Apperception indefinite now-time, the base of Cartesian science and the reason why it rejects as foreign the formulations of previous paradigms]. This is required by the way these are 'objectively' connected [along the ENTP now-no-longer common to 27 Apperception and 22 Observation, leading to thematic INTP and object-binding at P]. But since time as within-time-ness also 'stems' from the temporality of Da-sein [mediated by S, whose 23 Familiarity-traversing existence from Sens-R up to ER is impacted by finiteness in 27 Apperception identification from M down to ER], historicity [relating to 27 Apperception passage through identification from M down to ER] and within-time-ness [relating to 45 Duty/World, 27 Apperception and 22 Observation passage along the ENTP now-no-longer] turn out to be equiprimordial [both are equally part of 27 Apperception]. The vulgar interpretation of the temporal character of history [as composed of events within experience from Sens-L up to EL] is thus justified within its limits."

Heidegger has demonstrated that history has its roots in historicity. He will now explore this foundation (page 346): "After this first characterization of the course of the ontological exposition of historicity [relating to 27 Apperception identification from M down to ER] in terms of temporality [at the S node of existence-traversing from Sens-R up to ER 23 Familiarity], do we still need explicit assurance that the following inquiry does not believe that the problem of history [events within 27 Apperception-traversing experience from Sens-L up to EL, the mirror of existence-traversing 206 Life from Sens-R up to ER] can be solved by a sleight of hand? The paucity of the available 'categorial' means and the uncertainty of the primary ontological [circuit-related] horizons become all the more obtrusive [triggering an advance from 50 Conspicuous, the first

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stage of tool breakdown, to 101 Obtrusive, the second stage in which pieces are missing], the more the problem of history [composed of events within experience from Sens-L up to EL] is traced to its *primordial rootedness* [in 23 Familiarity-filtered and 27 Apperception-impacted existence from Sens-R up to ER]. In the following reflections [by experience-traversing 39 Reflection, the mirror of existence-traversing 46 Interpretation], we shall content ourselves with indicating the ontological place of the problem of historicity [relating to identification from M down to ER]. Basically, the following analysis is solely concerned with furthering the investigations of Dilthey in a preparatory way. Today's present generation has not as yet made them its own."

b) Aspects of 'Historical'

The determination of something as historical is ambiguous (page 346): "Our next goal is to find the point of departure for the primordial question of the essence [206 Life INTJ force of essence pressing downwards through significance from T down to EL upon experience from Sens-L up to EL, dividing it into events] of history [within experience from Sens-L up to EL], that is, for the existential construction of historicity [linked to identification from M down to ER impacting on existence from Sens-R up to ER, the mirror of history-generating experience from Sens-L up to EL]. This point is designated by what is primarily historical. Thus our reflections [experience-traversing 39 Reflection, the mirror of existence-traversing 46 Interpretation] begin with a characterization of what is meant by the expressions 'history' and 'historical' in the vulgar [based in indefinite 27 Apperception now-time which mirrors a 206 Life that is not being threatened] interpretation of Dasein. They are ambiguous."

The most obvious ambiguity is history defined as historical reality (page 346): "The most obvious ambiguity of the term 'history' has often been noted, and it is by no means 'approximate.' It makes itself known in the fact that it means 'historical reality' [in the section of 27 Apperception-

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traversed experience from Sens-L up to EL which is in the current now of 27 Apperception now-time or alternatively finite time of production] as well as the possibility of a science of it [as a region in the node of S meaning]. For the time being, we shall leave out the signification of 'history' in the sense of a science of history (historiography [based in existence from Sens-R up to ER])."

Events become historical when 27 Apperception in some way slips into finiteness that carves out a new current event within experience from Sens-L up to EL as real, or equivalently 206 Life INTJ no longer contains essence force that can impact upon experience from Sens-L up to EL and sustain an event (pages 346, 347): "Among the meanings of the expression 'history' that signify neither the science of history [as a region at S] nor the latter as an object [at the object-binding node of P, the mirror of S], but rather this being itself which has not necessarily been objectified, the one in which this being is understood [in 206 Life-overlaying 33 Understanding] as something *past* [overlaying the ENTP now-no-longer of experience-traversing 45 Duty/World, 22 Observation and 27 Apperception] claims a preferred use. This significance [passage of INTJ essence data from T down to EL, compressing experience from Sens-L up to EL into events] makes itself known in talk such as 'this or that already belongs to history.' Here 'past' means on the one hand 'no longer objectively present' [and thus a pivot at the object-binding node of P from the ESTP perceived present continuous to the ENTP now-no-longer], or else 'indeed still objectively present, but without "effect" on the "present"' [perceived along the ESTP of 11 Thinking but without any force of essence along 206 Life INTJ]. However, what is historical as what is past [along the ENTP of 27 Apperception] also has the opposite significance [in the downward essence force of 206 Life from T down to EL] when we say that one cannot evade history [by ignoring the INTJ essence force of 206 Life and significance from T down to EL upon experience from Sens-L up to EL]. Here history means

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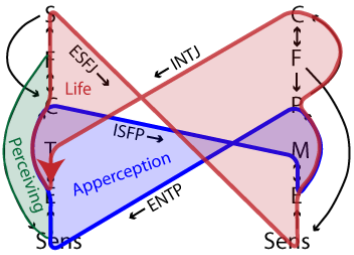
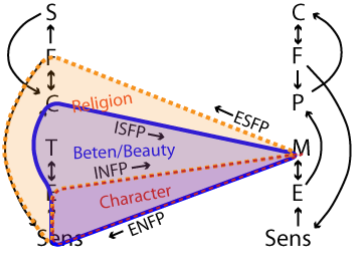
what is past [in a previous event that is no longer part of the 27 Apperception now because 27 Apperception has been pushed into finiteness by threats to 206 Life], but is nevertheless still having an effect [in the INTJ essence force of 206 Life]. However, what is historical as what is past [no longer part of 27 Apperception now-time and thus no longer real] is understood [in 206 Life-overlaying 33 Understanding] in a positive or privative effective relation to the 'present' in the sense of what is real [in 27 Apperception indefinite now-time or alternatively finite time of production resulting from threats to its mirror of 206 Life] 'now' and 'today.' 'The past' [either the 27 Apperception ENTP now-no-longer or else 27 Apperception finiteness that has relegated the past to a prior event] has a remarkable ambiguity here. Here 'the past' belongs irrevocably to an earlier time [the ENTP now-no-longer]; it belonged to former events [that are no longer part of 27 Apperception finiteness that is dealing productively with threats to its mirror of 206 Life] and can yet still be objectively present 'now' [in the ESTP present continuous of 11 Thinking or perhaps 50 Conspicuous, placing it as a focal element into 4 Perceiving] – for example, the remains of a Greek temple. A 'bit of the past' is still 'present' in it [as the object-binding node of P alternates between the ENTP of 27 Apperception- and 22 Observation-overlaying 25 Recognition and the ESTP of 50 Conspicuous and 11 Thinking]."



These kinds of changes within experience from Sens-L up to EL tend to activate 68 Character with its tracking of becoming; things are then historical because they are in the midst of a certain kind of process (page 347): "Thus history



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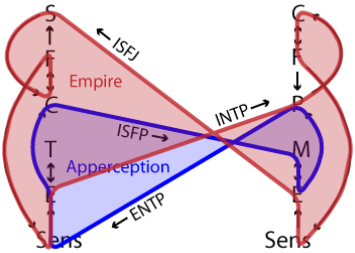
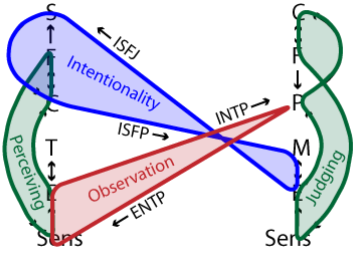
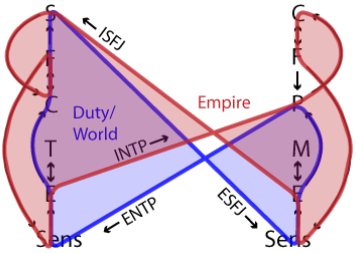
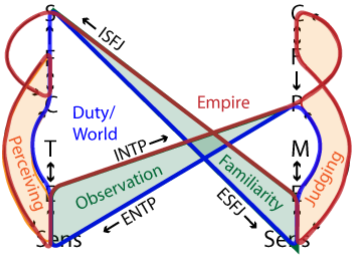
[in experience from Sens-L up to EL] does not so much mean the 'past' in the sense of what is past, but the *derivation* from it. Whatever 'has a history' is in the context of a becoming [in experience-traversing 68 Character]. Here the 'development' is sometimes a rise, sometimes a fall. Whatever 'has a history' in this way can at the same time 'make' history [in 10 Beten/Beauty which fills in the gaps of 4 Perceiving]. 'Epoch making,' it 'presently' determines a 'future' [along the ISFP not-yet common to both 27 Apperception and 10 Beten/Beauty]. Here history means a 'connection' [by the 4 Perceiving-completing 'prayer' of 10 Beten/Beauty] of events [in 10 Beten/Beauty-traversing experience from Sens-L up to EL] and 'effects' that moves through the 'past' [27 Apperception-overlaying 25 Recognition ENTP], the 'present' [pivot at P from 25 Recognition up into 11 Thinking] and the 'future' [ISFP not-yet of 27 Apperception-overlaying 10 Beten/Beauty]. Here the past has no particular priority."









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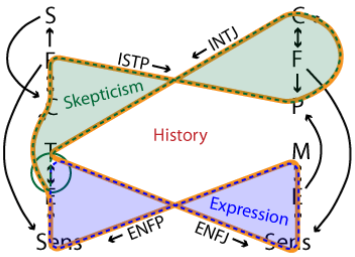
History alternatively may refer to the results of Hegel's organic observation (the superposition of 93 Empire and 27 Apperception generating 22 Observation of 13 Intentionality) in contrast to inorganic observation which involves a superposition of 93 Empire and 45 Duty/World (forming 22 Observation of some 23 Familiarity ideal type) and yields the world of nature (page 347): "Furthermore, history [within experience from Sens-L up to EL] signifies the whole of beings that change 'in time,' the transformations and destinies of humankind [as influenced by the downward INTJ essence force of existence-traversing from Sens-R up to ER 206 Life], human institutions and their 'cultures' [which may involve experience-traversing (from Sens-L up to EL) 10 Beten/Beauty], in contradistinction to nature [in experience-traversing 22 Observation] that similarly moves 'in time' [as stored in experience-traversing 68 Character as a becoming, like the ripening of an apple]. History means here not so much the kind of being, the occurrence [in existence from Sens-R up to ER, the mirror of history in experience from Sens-L up to EL], as the region [in experience-traversing 70 Articulation and 46 Interpretation S] of beings that one distinguishes from nature [formed by experience-traversing 22 Observation in 1 Classification] with regard to the essential determination of the existence of human being as 'spirit' [in experience-traversing 141 Angst/Worldview] and 'culture' [in experience-traversing 10 Beten/Beauty], although nature [in experience-traversing 22 Observation], too, belongs in a way to history thus understood."

The 73 Skepticism 'idle talk of the elders' as passed down may also be considered historical (page 347): "And finally, what has been handed down as such [in experience-traversing 119 History] is taken to be 'historical,' whether it be known historiographically



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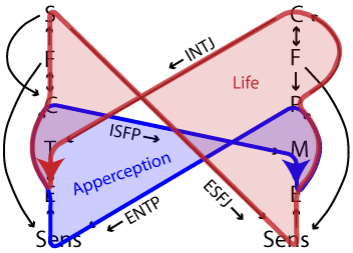
[in existence-traversing 226 Orientalism, the mirror of 119 History] or taken over as being self-evident [in 73 Skepticism 'idle talk' contracted out of 119 History] and concealed in its derivation."

c) Definition of 'Historical'

That which is historical can only be defined by combining its multiple aspects – they sum up an ongoing interaction between 206 Life and its mirror of 27 Apperception (page 347): "If we consider the four meanings together, we find that history is the specific occurrence [in existence from Sens-R up to ER] of existing [existence-traversing 206 Life whose INTJ force of essence compresses experience from Sens-L up to EL into events] Da-sein happening in time [27 Apperception indefinite now-time, or finiteness of production that becomes the now in some current event], in such a way that the occurrence [206 Life existence from Sens-R up to ER formed in the intersection of exchange between 14 Self-image and 5 Repentance that completes existence-traversing 23 Familiarity] in being-with-one-another [externalized 191 Democracy and 35 Kinship that defines the 23 Familiarity of publicness] that is 'past' [in the 206 Life-overlaying 23 Familiarity having-been, or alternatively the 27 Apperception ENTP now-no-longer generated by finiteness from a threat to 206 Life] and at the same time 'handed down' [in 73 Skepticism 'idle talk' extending into 119 History and its passage through experience from Sens-L up to EL] and still having its effect [in the essence force of 206 Life which impacts upon experience from Sens-L up to EL and divides it into events] is taken to be history [in experience from Sens-L up to EL] in the sense emphasized."



The subject of history (defined as an ongoing interaction between 206 Life and its mirror of 27 Apperception) is 'human being' which exists in 206 Life that is sustained by its mirror of 27 Apperception (pages 347, 348): "The four

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meanings have a connection in that they are related to human being as the 'subject' [in 14 Self-image that with 5 Repentance forms the 23 Familiarity that filters existence from Sens-R up to ER] of events [compressed out of experience from Sens-L up to EL by the INTJ essence force of ESFJ-traversing 206 Life altered by some ESFJ-traversing 5 Repentance exchange change]. How is the kind of occurrence [in existence from Sens-R up to ER] of these events [in experience from Sens-L up to EL] to be determined? Is the occurrence [in existence from Sens-R up to ER] a succession of processes, a changing appearance and disappearance of events [carved out of experience from Sens-L up to EL by the INTJ essence force of 206 Life]? In what way does this occurrence [in existence from Sens-R up to ER] of history [in experience from Sens-L up to EL] belong to Da-sein? Is Da-sein factically [in attuned moods that overlay 27 Apperception indefinite now-time or finite time of production resulting from threats to its mirror of 206 Life] already 'objectively present' [in 22 Observation-overlaying experience from Sens-L up to EL] beforehand, and then at times gets into 'a history' [in experience from Sens-L up to EL]? Does Da-sein first *become* historical through a concatenation [interconnected series] of circumstances and events [carved out of experience from Sens-L up to EL by the essence force of 206 Life INTJ]? Or is the being of Da-sein first constituted by occurrence [206 Life- and 23 Familiarity-overlaying existence from Sens-R up to ER], so that *only because Da-sein is historical in its being* [in the 'to be' exchange region from CR down to FR in which 14 Self-image and 5 Repentance overlay one another and in their intersection form existence-traversing 23 Familiarity and 18 Sensing] are anything like circumstances, events [carved out of experience from Sens-L up to EL by the INTJ essence force of 23 Familiarity-overlaying 206 Life], and destinies ontologically possible? Why does precisely the past [206 Life-overlaying ESFJ having-been] have an important function in the 'temporal' characterization of Da-sein occurring 'in time' [27 Apperception now-time or finite time of production overlaying

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the ENTP now-no-longer of experience-traversing 22 Observation, characterizing in experience-traversing 68 Character an event as previous]?"

d) Characteristics of 'Historical' Objects

Heidegger examines precisely what moves things into the past within history so as to make them historical (page 348): "If history [in experience from Sens-L up to EL] belongs to the being [in the exchange 'to be' from CR down to FR] of Da-sein, and if this being is grounded in temporality [at the S node of exchange-traversing 18 Sensing and existence-traversing 23 Familiarity], it seems logical to begin the existential analysis of historicity [related to downward passage of data through identification from M down to ER impacting upon existence from Sens-R up to ER] with *the* characteristics of what is historical [in experience from Sens-L up to EL] that evidently have a temporal meaning [at the 23 Familiarity node of S]. Thus a more precise characterization of the remarkable priority of the 'past' in the concept [along concept-forming ESTJ of 18 Sensing formed with 23 Familiarity from the exchange intersection of 14 Self-image and 5 Repentance in the region from CR down to FR] of history [in experience from Sens-L up to EL] should prepare the exposition of the fundamental constitution of historicity [related to identification (M down to ER)-impacted existence from Sens-R up to ER]."

The thing that is past in an historical object is its relevance within the 45 Duty/World formed with 141 Angst/Worldview from the intersection of 206 Life and 27 Apperception (whose interaction defines what is historical) (page 348): "The 'antiquities' preserved in museums (for example, household things) belong to a 'time past' [27 Apperception ENTP relating to a previous event in experience from Sens-L up to EL], and are yet still objectively present [in ENTP-overlaying 25 Recognition that can pivot at T into 22 Observation-overlaying 72 Knowing or at P into 50 Conspicuous] in the 'present' [27 Apperception now-time overlaying the current 22 Observation

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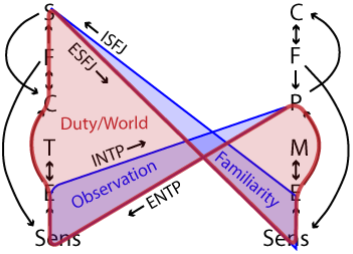
snapshot of experience from Sens-L up to EL]. How are these useful things historical [in experience from Sens-L up to EL] when they are, after all, *not yet* [along the 27 Apperception-overlaying ISFP of 10 Beten/Beauty which fills in what is missing in 4 Perceiving] past [along the ENTP now-no-longer of 27 Apperception which relegates them to a previous event]? Only because they became an *object* [at the 25 Recognition and 72 Knowing object-binding node of P] of historiographical interest [to 72 Knowing], of the cultivation of antiquity and national lore? But such useful things can only, after all, be *historiographical objects* [bound at object-binding P] because they are somehow in themselves *historical* [within experience-traversing 22 Observation which overlays 72 Knowing]. We repeat the question: With what justification do we call these beings historical [belonging to a previous event within experience from Sens-L up to EL] when they are not yet [along ISFP] past [along the ENTP now-no-longer, with ISFP forming 27 Apperception]? Or do these 'things' 'in themselves' [in 50 Conspicuous looking at the real items and not their 23 Familiarity ideal types as in Hegelian inorganic observation] yet have 'something past' about them although they are still objectively present [in 22 Observation] today [in 22 Observation-overlaying 27 Apperception indefinite now-time]? *Are* these objectively present things [in experience-overlaying 22 Observation] then still what they were? Evidently these 'things' have changed [in experience-overlaying 68 Character becoming]. The tools have become fragile and worm-eaten 'in the course of time' [68 Character-mediated 'ripening' into obsolescence]. But yet *the* specific character [experience-overlaying 68 Character] of the past [in the experience-overlaying 22 Observation ENTP now-no-longer] that makes them something historical does not lie in this transience that continues even



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during their objective presence [experience-overlaying 22 Observation taking snapshots of experience-overlaying 68 Character becoming] in the museum. But then what is past [along the ESFJ having-been and not along the 22 Observation-overlaying ENTP now-no-longer] about the useful thing? What *were* the 'things' that they no longer are [along the ENTP now-no-longer] today [of ENTP-overlaying 27 Apperception now-time]? They are still definite useful things, but out of use. However, if they were still in use, like many heirlooms in the household, would they then not be historical? Whether in use or out of use, they are no longer [along the ENTP now-no-longer of 45 Duty/World] what they were. What is 'past'? Nothing other than the *world* [ENTP-overlaying 45 Duty/World] within which they were encountered as things at hand belonging to a context [in 13 Intentionality certainty from S down to CL based in its mirror of paradigm-attitude from ER up to P] of useful things and used by heedful Da-sein existing-in-the-world [overlay of 206 Life and 45 Duty/World along the ESFJ having-been]. That *world* [45 Duty/World] is no longer. But what was previously *innerworldly* [internalized as mattering at S and thus useful within 45 Duty/World] in that world [45 Duty/World] is still objectively present [along the ENTP of 22 Observation of the external but absent from the ENTP of internal 45 Duty/World]. As useful things belonging to that world [45 Duty/World which along ESFJ does not affect 206 Life ESFJ because it is not an aspect of 23 Familiarity ESFJ], what is *now* [in the 27 Apperception current event] still objectively present [at the object-binding node of P common to both 22 Observation and 27 Apperception] can nevertheless belong to the *'past'* [of a 45 Duty/World ESFJ having-been that has no more relation to 206 Life having-been]. But what does it mean that the world [45 Duty/World] no-longer-is [in the 'to be' of 23 Familiarity-forming exchange from CR down to FR]? World [45 Duty/World] *is* [in the 23 Familiarity-forming 'to be' from CR down to FR] only in the mode of *existing* [206 Life] Da-sein, that *is, factically* [in attuned moods of 206 Life] *as*

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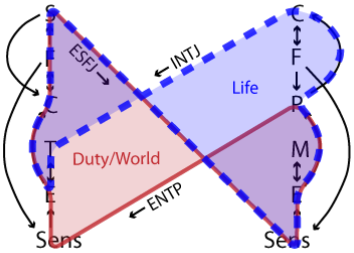
being-in-the-world [124 Bureaucracy/Myself energized by 206 Life into truncating through exchange from CR down to FR into a 20 Dasein there]."

If 206 Life ESFJ having-been did not overlay 45 Duty/World ESFJ, then the historical item would be foreign, not historical. It is historical because: 1) it is no longer within the 45 Duty/World of relevant matter formed with 141 Angst/Worldview from the intersection of 206 Life and 27 Apperception; and 2) 206 Life in its ESFJ having-been at one time has been there in that world, as evidenced by the identification with it of its mirror of 27 Apperception in its passage from M down to ER (which injects historicity into 45 Duty/World-overlaying 206 Life) (pages 348, 349):



"The historical character of extant antiquities is thus grounded in the 'past' of Da-sein [45 Duty/World-overlaying 206 Life ESFJ having-been] to whose world [45 Duty/World] that past [ESFJ having-been] belongs. According to this, only 'past' Da-sein [along 206 Life-overlaying 45 Duty/World ESFJ] would be historical [in 45 Duty/World-overlaying experience from Sens-L up to EL], but not 'present' Da-sein [as stretched out in 23 Familiarity-traversed existence from Sens-R up to ER between 23 Familiarity ISFJ birth and 23 Familiarity ESFJ having-been]. However, can Da-sein be *past* [along the ENTP of 45 Duty/World] at all, if we define 'past' as 'now *no longer* [ENTP now-no-longer] *objectively present* [along the ENTP of 22 Observation] *or at hand*'? Evidently Da-sein can never be past, not because it is imperishable, but because it can essentially *never* be *objectively present* [at the object-binding P node of 22 Observation]. Rather, if it is [in the 'to be' from CR down to FR of interchange between 14 Self-image and 5 Repentance], it *exists* [in the existence region from Sens-R up to ER traversed by 23 Familiarity formed by the intersection of 14 Self-image and 5 Repentance]. But a Da-sein that no longer exists [as stretched out in the

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existence region of 23 Familiarity] is not past [along the ESFJ having-been of 45 Duty/World] in the ontologically strict sense; it is rather *having-been-there* [in the 23 Familiarity ESFJ having-been formed by exchange between 14 Self-image and 5 Repentance whose joint traversal of exchange from CR down to FR truncates 124 Bureaucracy/Myself into a 20 Dasein there]. The antiquities still objectively present [at the object-binding P node of 22 Observation] have a 'past' [along the ENTP now-no-longer of experience-traversing 22 Observation] and a character [in experience-traversing 68 Character] of history [Sens-L up to EL] because they belong to useful things and originate from a world [45 Duty/World] that has-been [206 Life-overlaying 45 Duty/World ESFJ having-been] – the world [45 Duty/World] of a Da-sein [in existence from Sens-R up to ER] that has-been-there [in existence-traversing 23 Familiarity formed by 20 Dasein-generating exchange between 14 Self-image and 5 Repentance]. Da-sein is [in the 23 Familiarity-forming 'to be' from CR down to FR] what is primarily historical [in the overlay by 23 Familiarity of 45 Duty/World along the ESFJ having-been]. But does Da-sein first *become* [in the 'to be' of exchange from CR down to FR] historical [in experience from Sens-L up to EL] by no longer being there [in the interaction between 45 Duty/World and 206 Life along ESFJ]? Or *is* [in the 'to be' from CR down to FR] it historical [in experience from Sens-L up to EL, divided into events by the INTJ downward essence force of 206 Life] precisely as factically existing [in the attuned moods of 206 Life]? *Is Da-sein something that has-been* [along the ESFJ shared by 206 Life and 45 Duty/World] *only in the sense of having-been-there* [exchange between 14 Self-image and 5 Repentance in the 'to be' from CL down to FL forming a 20 Dasein there and also a 23 Familiarity which is not compatible with 45 Duty/World along ESFJ], *or has it been* [along ESFJ having-been] *as something making present* [along 14 Self-image ESTJ] *and futural* [certainty from S down to CL], *that is, in the temporalizing of its temporality* [at the node of S]*?*"

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e) Time as Historical

Heidegger has worked out why objects are historical; but what does it mean that time is historical? More precisely, why is it that the ESFJ having-been of S-mediated temporality has a priority over both its ESTJ making present and its futural certainty from S down to CL? (page 349): "From this preliminary analysis of the useful things belonging to history [in experience from Sens-L up to EL] that are still objectively present [in experience-traversing 22 Observation] and yet somehow 'past' [because of the incompatibility of 45 Duty/World and 206 Life along ESFJ], it becomes clear that this kind of being [ESFJ-traversing 206 Life] is historical [in 27 Apperception- and 22 Observation-traversing experience from Sens-L up to EL] only on the basis of its belonging to the world [45 Duty/World overlaying 206 Life along ESFJ]. But the world [45 Duty/World] has a historical kind of being because it constitutes an ontological determination of Da-sein [206 Life and its mirror of 27 Apperception can re-order their legs to form 45 Duty/World and its metric of 141 Angst/Worldview]. Furthermore, we can see that when one designates a time [as clocked by 27 Apperception determination of the now] as 'the past' [and thus belonging to a previous event in 27 Apperception-traversing experience from Sens-L up to EL], the meaning of this [at the node of 23 Familiarity-filtering S temporality on the left] is not unequivocal, but 'the past' [as a 45 Duty/World formed with 141 Angst/Worldview from the superposition of 206 Life and its mirror of 27 Apperception] is manifestly distinct from the *having-been* [45 Duty/World- and 206 Life-overlaying ESFJ having-been], which we got to know as a constituent of the ecstatic unity of the temporality of Da-sein [futural certainty from S down to CL; ESTJ making present; ESFJ having-been]. But thus the enigma ultimately only becomes more acute; why is it that precisely the 'past' [along the 27 Apperception and 22 Observation ENTP now-no-longer] or, more appropriately, the having-been [along 45 Duty/World and 206 Life ESFJ] *predominately*

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determines what is historical [in experience from Sens-L up to EL] when, after all, having-been [S-originating ESFJ] temporalizes itself equiprimordially with present [S-originating ESTJ] and future [S-originating certainty from S down to CL]."

ESFJ has priority because it is an aspect of 45 Duty/World which overlays along ESFJ that which is primarily historical, namely the 206 Life that is stretched out between ISFJ birth and ESFJ death by 23 Familiarity (page 349): "We asserted that Da-sein is what is *primarily* historical [in its stretching out within 23 Familiarity from ISFJ birth to ESFJ having-been]. But *secondarily* historical is what is encountered within the world [ESFJ having-been-overlaying and ENTP-now-no-longer-overlaying 45 Duty/World], not only useful things at hand in the broadest sense, but also *nature* [22 Observation-overlaying 72 Knowing] in the surrounding world [22 Observation- and 72 Knowing-overlaying 45 Duty/World] as the 'historical ground.' We call beings unlike Da-sein [and observed therefore by Hegel's inorganic observation of a superposition of 93 Empire memory and 45 Duty/World] that are historical by reason of their belonging to the world [45 Duty/World] that which is world-historical. We can show that the vulgar concept [based in indefinite 27 Apperception now-time that mirrors an unthreatened 206 Life] of 'world history' arises precisely from our orientation toward what is secondarily historical [observed by Hegel's inorganic observation of a superposition of 93 Empire memory and 45 Duty/World]. What is world-historical is not first historical [in 45 Duty/World-traversing experience from Sens-L up to EL] on the basis of a historiographical [27 Apperception passage through identification from M down to ER affecting existence from Sens-R up to ER and influencing 206 Life, which impacts by passage through significance from T down to EL upon 27 Apperception which passes through experience and thus history from Sens-L up to EL] objectivation [at the 27 Apperception, 45 Duty/World and 22 Observation node of P], but rather *as the being* [in 23 Familiarity formed

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by exchange in the segment from CR down to FR between 14 Self-image and 5 Repentance] that it is in itself [within 23 Familiarity that is born along ISFJ and passes away along ESFJ of 45 Duty/World] encountered in the world [ESFJ-overlaying 45 Duty/World populated by Hegel's inorganic observation of a superposition of 93 Empire memory and 45 Duty/World]."

Hegel has demonstrated that inorganic observation (superposition of 93 Empire and 45 Duty/World) observes primarily the ideal type within 23 Familiarity; the actual object-in-itself held in the hand serves as a prop to describe this ideal type. Heidegger has now shown that the object's history is based in precisely this same circuit of 23 Familiarity – the object's time links to the coming into being and the passing away of 206 Life as it stretches itself out within exchange-based 23 Familiarity (page 349): "The analysis of the historical character [68 Character] of a useful thing still objectively present [in 68 Character-intersecting 22 Observation] not only led us back to Da-sein [206 Life and its mirror of 27 Apperception combining to form 45 Duty/World and a 141 Angst/Worldview of that world] as what is primarily historical [in 45 Duty/World experience from Sens-L up to EL], but at the same time made it dubious whether the temporal characteristics of what is historical [in experience from Sens-L up to EL] should be primarily oriented toward the being-in-time [within the experience-traversing 27 Apperception now that is currently real as part of the present event] of something objectively present [in experience-traversing 22 Observation] at all. Beings do not become 'more historical' as we go on to a past ever farther away, so that what is most ancient would be the most authentically historical. But the 'temporal' distance [in 27 Apperception of what is current and thus real] from now [which can be truncated into finiteness by threats to 206 Life, the mirror of 27 Apperception] and today again has no primarily constitutive significance [T down to EL which is not part of 27 Apperception] for the historicity [related to identification from M down to ER] of authentically [206 Life in harmony with 27 Apperception] historical beings, not because

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they are not 'in time' [as clocked by 27 Apperception] or are timeless, but rather because they *primordially* exist *temporally* [at the node of S] *in a way that* nothing objectively present [at the object-binding node of P, the mirror of S] 'in time' [within 27 Apperception-intersecting object-binding P], whether passing away [along the 23 Familiarity ESFJ having-been] or coming into being [along the 23 Familiarity ISFJ of birth], could ever, by its ontological essence [of exchange between 14 Self-image and 5 Repentance within CR down to FR, forming 23 Familiarity], be temporal in such a way."

Heidegger is sorry if this seems overly complicated; he is simply describing what happens (page 350): "It will be said that these are overly complicated remarks. No one denies that human existence [206 Life] is basically the primary 'subject' of history [in experience from Sens-L up to EL], and the vulgar concept [based in indefinite 27 Apperception now-time that mirrors a 206 Life that is not under threat] of history [in 27 Apperception-overlaying experience from Sens-L up to EL] cited says this clearly enough. But the thesis that 'Da-sein is [in the 'to be' from CR down to FR] historical [within experience from Sens-L up to EL]' not only means [at the 23 Familiarity node of S meaning] the ontic fact [in 22 Observation-overlaying 72 Knowing] that human being presents a more or less important 'atom' in the business of world [experience-traversing 45 Duty/World formed with 141 Angst/Worldview from the combination of 206 Life and its mirror of 27 Apperception] history [within 27 Apperception-overlaying experience from Sens-L up to EL], and remains the plaything of circumstances and events [compressed out of experience from Sens-L up to EL by the INTJ essence force of 206 Life passing through significance from T down to EL], but poses the problem *why and on the basis of what ontological conditions, does historicity* [relating to identification from M down to ER] *belong to the subjectivity* [attuned moods of 206 Life] *of the 'historical' subject* [94 'I' truncated along with 73 Skepticism from the intersection of 124 Bureaucracy/Myself and 206 Life] *as its essential constitution?*"

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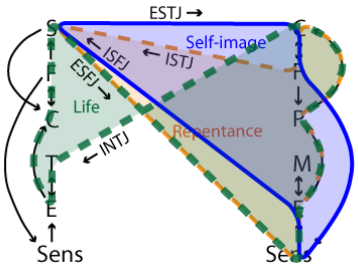
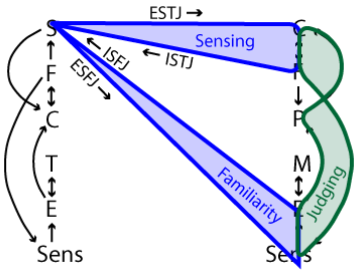
History and Authenticity

a) The Concrete Expression of Care





Historicity within 23 Familiarity turns out to be simply a more concrete aspect of temporality mediated at its node of S. 14 Self-image, the active element of exchange or care from CR down to FR, moves out from S along the ESTJ making present and then up the ISFJ birth side of 23 Familiarity; its partner of 5 Repentance moves down from S along the ESFJ having-been of both 206 Life and 23 Familiarity and then also through care or exchange. Together they represent the stretching out of the existence traversed by 14 Self-image, 5 Repentance and 206 Life in their common 23 Familiarity-sustaining passage from Sens-R up to ER (page 350): "Factically [in 206 Life-based attuned moods], Da-sein always has its 'history,' and it can have something of the sort because the being of this being is constituted by historicity [related to identification from M down to ER, which impinges on 206 Life-traversing existence from Sens-R up to ER]. We want to justify this thesis with the intention of setting forth the *ontological* [circuit-related] problem of history [in experience from Sens-L up to EL] as an existential one [related to 26 Life]. The being of Da-sein was defined as care [exchange from CR down to FR]. Care is grounded in temporality [at the node of S]. Within the scope of temporality we must accordingly search for an occurrence [within S-based 23 Familiarity-mediated existence from Sens-R up to ER] that determines existence as historical. Thus the interpretation

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[46 Interpretation] of the historicity [related to identification from M down to ER] of Da-sein turns out to be basically just a more concrete development of temporality [at the S node of existence-traversing 23 Familiarity]. We revealed temporality [at S] initially with regard to the mode of authentic [206 Life in harmony with 27 Apperception] existing [in 206 Life] that we characterized as anticipatory resolution [14 Self-image sustaining 27 Apperception-mediated production]. Why does this involve an authentic [206 Life in harmony with 27 Apperception] occurrence [in existence from Sens-R up to ER, traversed by both 14 Self-image and 5 Repentance when exchange takes place in CR down to FR] of Da-sein?"

Heidegger looks again at the structure of authenticity and asks, Where does it get its possibilities? Surely it cannot acquire them from 27 Apperception and thus from a focus upon death. He looks at the conceptual structure along 70 Articulation ESTJ and wonders whether perhaps something is missing (pages 350, 351): "We determined resoluteness as self-projection [141 Angst/Worldview INTJ interrupting 73 Skepticism INTJ and calling up its mirror of 74 Blame which then combined with 73 Skepticism to form 20 Dasein and the 141 Angst/Worldview doing the calling] upon one's own being guilty [74 Blame] that is reticent [silencing 73 Skepticism 'idle talk'] and ready for *Angst* [141 Angst/Worldview that does the calling and is sustained by the call]. It attains its authenticity [206 Life in harmony with its mirror of 27 Apperception] as *anticipatory* [14 Self-image initiative implementing 27 Apperception-mediated production in finite time] resoluteness. In it, Da-sein understands itself [in 141 Angst/Worldview-overlaying 33 Understanding] with regard to its potentiality-of-being [as a 20 Dasein / 141 Angst/Worldview self-consciousness] in a way that confronts death [the certain threat to 206 Life of imminent biological termination forcing its mirror of 27 Apperception into finiteness of production] in order to take over completely [in the 27 Apperception summing up of the 206 Life 'ahead of itself'] the being that it itself is [in the

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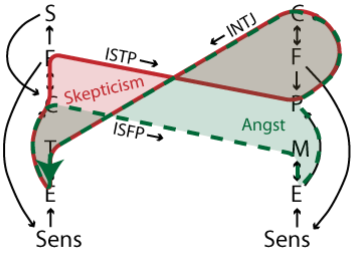
'to be' of 23 Familiarity-forming exchange between 14 Self-image and 5 Repentance from CR down to FR] **in its thrownness** [default state of 93 Empire memory truncating 60 Subordinate / 53 Obligation reality simulation into 124 Bureaucracy/Myself and simultaneously into a 20 Dasein there, in the process overlaying 14 Self-image along ISFJ and displacing 13 Intentionality]. **Resolutely taking over** [in a 14 Self-image dependence upon 74 Blame] **one's own factical** [mooded and attuned by 206 Life] **'There'** [20 Dasein there] **means at the same time the resolve** [13 Intentionality linking 27 Apperception with 14 Self-image] **for the situation** [a threat to 206 Life that is throwing 27 Apperception into finiteness, calling for the help of 14 Self-image]. **In the existential analytic we cannot, on principle, discuss what Da-sein** *factically* [in the attuned moods of a threatened 206 Life] **resolves upon** [in the link between 27 Apperception finiteness and a resulting 20 Dasein-overlaying 13 Intentionality]. **Our present inquiry excludes even the existential project** [along 206 Life INTJ] **of factical** [mooded and attuned] **possibilities of existence** [206 Life]. **Nevertheless, we must ask whence** *in general* **can the possibilities be drawn upon which Da-sein factically projects itself** [in the 141 Angst/Worldview overlay of 73 Skepticism along INTJ]? **Anticipatory** [14 Self-image-related] **self-projection** [along INTJ] **upon the possibility of existence not to-be-bypassed** [27 Apperception identification from M down to ER with biological termination, throwing it into 13 Intentionality-mediated finiteness that can be productive] – **on death** [physical termination] – **guarantees only the totality** [206 Life 'ahead-of-itself' summed up in 27 Apperception] **and authenticity** [206 Life in harmony with 27 Apperception] **of resoluteness** [27 Apperception linked to 13 Intentionality and 74 Blame, the mirror of 73 Skepticism]. **But the factically** [attuned and mooded] **disclosed** [as a 20



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Dasein there] possibilities [along INTJ of 141 Angst/Worldview and 33 Understanding] of existence [206 Life] are not to be taken from death [27 Apperception thrown into finiteness of production by the certainty of imminent biological termination or some other less serious threat]. All the less so since anticipation [14 Self-image initiative] of that possibility is not a speculation about it, but rather precisely signifies coming back to the factical [attuned moods of 206 Life energizing 124 Bureaucracy/Myself] There [20 Dasein there formed by exchange between 14 Self-image and the 5 Repentance that can coincide with the beginning of a new event within experience from Sens-L up to EL]. Is taking over the thrownness of the self [14 Self-image ISFJ tying into default 93 Empire memory write state ISFJ in place of 13 Intentionality ISFJ] into its world [45 Duty/World formed with 141 Angst/Worldview from the superposition of 206 Life and its mirror of 27 Apperception] supposed to disclose a horizon [centered around P] from which existence [206 Life] seizes its factical [mooded and attuned] possibilities? Did we not moreover say that Da-sein [206 Life with its attuned and mooded 'ahead of itself'] never gets behind its thrownness? Before we rashly decide whether Da-sein draws its authentic [206 Life in harmony with 27 Apperception] possibilities of existence [206 Life] from thrownness [external circumstances] or not, we must assure ourselves of the complete concept [70 Articulation fore-conceiving along ESTJ] of this fundamental determination of care [exchange between ESTJ-overlaying 14 Self-image and 5 Repentance in the region from CR down to FR]."

b) Possibilities Acquired from the they

Possibilities in the average mind are acquired largely from the overlay along ISFJ of 14 Self-image with default 93 Empire memory write state which forgets self of 94 'I' and thus requires external direction from the they, and only occasionally from an overlay along ISFJ with 13 Intentionality that cares for individuated self (page 351): "It is true that Da-sein is delivered over to

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itself and its potentiality-of-being, *but as being-in-the-world* [124 Bureaucracy/Myself formed in most cases from the superposition of 60 Subordinate / 53 Obligation reality simulation with 93 Empire memory or its components such as 125 Evaluation and 62 Monitoring or 96 Revolutionary reading and 92 Pioneer writing]. As thrown, it is dependent upon a 'world' [45 Duty/World which combines in Hegelian observation with 93 Empire memory to observe inorganic objects], and exists [206 Life] factically [in attuned moods] with others [observed in Hegelian organic observation in the superposition of 27 Apperception and 93 Empire memory as entities with purpose]. Initially and for the most part, the self is lost in the they [externalized 191 Democracy and 35 Kinship]. It understands itself [in 206 Life-overlaying 33 Understanding] in terms of the possibilities of existence [206 Life] that 'circulate' in the actual 'average' public interpretedness [dependent 46 Interpretation formed by the superposition of externalized 191 Democracy and 35 Kinship] of Da-sein today [in indefinite 27 Apperception now-time that mirrors a 206 Life which does not feel threatened]. Mostly they are made unrecognizable by ambiguity, but they are still familiar [in 23 Familiarity formed from the combination of 45 Duty/World- and 5 Repentance-overlaying 206 Life ESFJ and 14 Self-image-, 93 Empire-memory- and 13 Intentionality-overlaying ISFJ]. Authentic existentiell [mooded and attuned] understanding [206 Life-overlaying 33 Understanding] is so far from extricating itself from traditional interpretedness [public 46 Interpretation] that it always grasps its chosen possibility [along 206 Life INTJ] in resolution [14 Self-image forgetting itself by aligning along ISFJ with 93 Empire memory] from that interpretation and in opposition to it [14 Self-image ISFJ overlaying 13 Intentionality ISFJ in place of 93 Empire memory ISFJ], and yet again for it [14 Self-image ISFJ again overlaying 93 Empire memory ISFJ]."

Any 13 Intentionality along ISFJ can at most be an individuating modification of the ISFJ-overlaying 93 Empire memory or heritage inherited

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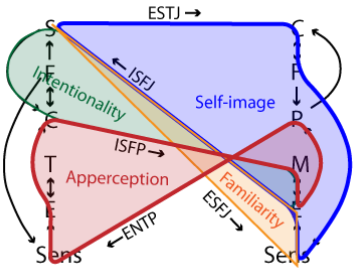
from the surrounding the they – creative innovation is thus generally a new way (46 Interpretation as-structure) of looking at traditional things. The ultimate creative possibility is mental integration; the particular individuating path of maximal 14 Self-image effectiveness that leads to this state becomes one's fate (page 351): "The resoluteness in which Da-sein comes back to itself [14 Self-image ISFJ overlaying 27 Apperception-mediated 13 Intentionality along ISFJ] discloses the actual factical [mooded and attuned] possibilities of authentic [206 Life in harmony with 27 Apperception] existing *in terms of the heritage* [23 Familiarity-overlaying 93 Empire memory] which that resoluteness *takes over* as thrown [93 Empire memory as a default state extending 60 Subordinate / 53 Obligation reality simulation into 124 Bureaucracy/Myself and simultaneously truncating it into a 20 Dasein there]. Resolute coming back to thrownness involves *handing oneself over* to traditional possibilities [in the ISFJ-overlaying 93 Empire memory of publicness], although not necessarily *as* [in the 46 Interpretation segment of 70 Articulation] traditional ones. If everything 'good' [as a 20 Dasein there sustaining 20 Dasein / 141 Angst/Worldview self-consciousness] is a matter of heritage [93 Empire memory as the default supplier of the 20 Dasein there] and if the character of 'goodness' lies in making authentic [206 Life in harmony with 27 Apperception] existence [206 Life] possible [along the INTJ of 206 Life], then handing down a heritage is always constituted in resoluteness [14 Self-image overlaying and supporting 93 Empire memory along ISFJ and then redirecting it in more healthy directions by 13 Intentionality]. The more authentically [206 Life in harmony with its mirror of 27 Apperception] Da-sein resolves itself, that is, understands itself unambiguously in terms of its ownmost eminent possibility in anticipating [14 Self-image initiative with its ISFJ overlay of



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either 13 Intentionality or 93 Empire memory] death [27 Apperception finiteness], the more unequivocal and inevitable is the choice [in 14 Self-image as it follows 74 Blame in traveling through exchange from CR down to FR] in finding the possibility [along 206 Life INTJ] of its existence [206 Life]. Only the anticipation [14 Self-image initiative] of death [27 Apperception finiteness from a threat to its mirror of 206 Life] drives every chance and 'preliminary' possibility out. Only being free [in 14 Self-image initiative, the mirror of 42 Freedom] *for* death [27 Apperception production in finite time] gives Da-sein its absolute goal and pushes existence [206 Life] into its finitude [in 27 Apperception production, the mirror of 206 Life]. The finitude of existence [206 Life aware that its 27 Apperception-mediated production can only continue for a finite period of time] thus seized upon tears one back out of endless multiplicity [14 Self-image overlaying of 93 Empire memory of publicness along ISFJ] of possibilities offering themselves nearest by – those of comfort, shirking and taking things easy – and brings Da-sein to the simplicity of its *fate*. This is how we designate the primordial occurrence [relating to existence from Sens-R up to ER] of Da-sein that lies in authentic [206 Life in harmony with its mirror of 27 Apperception] resoluteness [14 Self-image tying into 13 Intentionality along ISFJ with the aim of supporting 20 Dasein / 141 Angst/Worldview self-consciousness] in which it *hands itself down* to itself [in 93 Empire memory that has been individualized], free [in 14 Self-image initiative] for death [27 Apperception-mediated production in finite time], in a possibility [along 206 Life INTJ] that it inherited [in 93 Empire memory of publicness] and yet has chosen [in 14 Self-image that supports 27 Apperception-mediated production in finite time that redirects one's heritage into better directions]."

c) Authenticity from Blows of Fate

The 20 Dasein there according to Heidegger is one's fate; it is reached by the blows of fate. An irresolute person is driven here and there by

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circumstances and events; the one who chooses can harness the turmoil and move forward in fate (page 351): "Da-sein can only be reached by the blows of fate [threats to 206 Life that throw its mirror of 27 Apperception into finiteness of production] because in the basis of its being it *is* [in the 'to be' from CR down to FR traversed by 14 Self-image that implements 27 Apperception-based production] fate in the sense described. Existing [in 206 Life] fatefully in resoluteness handing itself down [in 93 Empire memory of publicness], Da-sein is disclosed [in the 20 Dasein there truncated out of 124 Bureaucracy/Myself by passage of data from CR down to FR] as being-in-the-world [124 Bureaucracy/Myself] for the 'coming' of 'fortunate' circumstances [aligned with 93 Empire memory] and for the cruelty of chance [threatening 206 Life and throwing its mirror of 27 Apperception into finiteness of production]. Fate does not first originate with the collision of circumstances and events [carved out of experience from Sens-L up to EL by the essence force of 206 Life INTJ passing downwards through significance from T down to EL]. Even an irresolute person [in whom there is no coordination between 27 Apperception finiteness and 13 Intentionality] is driven by them, more so than someone who has chosen [in 14 Self-image], and yet he can 'have' no fate [which requires an independent 14 Self-image able to build effectively upon default 93 Empire memory along ISFJ]."

Authenticity is based in exchange which implies individuals working together in Durkheimian organic solidarity. The fate of its multiple individuated entities becomes the destiny of the group which at a minimum is a healthy economy responding adaptively to shocks (pages 351, 352): "When Da-sein, anticipating [in 14 Self-image initiative], lets death [27 Apperception finiteness of production] become powerful in itself [by linking to 74 Blame], as free [in 14 Self-image that chooses and accepts 74 Blame for what has not been done and perhaps could not be done] for death [27 Apperception production in finite time advanced by 14 Self-image initiative]

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it understands itself [along 124 Bureaucracy/Myself-overlaying 33 Understanding] in its own *higher power,* the power of its finite [27 Apperception production in finite time] freedom [of 14 Self-image to take initiative that advances 27 Apperception production], and takes over the *powerlessness* of being abandoned to itself [in 74 Blame] in that freedom [of 14 Self-image], which always only *is* [in the 14 Self-image- and 74 Blame-traversing section of exchange from CR down to FR] in having chosen the choice, and becomes clear [in 33 Understanding-overlaying 70 Articulation INTJ fore-seeing] about the chance elements in the situation [enclosed by 27 Apperception finiteness] disclosed [as a 20 Dasein there truncated out of 124 Bureaucracy/Myself by passage through exchange from CR down to FR]. But if fateful Da-sein essentially exists [206 Life] as being-in-the-world [124 Bureaucracy/Myself] in being-with others [35 Kinship truncated out of spatial 115 Brotherhood/Ourself when 20 Dasein is truncated out of 124 Bureaucracy/Myself], its occurrence [in existence from Sens-R up to ER traversed by both 14 Self-image and 5 Repentance that also pass through the exchange region from CR down to FR, forming 23 Familiarity and 18 Sensing in their intersection] is an occurrence-with [because it is based in exchange] and is determined as *destiny*. With this term, we designate the occurrence [in existence from Sens-R up to ER] of the community, of a people [with differing cognitive styles who see things in different ways and can therefore constructively interact]. Destiny is not composed of individual fates, nor can being-with-one-another [191 Democracy and 35 Kinship] be conceived of [in 70 Articulation ESTJ fore-conceiving] as the mutual occurrence of several subjects. These fates are already guided beforehand in being-with-one-another [191 Democracy and 35 Kinship] in the same world [45 Duty/World] and in the resoluteness [27 Apperception linking up with 13 Intentionality] for definite possibilities. In communication and in battle the power of destiny first becomes free [along 14 Self-image initiative]. The fateful destiny of Da-sein in and with its 'generation'

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constitutes the complete, authentic [206 Life in harmony with 27 Apperception] occurrence [in existence from Sens-R up to ER] of Da-sein."

The group is healthy when a significant number of its units individuate into authenticity (page 352): "As the powerless higher power preparing itself for adversities [threatening 206 Life and throwing its mirror of 27 Apperception into finiteness of production], the power of reticent [73 Skepticism 'idle talk' silenced by 141 Angst/Worldview interruption along INTJ] self-projection [141 Angst/Worldview interrupting 73 Skepticism, calling up its mirror of 74 Blame which with 73 Skepticism re-orders its legs to form 20 Dasein / 141 Angst/Worldview self-consciousness whose 141 Angst/Worldview aspect is the caller], ready for *Angst* [141 Angst/Worldview], upon one's own being-guilty [74 Blame which opens up the way for 14 Self-image freedom to take initiative], fate requires the constitution of being of care [data passage from CR down to FR] as the ontological condition of its possibility, that is, temporality [at the node of S meaning, traversed by the twin 14 Self-image and 5 Repentance aspects of exchange forming both 18 Sensing and 23 Familiarity in their intersection]. Only if death [27 Apperception finiteness of production], guilt [74 Blame], conscience [141 Angst/Worldview interrupting 73 Skepticism along INTJ], freedom [14 Self-image initiative], and finitude [of 27 Apperception production in finite time] live together equiprimordially in the being of a being as they do in care [data passage of exchange from CR down to FR], can that being exist [206 Life] in the mode of fate [default 93 Empire memory alternating with 13 Intentionality authenticity along the ISFJ of 14 Self-image], that is, be historical [in experience from Sens-L up to EL traversed by 27 Apperception and impacted by its mirror of 206 Life] in the ground of its existence [Sens-R up to ER, the mirror of experience, traversed by 206 Life and impacted by its mirror of 27 Apperception]."

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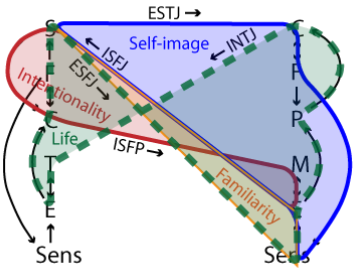
d) Coordination by S-mediated Temporality

13 Intentionality certainty from S down to CL contains the basic foundational assumptions of logic. 'If' this is certain, 'then' it is possible to act along 14 Self-image ESTJ in the Moment that is the ESFJ 206 Life having-been which injects history and thus fate into 45 Duty/World (page 352): "*Only a being that is essentially* futural [in 20 Dasein-overlaying 13 Intentionality certainty from S down to CL] *in its being so that it can let itself be thrown back* [in 93 Empire memory] *upon its factical* [mooded and attuned by 206 Life] *There* [20 Dasein there formed along with 124 Bureaucracy/Myself from the superposition of 93 Empire memory and 60 Subordinate / 53 Obligation reality simulation], *free* [in 14 Self-image initiative] *for its death* [27 Apperception production in finite time] *and shattering itself on it, that is, only a being that, as futural* [in 13 Intentionality certainty from S down to CL] *is equiprimordially* having-been [in the 45 Duty/World-overlaying ESFJ of a threatened 206 Life], *can hand down to itself its inherited possibility* [along the 23 Familiarity-overlaying ISFJ of 14 Self-image and 93 Empire memory which is made present at S along ESTJ], *take over its own* [93 Empire-memory-mediated] *thrownness and be* in the Moment [along the ESTJ of a 14 Self-image squeezed out into the present by futural certainty from S down to CL and the ESFJ of its 206 Life] *for 'its time.' Only authentic temporality* [at the node of S] *that is at the same time finite* [in 27 Apperception finiteness of production] *makes something like fate, that is, authentic* [206 Life in harmony with 27 Apperception finiteness of production] *historicity* [related to the passage of 27 Apperception, 141 Angst/Worldview, 13 Intentionality and 74 Blame through identification from M down to ER], *possible.*"



Resoluteness based in temporality carries out opportunity which can only be

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glimpsed briefly by inauthenticity and then abandoned in fleeing – it does this by a retrieve of 14 Self-image into its own birth along the ISFJ of a 27 Apperception-mediated 13 Intentionality. This constructs a new and different 23 Familiarity – not a repeat of the past, and not a return to what was once real but is now outdated. This in turn may be handed down to others (pages 352, 353): "It is not necessary that resoluteness [27 Apperception coordinating with 13 Intentionality] *explicitly* know [in 72 Knowing] of the provenance of its possibilities upon which it projects itself [along 206 Life INTJ]. However, in the temporality [at S] of Da-sein, and only in it, lies the possibility of fetching the existentiell [mooded and attuned along 70 Articulation so that S fills with meaning that matters] potentiality-of-being [20 Dasein / 141 Angst/Worldview self-consciousness] upon which it projects itself *explicitly* from the traditional understanding [20 Dasein- and 141 Angst/Worldview-overlaying 33 Understanding] of Da-sein. Resoluteness that comes back to itself [from 141 Angst/Worldview that calls 73 Skepticism which combines with 74 Blame to form 20 Dasein / 141 Angst/Worldview self-consciousness whose 141 Angst/Worldview then calls 73 Skepticism] and hands itself down [in 14 Self-image overlaying 93 Empire memory along ISFJ which breaks away into 13 Intentionality] then becomes the retrieve [in the overlay of anticipatory 13 Intentionality-guided 14 Self-image with 93 Empire memory of the past along ISFJ] of a possibility of existence [206 Life] that has been handed down [in the publicness of 93 Empire memory]. *Retrieve* [along ISFJ] *is explicit handing down,* that is, going back to the possibilities of the Da-sein that has been [along ESFJ of 206 Life] there [in the default 20 Dasein there formed from an overlay of 60 Subordinate / 53 Obligation reality simulation by 93 Empire memory write state]. The authentic [206 Life in harmony with 27 Apperception] retrieve [in the overlay of 14 Self-image anticipating 27 Apperception production and also overlaying 93 Empire memory of the past] of a possibility of existence [206 Life] that has been [along 206 Life ESFJ having-been] – the possibility

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that Da-sein may choose its heroes – is existentially grounded in anticipatory [14 Self-image initiative] resoluteness [respect for 141 Angst/Worldview that is willing to be hurled outside of spatial 115 Brotherhood/Ourself]; for in resoluteness the choice [to integrate 13 Intentionality with 27 Apperception finiteness of production] is first chosen that makes one free [in 74 Blame-grounded 14 Self-image initiative that implements 27 Apperception-based production in finite time] for the struggle to come [to redirect the common destiny], and the loyalty to what can be retrieved [from 93 Empire memory of the past in its overlay of 14 Self-image along ISFJ]. The handing down of a possibility that has been [along ESFJ of 206 Life and 23 Familiarity] in retrieving it [along ISFJ of 14 Self-image and 23 Familiarity], however, does not disclose [as a 20 Dasein there] the Da-sein that has been [along 206 Life ESFJ] there [as a previous 20 Dasein there] in order to actualize it again. The retrieve [along ISFJ of both 14 Self-image and 13 Intentionality rooted in the 93 Empire memory of the past along this same ISFJ] of what is possible [projected as an attuned mood along 206 Life INTJ] neither brings back 'what is past,' nor does it bind the 'present' back to what is 'outdated.' Arising [along ESTJ of 14 Self-image] from a resolute self-projection [in which 141 Angst/Worldview calls along INTJ and in calling forms itself so that it can call], retrieve [along ISFJ] is not convinced by 'something past,' in just letting it come back as what was once real [in a previous 27 Apperception current time and thus in a past historical event of experience from Sens-L up to EL]. Rather, retrieve [along ISFJ] *responds* to the possibility [along 206 Life INTJ] of existence [206 Life] that has-been-there [along 206 Life ESFJ that with ISFJ forms 23 Familiarity which filters existence from Sens-R up to ER]. But responding to the possibility [projected along INTJ] in a resolution [which respects 141 Angst/Worldview] is at the same time, *as in the Moment* [certainty from S down to CL and having-been down ESFJ ejecting a 14 Self-image ESTJ], *the disavowal* [or relegation] of what is working itself out today [in the current

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27 Apperception now] as the 'past' [moving it into the past as a previous event of experience from Sens-L up to EL in preparation for a new finite period of 27 Apperception-mediated production]. Retrieve [along 14 Self-image ISFJ] neither abandons itself to the past [of 93 Empire memory ISFJ], nor does it aim at progress [in 13 Intentionality ISFJ that cuts itself off from its default 93 Empire memory write state]. In the Moment [ejected from futural certainty which is S down to CL and the having-been of 206 Life out along the ESTJ of 14 Self-image], authentic [206 Life in harmony with 27 Apperception production] existence [206 Life] is indifferent to both of these alternatives."

The ISFJ birth of 23 Familiarity sums up Heidegger's mode of resolution and constitutes a retrieve; it is based through 27 Apperception and 46 Interpretation-overlaying 13 Intentionality in a full futural certainty (S down to CL) of the having-been (ESFJ) finiteness of one's own individuated (by identification from M down to ER) physical existence. Because Da-sein contains precisely this form of historicity and is thus historical, it can take over its own history and become something new (page 353): "We characterize retrieve [along ISFJ of 14 Self-image] as the mode of resolution [in which 14 Self-image implements 27 Apperception-mediated production in finite time] handing itself down [along 93 Empire memory of what was done previously by self and others], by which Da-sein exists [in 206 Life stretched out as an occurrence in the 23 Familiarity region of existence from Sens-R up to ER] explicitly as fate [grounded in both futural certainty from S down to CL and having-been along 206 Life and 45 Duty/World ESFJ]. But if fate constitutes the primordial historicity [affecting existence from Sens-R up to ER] of Da-sein, history [in experience from Sens-L up to EL, the mirror of historicity-related existence] has its essential weight neither in what is past nor in the today and its 'connection' with what is past, but in the authentic occurrence [in existence from Sens-R up to ER] of existence [Sens-R up to ER] that arises from the *future* [13 Intentionality certainty from S

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down to CL which feeds into 27 Apperception along its shared ISFP not-yet] of Da-sein. As a mode of being of Da-sein, history [in 27 Apperception-traversing experience from Sens-L up to EL] has its roots so essentially in the future [13 Intentionality certainty from S down to CL] that death [27 Apperception finiteness resulting from a threat to 206 Life], as the possibility of Da-sein we characterized, throws anticipatory [14 Self-image initiative] existence [206 Life that is threatened and needs the help of 14 Self-image initiative] back upon its *factical* [mooded and attuned by 206 Life] thrownness [14 Self-image ISFJ tying into 93 Empire memory along ISFJ, in aid of 13 Intentionality ISFJ which is fixated on the future threat and cannot deal with everything] and thus first gives to the *having-been* [ESFJ of a threatened 206 Life] its unique priority in what is historical. *Authentic* [27 Apperception in harmony with 206 Life] *being-toward-death* [27 Apperception], *that is, the finitude* [27 Apperception finitude of production] *of temporality* [at the node of S], *is the concealed ground of the historicity* [related to existence from Sens-R up to ER of S-intersecting 23 Familiarity as impacted by identification from M down to ER] *of Da-sein.* Da-sein does not first become historical [in experience from Sens-L up to EL] in retrieve [14 Self-image ISFJ overlaying 13 Intentionality ISFJ], but rather because as temporal [at the node of S with its 13 Intentionality futural certainty from S down to CL] it is historical [in experience from Sens-L up to EL, carved into historical past events by 27 Apperception finiteness resulting from successive futural threats to 206 Life], it can take itself over in its history [within experience from Sens-L up to EL], retrieving itself [in 14 Self-image overlaying 93 Empire memory of the past as a heritage along ISFJ and then breaking away into 13 Intentionality that modifies it to shape one's common destiny]. Here no historiography is needed as yet."

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Unity of Stretched-Out Existence

a) Interconnectedness of Resoluteness, Fate and Destiny

Resoluteness, fate and destiny are interconnected; that is because S is capable of being programmed (page 353): "We call the anticipatory [in 14 Self-image initiative] handing oneself down [in an overlay of 14 Self-image ISFJ by 93 Empire memory ISFJ] to the There [20 Dasein there truncated with 124 Bureaucracy/Myself out of 60 Subordinate / 53 Obligation reality simulation by 93 Empire memory] of the Moment [certainty of a threat from S down to CL combining with 206 Life ESFJ having-been to squeeze out the ESTJ 14 Self-image making present] that lies in resoluteness [respect for 141 Angst/Worldview] fate. In it destiny is also grounded, by which we understand the occurrence [in existence from Sens-R up to ER] of Da-sein in being-with-others [external kinship grouping showing concern for the kinship members as an expression of being-with-one-another]. Fateful destiny can be explicitly disclosed in retrieve [14 Self-image ISFJ moving beyond default 93 Empire ISFJ into 13 Intentionality ISFJ] with regard to its being bound up with the heritage handed down to it [along the ISFJ of 93 Empire memory]. Repetition [in 23 Familiarity, schooling 93 Empire memory] first makes manifest to Da-sein its own history [in experience from Sens-L up to EL]. The occurrence [in 23 Familiarity existence from Sens-R up to ER] itself and the disclosedness [of a 20 Dasein there formed by exchange from CR down to FR resulting from the addition of 93 Empire memory to 60 Subordinate / 53 Obligation reality simulation] belonging to it, or the appropriation of it, is existentially grounded in the fact that Da-sein is ecstatically [at the node of S] open [in 93 Empire memory which uses S as a store of meaning] as a temporal being."

Heidegger now examines the unity of S-mediated (through 23 Familiarity) existence from Sens-R up to ER. He wonders whether perhaps it

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might be fragmented into eras or some equivalent to events within experience from Sens-L up to EL. He then suggests that the question itself is a mistake (pages 353, 354): "What we characterized as historicity [relating to identification from M down to ER] in conformity with the occurrence [in existence from Sens-R up to ER] lying in anticipatory [14 Self-image initiative] resoluteness [respect for 141 Angst/Worldview], we shall call the *authentic* [206 Life in harmony with 27 Apperception] historicity of Da-sein. It became clear [in 70 Articulation-overlaying 33 Understanding INTJ foreseeing] in terms of the phenomena of handing down [of a 93 Empire heritage of common memory along ISFJ] and retrieve [of 93 Empire memory by 14 Self-image along ISFJ], rooted in the future [of ISFJ-traversing 13 Intentionality certainty from S down to CL], why the occurrence [in existence from Sens-R up to ER] of authentic [206 Life in harmony with existence-traversing 27 Apperception] history [in experience from Sens-L up to EL] has its weight in having-been [of a threatened 206 Life along ESFJ]. However, it remains all the more enigmatic how this occurrence [in existence from Sens-R up to ER], as fate, is to constitute the whole 'connection' of Da-sein from its birth [along existence-traversing 23 Familiarity ISFJ] to its death [along existence-traversing 23 Familiarity ESFJ]. What can going back to resoluteness [respect for 141 Angst/Worldview] add to this by way of clarification? Is not each resolution just *one* more single 'experience' [event truncated out of experience from Sens-L up to EL by a new threat to 206 Life which throws its mirror of 27 Apperception into a new current now] in the succession of the whole connection of experiences [events within the experience region from Sens-L up to EL carved out by the 206 Life force of INTJ essence passing through significance from T down to EL]? Is the 'connection' of authentic occurrence [in existence from Sens-R up to ER] supposed to consist of an uninterrupted succession of resolutions [involving 27 Apperception and 13 Intentionality passage through identification from M down to ER, each affecting existence from Sens-R up

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to ER]? Why does the question of the constitution of the 'connection of life' [between 23 Familiarity ISFJ birth and ESFJ death] not find an adequate and satisfactory answer? Is not our inquiry overhasty? Does it not, in the end, cling too much to the answer, without having tested the *question* beforehand as to its legitimacy? Nothing became more clear from the course of the existential [circuit-related] analytic so far than the fact that the ontology of Da-sein falls prey to the temptations of the vulgar [based in 27 Apperception indefinite now-time untroubled by threats to its mirror of 206 Life] understanding [206 Life-overlaying 33 Understanding] of being again and again. We can cope with this methodically only by pursuing the *origin* of the question of the constitution of the connection [in 23 Familiarity] of Da-sein, no matter how 'self-evident' this question may be, and by determining in what ontological horizon it moves."

The question of eras within existence assumes a 27 Apperception indefinite timeline as a measure. That reduces one to inauthenticity which is irresolute; it can tell us nothing about what is done by resolutions and resoluteness itself (page 354): "If historicity [relating to identification from M down to ER] belongs to the being of Da-sein, then even inauthentic [206 Life unharmonized with 27 Apperception] existence [206 Life] must be historical [in the experience region from Sens-L up to EL traversed by 27 Apperception, the mirror of 206 Life]. Did the *inauthentic* [indefinite 27 Apperception now-time] historicity [related to identification from M down to ER] of Da-sein determine our line of questioning about a 'connection of life' [stretched out in 23 Familiarity] and block the access to authentic [206 Life harmonized with 27 Apperception] historicity [related to identification from M down to ER] and the 'connection' [in 23 Familiarity] peculiar to it? However that may be, if the exposition of the ontological [circuit-related] problem of history [in experience from Sens-L up to EL] is supposed to be adequate and complete, we cannot escape considering the inauthentic [27 Apperception assuming an indefinite extension from past into future

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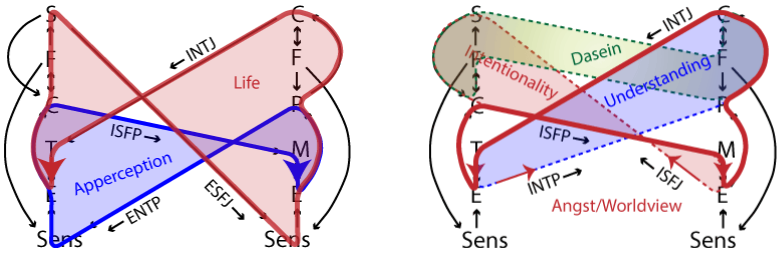
requiring no productive effort] historicity [related to identification from M down to ER] of Da-sein."

b) Moving Beyond Economic Exchange

Possibilities along the INTJ of 33 Understanding are often in terms of what is taken care of in economic exchange; 94 'I' self and its formation may be excluded. It is tempting then to see the unity of stretched-out existence in 23 Familiarity as a sequence of economic exchanges that sustain 206 Life (page 354):



"Initially and for the most part, Da-sein understands itself [in 206 Life-overlaying 33 Understanding] in terms of what it encounters in the surrounding world [45 Duty/World formed with its metric of 141 Angst/Worldview from a re-ordering of the legs of 206 Life and its mirror of 27 Apperception] and what it circumspectly takes care of [by economic exchange of 45 Duty/World items in the exchange region from CR down to FR]. Understanding [33 Understanding] is not just a bare taking cognizance of itself [in an overlay of 206 Life along INTJ] which simply accompanies all the modes of behavior of Da-sein. Understanding [INTJ-overlaying 33 Understanding] signifies self-projection [141 Angst/Worldview INTJ attempting to interrupt 73 Skepticism (formed with 94 'I' from the combination of 124 Bureaucracy/Myself and 206 Life) along INTJ, triggering its mirror of 74 Blame as conscience with both circuits then re-ordering their legs to form 20 Dasein / 141 Angst/Worldview self-consciousness whose 141 Angst/Worldview overlays 33 Understanding along INTJ even as it continues

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to interrupt 73 Skepticism along INTJ] upon the actual possibility [along INTJ] of being-in-the-world [INTJ-overlaying 124 Bureaucracy/Myself], that is, existing [INTJ-overlaying 206 Life] as this possibility. Thus understanding, as common sense, also constitutes the inauthentic [33 Understanding-overlaying 206 Life not harmonized with its mirror of 27 Apperception] existence [206 Life] of the they [externalized 191 Democracy and 35 Kinship which do not have a finite existence and cannot be threatened]. What everyday taking care of things [in economic exchange from CR down to FR] encounters in public being-with-one-another [externalized 191 Democracy and 35 Kinship] is not just useful things and works, but at the same time what 'is going on' with them [generating attuned moods from EL up to CL that make things matter at the node of S meaning]: 'affairs,' undertakings, incidents, mishaps. The 'world' [attunement-mood-overlaying 45 Duty/World] belongs to everyday trade [exchange from CR down to FR] and traffic as the soil from which they grow and the stage where they are displayed. In public being-with-one-another [externalized 191 Democracy and 35 Kinship] the others are encountered in the activities in which 'one' 'swims along' with it 'oneself' [in 124 Bureaucracy/Myself formed and simultaneously contracted into a 20 Dasein there by 60 Subordinate / 53 Obligation reality simulation in combination with self-excluding 93 Empire-overlaying 14 Self-image along ISFJ]. One always knows about it [in 72 Knowing that is the mirror of a combined 4 Perceiving and 46 Interpretation], talks about it [in 73 Skepticism 'idle talk'], furthers it, fights it [in 42 Freedom, the mirror of 14 Self-image], retains it, and forgets it [in a reversion to one's default heritage of 93 Empire memory] primarily with regard to *what* is being done and *what* will 'come out of it.' We initially calculate the progress, arrest, adjustment, and 'output' of individual Da-sein in terms of the course, status, change, and availability of what is taken care of [by economic exchange from CR down to FR]. As trivial as the reference to the

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understanding [33 Understanding] of Da-sein of everyday common sense [indefinite 27 Apperception now-time unsynchronized with its mirror of 206 Life] may be, ontologically [in relation to circuits] this understanding [33 Understanding whose essence force of INTJ travels through significance from T down to EL, impinging on and dividing experience from Sens-L up to EL into events] is by no means transparent [along 33 Understanding-overlaying 70 Articulation INTJ fore-seeing]. But then why should the 'connectedness' of Da-sein not be determined in terms of what is taken care of and 'experienced' [in the experience segment from Sens-L up to EL which is impacted by 33 Understanding INTJ]? Do not useful things and works and everything that Da-sein spends time with also belong to 'history' [in 45 Duty/World- and 42 Freedom-action-overlaying experience from Sens-L up to EL]? Is the occurrence [in existence from Sens-R up to ER, the mirror of experience from Sens-L up to EL] of history [within experience from Sens-L up to EL] then only the isolated course of 'streams of experience' [in experience from Sens-L up to EL] in individual subjects?"

Heidegger refutes this view (that the unity of stretched-out existence in 23 Familiarity is the sequence of economic exchanges that sustain 206 Life) by reviewing what actually happens (page 355): "Indeed, history [in experience from Sens-L up to EL] is neither the connectedness of movements in the alteration of objects, nor the free-floating succession [events carved out of experience from Sens-L up to EL by the essence force of 206 Life-overlaying 33 Understanding INTJ] of experiences of 'subjects.' Does the occurrence [in existence from Sens-R up to ER] of history [within experience from Sens-L up to EL] then pertain to the 'linking' of subject and object? Even if one assigns occurrence [in 23 Familiarity-overlaying existence from Sens-R up to ER] to the subject-object relationship [involved in exchange from CR down to FR between 14 Self-image and 5 Repentance which form 23 Familiarity in their intersection], then we must ask about the kind of being of this linking as such, if it is that which basically 'occurs.'

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The thesis of the historicity [relating to existence-impacting identification from M down to ER] of Da-sein does not say that the worldless [no 45 Duty/World which is not possible] subject is historical [in experience from Sens-L up to EL], but that what is historical [in experience from Sens-L up to EL] is the being that exists [in 206 Life] as being-in-the-world [206 Life-energized 124 Bureaucracy/Myself truncated into a 20 Dasein there by exchange between 14 Self-image and 5 Repentance in the region from CR down to FR, with the combination of 14 Self-image and 5 Repentance automatically forming 23 Familiarity in their intersection]. *The occurrence* [in existence from Sens-R up to ER] *of history* [45 Duty/World-traversing experience from Sens-L up to EL] *is the occurrence* [in existence from Sens-R up to ER] *of being-in-the-world* [206 Life-energized 124 Bureaucracy/Myself that in an exchange between 14 Self-image and 5 Repentance forms existence-traversing 23 Familiarity in their intersection even as it truncates into 20 Dasein]. The historicity [relating to identification from M down to ER that impacts upon existence from Sens-R up to ER and forms it into an occurrence] of Da-sein is essentially the historicity [in existence from Sens-R up to ER] of the world [45 Duty/World formed with a 141 Angst/Worldview metric from a re-ordering of the legs of 206 Life and its mirror of 27 Apperception] which, on the basis of its ecstatic [S-related] and horizonal [P-related, the mirror of what is in S] temporality, belongs to the temporalizing [of history within experience from Sens-L up to EL, and historicity relating to existence from Sens-R up to ER] of that temporality [in the 45 Duty/World nodes of S and its mirror of P]."

Heidegger continues with his review – surely we do not think that all of this could be sustained purely by buying and selling items within 45 Duty/World (page 355): "When Da-sein factically [in attuned moods] exists [in 206 Life], it already encounters beings discovered within the world [because a re-ordering of the legs of 206 Life and its mirror of 27 Apperception forms 45 Duty/World and a 141 Angst/Worldview metric]. *With*

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the existence [Sens-R up to ER] *of historical being-in-the-world* [206 Life-energized 20 Dasein-wrapping 124 Bureaucracy/Myself which gains historicity from the passage of 27 Apperception-impacted 206 Life through exchange-oriented existence from Sens-R up to ER], *things at hand* [at the focal 4 Perceiving node of CL] *and objectively present* [at object-binding P which delivers its results to CL by 11 Thinking-overlaying 50 Conspicuous ESTP] *have always already been included in the history* [within 45 Duty/World-traversed experience from Sens-L up to EL] *of the world* [45 Duty/World]. Tools and works, for example books [which communicate along 14 Self-image-overlaying ISFJ of 93 Empire memory through the 93 Empire memory division into 92 Pioneer writing and its mirror of 96 Revolutionary reading], have their 'fates' [in which 93 Empire memory takes over 14 Self-image along ISFJ, displacing 13 Intentionality ISFJ]; buildings and institutions have their history [in experience from Sens-L up to EL]. And even nature [45 Duty/World of things available for consumption along INTJ of 141 Angst/Worldview to sustain 206 Life along INTJ] is historical [in experience from Sens-L up to EL that is impacted by the essence force of INTJ]. It is *not* historical when we speak about 'natural history' [summarized in the 1 Classification of de-worlded objects (from 45 Duty/World which overlays 1 Classification only at the node of object-binding P)], but nature is historical [in experience from Sens-L up to EL filtered by 22 Observation and traversed by 45 Duty/World that is populated by Hegel's inorganic observation which is a combination of 93 Empire and 45 Duty/World] as a countryside [that may be enjoyed in an event such as a vacation], as areas that have been inhabited or exploited [and thus consumed to sustain 206 Life], as battlefields [in which the ESTJ conceptual Hegelian purpose of different organic units collides and one must defeat or consume the other] and cultic sites [linked to a 20 Dasein there which was externalized as a deity]. These innerworldly beings [of 45 Duty/World] as such *are* [in the 'to be' of exchange from CR down to FR] historical [in experience from Sens-L up to

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EL], and their history does not signify something 'external' that simply accompanies the 'inner' history of the 'soul' [which Hegel identifies as significance-traversing from T down to EL 70 Articulation of 40 Monasticism in the primitive action circuit of 9 Service]. We shall call these beings *world-historical."*

Heidegger arrives finally at his conclusion: the unity of stretched-out existence in 23 Familiarity cannot be the mere sequence of economic exchanges that sustain 206 Life. That is because 206 Life is already involved before any exchange takes place – in the 23 Familiarity motion for instance of a ring that is given and worn and retained. The unity of existence becomes the S-mediated movement of 23 Familiarity. A multiple personality would then be a tear in the fabric leading perhaps to the development of a separate thread (page 355): "Here we must observe that the expression 'world history' that we have chosen and that is here understood ontologically [relating to circuits], has a double meaning. On the one hand, it signifies the occurrence [in existence from Sens-R up to ER] of world [existence-traversing from Sens-R up to ER 45 Duty/World] in its essential existent unity with Da-sein [existence-traversing from Sens-R up to ER 206 Life]. But at the same time it means the innerworldly [in 45 Duty/World] 'occurrence' [within 4 Perceiving; note Heidegger's quotes to distinguish this from occurrence in existence from Sens-R up to ER] of what is at hand [at 4 Perceiving CL] and objectively present [at 50 Conspicuous P which sends its bound objects by ESTP to focal 4 Perceiving CL], since innerworldly beings [in 45 Duty/World] are always discovered [in a 20 Dasein there resulting as a minimum from circumspection that truncates 206 Life-energized 124 Bureaucracy/Myself into 20 Dasein] with the factically [attuned and mooded] existent [in 206 Life] world [45 Duty/World formed with 141 Angst/Worldview from the combination of 206 Life and its mirror of 27 Apperception]. The historical world [experience-traversing from Sens-L up to EL 45 Duty/World] is factically [in attuned moods of 206 Life] only as the

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world [45 Duty/World] of innerworldly beings [formed with 141 Angst/Worldview from the combination of 206 Life and its mirror of 27 Apperception]. What 'occurs' with tools [in mechanisms of tool breakdown that begin with 50 Conspicuous] and works as such has its own character of motion [in contrast to three-dimensional motion at the node of P as successive snapshots of 22 Observation of experience from Sens-L up to EL that are compared within 27 Apperception now-time], and this character [involving 23 Familiarity-filtered existence from Sens-L up to EL, the mirror of what occurs with 22 Observation] has been completely obscure up to now. For example, a ring that is 'presented' and 'worn' does not simply undergo a change of location [noted at the three-dimensional 22 Observation node of P] in its being. The movement of occurrence [in existence from Sens-R up to ER, the mirror of 22 Observation-filtered experience from Sens-L up to EL] in which 'something happens to it' cannot be grasped at all in terms of motion as change of location [as occurs at the node of P]. That is true of all world-historical 'processes' and events [carved out of P-filtered experience from Sens-L up to EL], and in a way even of 'catastrophes of nature' [which threaten 206 Life existence from Sens-R up to ER and truncate 27 Apperception now-time into finiteness]. Quite apart from the fact that we would necessarily go beyond the limits of our theme if we were to pursue the problem of the ontological structure of world-historical occurrence [in existence from Sens-R up to ER], we cannot do this because the intention of this exposition is to lead us to the ontological enigma of the movement [at the existence-filtering 23 Familiarity node of S meaning] *of* occurrence [in existence from Sens-R up to ER] in general."

c) Augmenting and Extending Everydayness

Heidegger reminds us again that the everyday mind sees only the experience region and its objects bound at the P node of 22 Observation and 1 Classification. It is unaware of their foundations within 23 Familiarity

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and will therefore see his discussion as unnecessarily complicated (pages 355, 356): "We only want to delimit *that* range of phenomena that we also necessarily have in mind ontologically [in relation to circuits] when we speak about the historicity [relating to existence from Sens-R up to ER] of Da-sein. On the basis of the temporally founded [in the movement of items through S-based 23 Familiarity-filtered existence from Sens-R up to ER] transcendence of the world [existence-traversing 45 Duty/World], what is world-historical is always already 'objectively' there in the occurrence [within existence from Sens-R up to ER] of existing [existence-traversing 206 Life] being-in-the-world [124 Bureaucracy/Myself energized by 206 Life], *without being grasped historiographically*. And since factical [mooded and attuned] Da-sein is absorbed and entangled [in the formation of 124 Bureaucracy/Myself and its simultaneous truncation into a 20 Dasein by the combination of 93 Empire memory with 60 Subordinate / 53 Obligation reality simulation] in what it takes care of [truncating 124 Bureaucracy/Myself into a 20 Dasein there by economic exchange from CR down to FR that ignores 94 'I'], it initially understands [in 206 Life-overlaying 33 Understanding] its history [in experience from Sens-L up to EL] as world history [within experience-traversing 45 Duty/World]. And since, furthermore, the vulgar understanding [rooted in 27 Apperception indefinite now-time mirroring into unthreatened 33 Understanding-overlaying 206 Life] of being understands 'being' [in the 'to be' of exchange from CR down to FR] as objective presence [at object-binding 1 Classification P of objects being exchanged] without further differentiation, the being of what is world-historical is experienced [in experience from Sens-L up to EL traversed by P-filtered 22 Observation] and interpreted [70 Articulation-overlaying 46 Interpretation] in the sense of objective presence [at the object-binding node of P] that comes along, is present [in the 50 Conspicuous ESTP present continuous], and disappears [by a pivot at P from the ESTP present continuous into the 45 Duty/World-overlaying ENTP now-

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no-longer]. And finally since the meaning [at 23 Familiarity S] of being in general is taken to be what is absolutely self-evident [familiar in the public 23 Familiarity of an externalized 191 Democracy and 35 Kinship], the question of the kind of being of what is world-historical and of the movement of occurrence in general [in the 23 Familiarity-mediated region of existence from Sens-R up to ER] is 'after all really' only unfruitful and unnecessarily complicated verbal sophistry."

Everydayness is driven by the demands of what happens daily; it sees the necessary responses as its 'fate.' In some way it must take its 'self' (observed at P as the sum total of what was experienced within experience from Sens-L to EL) and reconcile it with the things that it exchanges which also occupy this node of P. It does not know how this is to be done. The problem, says Heidegger, is in the everydayness; the self needs to pull itself together out of its dispersion and disconnectedness. Perhaps his discussion is not so overly complicated after all (page 356): "Everyday Da-sein [based in 27 Apperception indefinite now-time mirroring an unthreatened 206 Life] is dispersed in the multiplicity of what 'happens' daily [involving economic exchange from CR down to FR based on circumspection]. The opportunities and circumstances that taking care [20 Dasein-forming data passage from CR down to FR] keeps 'tactically' awaiting [along 14 Self-image ESTJ] in advance, result in 'fate.' Inauthentically existing [206 Life not synchronized with its mirror of 27 Apperception] Da-sein first calculates its history [in experience from Sens-L up to EL] in terms of what it takes care of [in exchange from CR down to FR of items in experience-overlaying 45 Duty/World]. In so doing, it is driven about by its 'affairs' [coming in along the ISTJ urgent of 18 Sensing formed along with 23 Familiarity by exchange between 14 Self-image and 5 Repentance in the region from CR down to FR]. So if it wants to come to itself, it must first *pull itself together* [124 Bureaucracy/Myself] from the *dispersion* and the *disconnectedness* [of a 124 Bureaucracy/Myself formed from the combination of 60 Subordinate / 53

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Obligation reality simulation with 14 Self-image-disenfranchising 93 Empire memory] of what has just 'happened,' and because of this, it is only then that there at last arises from the horizon [at object-binding P] of the understanding [P-intersecting 33 Understanding] of inauthentic [206 Life unharmonized with its mirror of 27 Apperception] historicity [related to 206 Life-traversing existence from Sens-R up to ER] the *question* of how one is to establish Da-sein's 'connectedness' if one does so in the sense of the experiences [as events within experience from Sens-L up to EL] of the subject 'also' objectively present [at the object-binding node of P]. The possibility that this horizon [at P, the mirror of S meaning] for the question should be the dominant one, is grounded in irresoluteness [lack of respect for 141 Angst/Worldview] that constitutes the essence [along 206 Life INTJ, compressing experience from Sens-L up to EL into events] of the inconstancy [fragmented 20 Dasein there which cannot form a coherent 23 Familiarity] of the self."

Heidegger again reminds us that everydayness is the default mode in every mind. An authentic mind ties into the prevailing 93 Empire memory of everydayness and adapts from it in 13 Intentionality – this is its fate. It thus might appear that authenticity least of all could help everydayness emerge from its lostness in exchange and 'fate' (page 356): "We have thus pointed out the *origin* of the question of Da-sein's 'connectedness' in the sense of the unity with which experiences [as events within experience from Sens-L up to EL] are linked together [in 23 Familiarity] between birth [along 14 Self-image- and 93 Empire-overlaying 23 Familiarity ISFJ] and death [along 23 Familiarity-, 45 Duty/World- and 206 Life-overlaying ESFJ]. At the same time, the provenance of this question betrays its inappropriateness with regard to a primordial existential [circuit-related] interpretation [46 Interpretation] of the totality of occurrence [within existence from Sens-R up to ER] of Dasein. But, on the other hand, with the predominance of this 'natural' horizon [at object-binding Cartesian P] of questioning, it becomes

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explicable why precisely the authentic [206 Life supported by 27 Apperception finiteness of production] historicity [related to identification from M down to ER] of Da-sein – fate [206 Life overlay of 45 Duty/World along ESFJ] and retrieve [14 Self-image overlay of 13 Intentionality along 23 Familiarity ISFJ] – looks as if it, least of all, could provide the phenomenal basis for bringing into the form of an ontologically founded problem what is fundamentally intended with the question of the 'connectedness of life' [within existence from Sens-R up to ER]."

The problem once more is the question. We should not be asking how the mind can unify itself, but rather how a mind that is unified could sink so deeply into everydayness that it would lose all sense of underlying unity. Heidegger points to malfunctions within the segment of identification from M down to ER as a primary cause (pages 356, 357): "This question cannot ask: how does Da-sein acquire such a unity of connection [within 206 Life-traversed existence from Sens-R up to ER] that it can subsequently link together the succession of 'experiences' [events within 27 Apperception-traversed experience from Sens-L up to EL] that has ensued and is still ensuing; rather, it asks in which of its own kinds of being *does it lose itself* [into a 14 Self-image overlay of 93 Empire memory along ISFJ] *in such a way that it must, as it were, pull itself together* [so that 14 Self-image overlays individualized 13 Intentionality and not public 93 Empire memory along ISFJ] *only subsequently out of its dispersion, and think up for itself* [in the 11 Thinking that is filtered by object-binding P in addition to experience-traversing 22 Observation] *a unity* [in 4 Perceiving on the left] *in which this together is embraced?* Lostness in the they [externalized 191 Democracy and 35 Kinship] and in world history [of 93 Empire memory as it combines with 60 Subordinate / 53 Obligation reality simulation to form both 124 Bureaucracy/Myself and 20 Dasein], revealed itself earlier as a flight from death [27 Apperception finiteness of production warding off threats to its mirror of 206 Life]. This flight from ... reveals being-toward-death [27

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Apperception] as a fundamental determination of care [exchange between CR and FR which truncates 124 Bureaucracy/Myself into 20 Dasein]. Anticipatory [14 Self-image initiative, one of the components of exchange] resoluteness [respect for 141 Angst/Worldview which sustains 20 Dasein / 141 Angst/Worldview self-consciousness] brings this being-toward-death [27 Apperception] to authentic [206 Life harmonized with 27 Apperception] existence [206 Life]. But we interpreted [46 Interpretation] the occurrence [in existence from Sens-R up to ER] of this resoluteness [respect for 141 Angst/Worldview] that anticipates [in 14 Self-image initiative] and hands down [in 93 Empire memory] and retrieves [in 13 Intentionality overlay of 14 Self-image along ISFJ] the heritage of possibilities [projected along 206 Life INTJ], as authentic [206 Life in harmony with its mirror of 27 Apperception] historicity [related to existence from Sens-R up to ER]. Does perhaps the primordial stretching along [from 23 Familiarity 14 Self-image-overlaying ISFJ birth to the 206 Life-overlaying 23 Familiarity ESFJ having-been] of the whole of existence [23 Familiarity- and 206 Life-overlaying existence from Sens-R up to ER], which is not lost [in an overlay of 93 Empire along ISFJ] and does not need a connection, lie in historicity [related to identification from M down to ER overlaid by 27 Apperception and a 13 Intentionality that in turn overlays 14 Self-image along ISFJ]? The resoluteness [respect for individuated 141 Angst/Worldview] of the self against the inconstancy of dispersion [into the 93 Empire memory of what is passed on] is in itself a *steadiness that has been stretched along* [between 14 Self-image- and 13 Intentionality-overlaying 23 Familiarity ISFJ and 206 Life-overlaying 23 Familiarity ESFJ having-been] – *the* steadiness in which Da-sein as fate [overlaying 93 Empire memory along ISFJ] 'incorporates' into its existence [Sens-R up to ER] birth [ISFJ of existence-traversing 23 Familiarity] and death [ESFJ having-been of existence-traversing 23 Familiarity] and their 'between' [existence from Sens-R up to ER] in such a way that in such constancy it is in the Moment [at the S node of 23 Familiarity which contains meaning and

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mediates temporality] for what is world-historical [in the overlay of 23 Familiarity ESFJ by 45 Duty/World and 23 Familiarity ISFJ by 93 Empire memory of the public past] in its actual situation [which is currently threatening 206 Life and throwing its mirror of 27 Apperception into the current now producing the current event within experience from Sens-L up to EL]. In the fateful retrieve [along 23 Familiarity ISFJ that faces the heritage into which it is being thrown and ponders a break into individuated 13 Intentionality which attempts to alter it] of possibilities [along 206 Life INTJ] that have-been [in 206 Life-overlaying 23 Familiarity ESFJ from which tools can be formed], Da-sein brings itself back 'immediately' [in 27 Apperception as the finite now that is real], that is, temporally and ecstatically [at the S node of 23 Familiarity], to what has already been [along 23 Familiarity ESFJ] before it. But when its heritage [in 14 Self-image-overlaying 93 Empire memory ISFJ] is thus handed down to itself [overlaying 14 Self-image ISFJ along a new 13 Intentionality], 'birth' [14 Self-image-overlaying 13 Intentionality ISFJ] is *taken into existence* [filtered by 23 Familiarity from Sens-R up to ER] in coming back from the possibility of death [13 Intentionality-overlaying 27 Apperception finiteness leading to production implemented by 14 Self-image] (the possibility not-to-be-bypassed [individuation in the segment of identification from M down to ER]) so that existence [Sens-R up to ER] may accept the thrownness of its own There [by 93 Empire memory that is attempting to displace 13 Intentionality] more free from illusion."

d) Loyalty of Existence to Self

Individuation through identification from M down to ER activates 74 Blame, 141 Angst/Worldview, 27 Apperception and 13 Intentionality which in turn enable a retrieve of 14 Self-image into 13 Intentionality along ISFJ, augmenting and redirecting the 93 Empire default state of everydayness and 'fate.' This according to Heidegger constitutes the loyalty of existence to its own self. It is the reverence of what is free for its possibilities that can be

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retrieved. We might note that Heidegger, like Hegel, appears to be aware of the primitive right hemisphere circuits of 9 Service action and 31 Fully Involved monitoring (page 357): "Resoluteness [14 Self-image overlay of a 27 Apperception-based 13 Intentionality along ISFJ, displacing 93 Empire ISFJ in support of 20 Dasein / 141 Angst/Worldview self-consciousness] constitutes the *loyalty* of existence [existence-traversing from Sens-R up to ER 23 Familiarity and 206 Life] to its own self [20 Dasein / 141 Angst/Worldview self-consciousness]. As resoluteness [respect for 141 Angst/Worldview] ready for *Angst* [141 Angst/Worldview], loyalty is at the same time a possible reverence for the sole authority that a free existence [206 Life] can have, for the possibilities of existence [projected along 206 Life INTJ] that can be retrieved [along 14 Self-image and 13 Intentionality ISFJ; with INTJ possibilities, ESTJ of 14 Self-image, ENFJ of paradigm-attitude-overlaying 3 Apprehending, and ISFJ retrieval of 14 Self-image into 13 Intentionality forming the primitive circuit of 9 Service which Hegel identifies with the human soul]. Resoluteness [respect for 141 Angst/Worldview] would be misunderstood ontologically [relating to circuits] if one thought that it *is* real [in a 27 Apperception finite now] as 'experience' [in the current event within 27 Apperception-overlaying experience from Sens-L up to EL] only as long as the 'act' [of 9 Service-overlaying 14 Self-image] of resolution 'lasts.' In resoluteness [defined now as a completed flow of data through the primitive circuit of 9 Service] lies the existentiell [mooded and attuned] constancy which, in keeping with its essence [along INTJ of either 3 Apprehending or 70 Articulation as complements of 9 Service], has already anticipated [in 14 Self-image] every possible Moment [temporalized in the interaction of ESTJ-overlaying 9 Service and its monitoring partner of ESFJ-overlaying 31 Fully Involved] arising from it. As fate [symmetrical 93 Empire overlaying the ISFJ of 9 Service], resoluteness is freedom to *give up* a definite resolution [by recourse to 5 Repentance-sustaining 31 Fully Involved monitoring along the ESFJ having-been], as may be required in the

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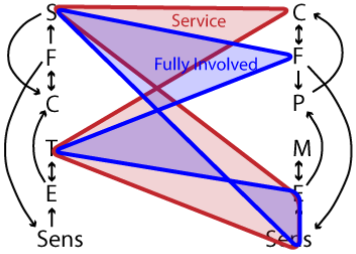
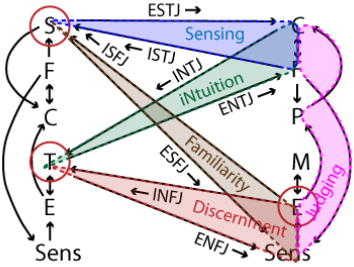
situation. Thus the steadiness of existence [Sens-R up to ER traversed by both 9 Service action and 31 Fully Involved monitoring] is not interrupted, but precisely confirmed in the Moment [temporalized at the node of S common to both primitive circuits]. Constancy is not first formed either through or by 'Moments' adjoining each other, but rather the Moments arise from the temporality [within the movement of 23 Familiarity formed from the intersection of 9 Service and 31 Fully Involved], *already stretched along,* of that retrieve [along ISFJ] which is futurally [in the certainty from S down to CL of 13 Intentionality which also overlays ISFJ] in the process of having-been [in the 31 Fully Involved-overlaying circuit of 5 Repentance, the exchange partner of 14 Self-image]."





This stretching along of existence is concealed to everydayness (pages 357, 358): "On the other hand, in inauthentic [206 Life not in harmony with 27 Apperception] historicity [related to identification from M down to ER] the primordial stretching along [between the ISFJ of 9 Service birth and the ESFJ of 31 Fully Involved monitoring death] of fate [93 Empire memory interposition along ISFJ] is concealed. With the inconstancy of the they-self [externalized 191 Democracy and 35 Kinship], Da-sein makes present [along 14 Self-image-overlaying 18 Sensing ESTJ] its 'today' [indefinite 27 Apperception now-time]. Awaiting the next new thing [snipped out of 18 Sensing by 8 iNtuition wrapped by 17 Curiosity and 60 Subordinate], it has already forgotten what is old [relegating it from the 79 Habit ESTP clock pointer of 27 Apperception now-time to the ENTP now-no-longer of an

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unproductive 27 Apperception and 45 Duty/World]. The they [externalized 191 Democracy and 35 Kinship] evades choice [which moves beyond economic exchange in the segment from CR down to FR snipped out and thus negated by 8 iNtuition]. Blind toward possibilities [along 8 iNtuition INTJ], it is incapable of retrieving [along ISFJ of 14 Self-image and 13 Intentionality] what has been [in 206 Life ESFJ so as to stretch itself out in 23 Familiarity], but only retains [in the ISFJ of 93 Empire memory] what is [in the current 18 Sensing that is awaiting a time snip from 8 iNtuition] and receives 'real' [27 Apperception indefinite now-time that views everything as an aspect of the current event], what has been left over [in the ENTP now-no-longer of 27 Apperception clocking of now-time], of the world-historical that has been [along the ESFJ having-been of 45 Duty/World which circulates the now-no-longer ENTP injected into it by 27 Apperception now-time], the remnants, and the information about them that is objectively present [at the object-binding node of P]. Lost [13 Intentionality displaced along ISFJ by a 93 Empire memory overlay of 14 Self-image] in the making present [along 14 Self-image] of the today [ISTJ urgent of externalized 191 Democracy and 35 Kinship operating in 27 Apperception unproductive indefinite now-time], it understands the 'past' [along the ESFJ having-been] in terms of the 'present' [along the ESTP continuous present that places a focal object into 4 Perceiving; ESTP and ESFJ together forming the circuit of 50 Conspicuous, the first stage of tool breakdown which truncates into a 35 Kinship oddball needing to be handled]. In contrast, the temporality of authentic [206 Life in harmony with 27 Apperception] historicity [individuated by passage of 74 Blame, 13 Intentionality, 27 Apperception and 141 Angst/Worldview from M down to ER], as the Moment [rooted in 13 Intentionality futural certainty from S down to CL] that anticipates [in 14 Self-image that sustains 20 Dasein / 141 Angst/Worldview self-consciousness] and retrieves [into a 14 Self-image ISFJ overlay of 13 Intentionality in place of 93 Empire public memory], *undoes* the making present [along ESTJ of 18

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Sensing and 14 Self-image] of the today [27 Apperception indefinite now-time] and the habituation [along the 79 Habit-overlaying ESTP clock pointer of indefinite 27 Apperception now-time] to the conventionalities [in 93 Empire memory] of the they [externalized 191 Democracy and 35 Kinship]. Inauthentic [206 Life unharmonized with 27 Apperception] historical [in 27 Apperception-overlaying experience from Sens-L up to EL] existence [206 Life-overlaying existence from Sens-R up to ER, the mirror of experience], on the other hand, is burdened [by experience from Sens-L up to EL that cannot be broken apart into finite events or eras] with the legacy of a 'past' [206 Life ESFJ having-been] that has become unrecognizable to it [because its ESFJ-overlaying 45 Duty/World no longer makes sense to its ESFJ-overlaying 206 Life], looks for what is modern [amenable to being snipped out of 18 Sensing by 8 iNtuition]. Authentic [206 Life in harmony with its mirror of 27 Apperception] historicity [related to identification from M down to ER] understands history [in experience from Sens-L up to EL] as the 'recurrence' [in 93 Empire memory] of what is possible [through an overlay along ISFJ with 14 Self-image] and knows that a possibility [along the INTJ of existence-traversing 206 Life] recurs only when existence [Sens-R up to ER] is open for it [in 14 Self-image traversal of existence] fatefully [in a respect for the ISFJ of 93 Empire memory of the past], in the Moment [temporalized in 13 Intentionality certainty from S down to CL, ESFJ having-been and ESTJ making present], in resolute [respect for 141 Angst/Worldview] retrieve [coordination of 14 Self-image ISFJ with both 13 Intentionality ISFJ and 93 Empire ISFJ]."

Heidegger suggests again that the problem is in the historicity-generating segment of identification from M down to ER (page 358): "The existential interpretation [46 Interpretation] of the historicity [related to 27 Apperception, 74 Blame, 13 Intentionality and 141 Angst/Worldview passage of data through identification from M down to ER] of Da-sein constantly gets eclipsed unawares. The obscurities are all the more difficult to dispel

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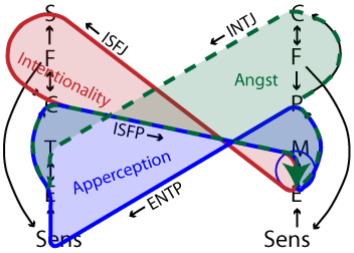
when the possible dimensions of appropriate questioning are not disentangled and when everything is haunted by the *enigma of being* [in the 'to be' from CR down to FR] and, as has now become clear, of *movement* [within existence from Sens-R up to ER, filtered by 23 Familiarity and condensed as meaning that matters at the 23 Familiarity node of S]. Nevertheless, we may venture a project [along 70 Articulation INTJ foreseeing] of the ontological genesis of historiography as a science in terms of the historicity [related to identification from M down to ER impacting on existence from Sens-R up to ER] of Da-sein. It should serve as a preparation for the clarification of the task of a historical destructuring of the history of philosophy to be carried out in what follows."

Historiography as a Science



a) Distinctive View of Historicity

Heidegger has suggested that individuating identification from M down to ER is the key pathological region generating blindness within everydayness. The science of historiography thus focuses its attention on this historicity-generating segment (page 358): "That historiography, like every science as a mode of being of Da-sein, is factically [in attuned moods] and actually 'dependent' upon the 'dominant worldview' [141 Angst/Worldview formed with 45 Duty/World from a re-ordering of the legs of 206 Life and its mirror of 27 Apperception] needs no discussion. However, beyond this fact, we must inquire into the ontological [circuit-related] possibility of the origin of the sciences from the constitution of being of Da-sein. This origin is still not very transparent. In the present context our analysis will familiarize us [23 Familiarity] in outline with the existential [circuit-related] origin of historiography only to

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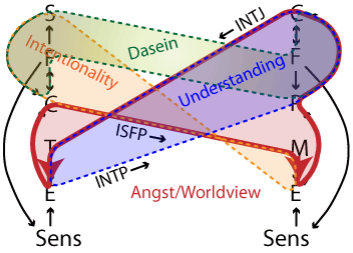
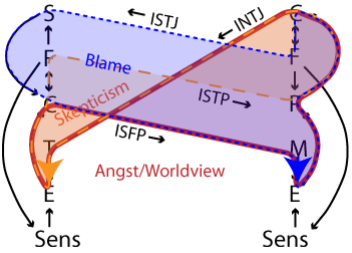
the extent that it will throw more light upon the historicity [relating to individualizing identification with finiteness from M down to ER that impacts on the existence segment from Sens-R up to ER of 23 Familiarity] of Da-sein, and its roots in temporality [mediated by the S node of existence-traversing 23 Familiarity]."





Like every science, historiography has a 141 Angst/Worldview – this will be distinctive in particular as it relates to the region of identification from M down to ER (page 358): "If the being of Da-sein is in principle historical [in 22 Observation-traversing experience from Sens-L up to EL], then every factical [mooded and attuned] science evidently remains bound to this occurrence [in 206 Life-traversing existence from Sens-R up to ER, impacting by means of 206 Life passage through significance from T down to EL on historical experience from Sens-L up to EL]. But historiography presupposes the historicity [related to 27 Apperception-traversing identification from M down to ER] of Da-sein in its own distinctive way."

Ideas of historiography are communicated, as usual, by 73 Skepticism. For historicity to be the subject of discussion, this will need to fold into itself its mirror of identification-traversing and thus historicity-related 74 Blame. The legs of these two circuits must then be re-ordered so as to generate identification-traversing and historicity-related 141 Angst/Worldview and a 20 Dasein there of the structure of identification with its historicity which can be inserted into 124 Bureaucracy/Myself as a visual entity apart from circumspection (pages 358, 359): "At first one wants to clarify that by referring to the fact that historiography, as a science of the history [in

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experience from Sens-L up to EL] of Da-sein, must 'presuppose' the being [in existence from Sens-R up to ER, traversed by 23 Familiarity formed by exchange in the 'to be' from CR down to FR] that is primordially historical [in experience from Sens-L up to EL] as its possible 'object' [at the object-binding P node of experience-traversing 22 Observation]. But history [in experience from Sens-L up to EL] must not only *be* [in the 'to be' from CR down to FR of exchange between 14 Self-image and 5 Repentance that forms 23 Familiarity in their intersection, whose existence from Sens-R up to ER is traversed by 206 Life that impinges in significance from T down to EL on historical experience from Sens-L up to EL] in order for a historiographical object [bound at experience-traversing 22 Observation P] to be accessible; and historiographical cognition, as an actual mode of behavior of Dasein, is not only historical [in experience-traversing 22 Observation]. Rather, the *historiographical disclosure* [as a 20 Dasein there by exchange from CR down to FR] *of history* [in experience from Sens-L up to EL] *is in itself rooted in the historicity* [related to 27 Apperception-traversing identification from M down to ER; with this same 27 Apperception then passing through historical experience from Sens-L up to EL, hiving away events that are no longer current] *of Da-sein in accordance with its ontological* [circuit-related] *structure,* whether it is factically [in attuned moods] carried out or not. This connection is what the talk [in 73 Skepticism] about the existential origin of historiography from the historicity [related to individuating identification from M down to ER] of Da-sein means [at the S node of existence-traversing 23 Familiarity]. To throw light on this connection means methodically to project [along 206 Life INTJ] ontologically the *idea* [ideas are along ISTP; INTJ and ISTP together form the circuit of 73 Skepticism] of historiography in terms of the historicity [related to identification from M down to ER, traversed by 74 Blame cause and effect, the mirror of 73 Skepticism, which with it can re-order legs to form 20 Dasein / 141 Angst/Worldview self-consciousness] of Da-sein. On the other

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hand, it is not a matter of 'abstracting' the concept [concepts are along 70 Articulation ESTJ; they are abstracted into general laws which may become mathematical in structure] of historiography from some factical [mooded and attuned by 206 Life INTJ] procedure of the sciences today nor of assimilating it to that procedure. For that guarantee do we have in principle that this factical [mooded and attuned] procedure indeed represents historiography's primordial and authentic possibilities? And even if that is true (we shall not decide now) then the concept [along ESTJ] could still be 'discovered' [as a 20 Dasein there, with ESTJ overlaying 14 Self-image as an aspect of exchange] in fact only if guided by the idea [along ISTP of 73 Skepticism] of historiography that had already been understood [in 33 Understanding which overlays 73 Skepticism along INTJ]. However, on the other hand, the existential idea [along ISTP] of historiography is not given a higher justification if the historian's factical mode of behavior [based in 73 Skepticism 'idle talk'] confirms it by agreeing with it. Nor does the idea [along ISTP of 73 Skepticism] become 'false' if he contests any such agreement."

b) Extension of Cartesian Science

Historiography as a science presupposes individuation into authenticity (bringing into health the 13 Intentionality-, 74 Blame-, 27 Apperception- and 141 Angst/Worldview region of identification from M down to ER); the authentic individual advances then into historiography by a move away from attunement-mood (EL up to CL) into the INTP that completes 33 Understanding as a separate circuit (Heidegger calls this thematization). We conclude that historiography is Cartesian science which explicitly acknowledges and respects its roots (page 359): "The idea of historiography as a science implies that it has grasped the disclosure [in a 20 Dasein there] of historical beings as its own task. Every science is primarily constituted by thematization [diversion of data at EL away from attunement-mood (from EL up to CL) up into 22 Observation and 33

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Understanding INTP]. What is known [in 22 Observation-overlaying 72 Knowing] prescientifically in Da-sein as disclosed being-in-the-world [124 Bureaucracy/Myself truncated into a 20 Dasein there by passage of data through exchange from CR down to FR] is projected [along INTJ] upon its specific being [this time not by 73 Skepticism INTJ but by the 141 Angst/Worldview INTJ aspect of 20 Dasein / 141 Angst/Worldview self-consciousness]. The region [within 70 Articulation S] of beings is limited by this project [along 141 Angst/Worldview- and 70 Articulation-overlaying INTJ]. The accesses to it contain their methodical 'directive,' and the conceptual [along 70 Articulation ESTJ] structure of interpretation [by 70 Articulation-overlaying 46 Interpretation] is outlined. If we may postpone the question of whether a 'history [in experience from Sens-L up to EL] of the present [in the 27 Apperception-determined now that is current as an event]' is possible and assign to historiography the task of disclosing [as the 20 Dasein there of 20 Dasein / 141 Angst/Worldview self-consciousness] the 'past' [in a previous event within experience from Sens-L up to EL as determined by 206 Life traversal through 23 Familiarity-filtered existence from Sens-R up to ER and compressed into its essence by 206 Life significance from T down to EL], the historiographical thematization [dependent upon a pivot at EL away from attunement-mood (from EL up to CL) into INTP of 22 Observation and 33 Understanding] of history [in experience-traversing 22 Observation] is possible only if the past has always already been disclosed [as a 20 Dasein there] in general. Quite apart from the question of whether sufficient sources are available for a historiographical envisagement [in 141 Angst/Worldview rather than 73 Skepticism] of the past, the *way to it* must be *open* in general [by 73 Skepticism willingness to be interrupted along INTJ by 141 Angst/Worldview and thus have a conscience] for the historiographical return to it. That something like this is true and how it is possible is by no means obvious."

Since historicity is based in temporality, and the horizon of S-mediated

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temporality is at the P node of 33 Understanding on the right, the way is freed for this thematization (pivot at EL away from attunement-mood from EL up to CL, into the INTP of object-binding P and 33 Understanding on the right). What is the object that will be observed at 1 Classification object-binding P? Thematization involves INTP and Heidegger implies that ESFJ is mandatory. These two legs complete themselves in the circuit of 85 Guilt which with its mirror of 146 Schism chains people to established religion. The implication is that those with an incomplete initial maximal acceptance of 74 Blame may be vulnerable to an objectivation of 85 Guilt.

An extended example from Canada is helpful. We quote from the *Globe and Mail* (June 25, 2015): "Seven years ago, Prime Minister Stephen Harper stood in the House of Commons and, in careful but moving language, recounted the facts of the residential school system – whose horrors were already known, if still imperfectly. The P.M. spoke of 150,000 native children forcibly separated from parents and communities, and carried off to places where native languages and culture were prohibited. He spoke of how the victims were inadequately housed and fed, and emotionally, physically and sexually abused. He said the policy was a misguided attempt to assimilate them into the dominant culture, and 'to kill the Indian in the child,' as Sir John A. Macdonald himself had put it. He said it was wrong and had caused great harm.

"And then he said the following words: 'We are sorry.'

"The burden of this experience," said Mr. Harper, "has been on your shoulders for far too long. The burden is properly ours as a government, and as a country. There is no place in Canada for the attitudes that inspired the Indian Residential Schools system to ever prevail again. You have been working on recovering from this experience for a long time and, in a very real sense, we are now joining you on this journey. The government of Canada sincerely apologizes and asks the forgiveness of the Aboriginal peoples of this country for failing them so profoundly."

Once guilt had been established and dealt with, then historiography

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could do its task. We read further in the *Globe and Mail* article: "Seven years later, the Truth and Reconciliation Commission created to look into residential schools has reported. Its findings have been shocking, detailing a history even worse than imagined."

South Africa confronted its historicity through a Truth and Reconciliation Commission; perpetrators of violence could give testimony and request amnesty from prosecution. Turkey in contrast has never admitted its role in the Armenian genocide. The United States in a similar way ignores the link between its seizure by force of Mexican territory (in the Mexican-American War of aggression) and the current supposedly illegal immigration of Mexicans into the 'occupied territories' of that same southern region. In both cases, fine-tuned historiographical research with its roots in Heideggerian subjectivity remains impossible.

We return to Heidegger (page 359): "But since the being of Da-sein is historical [in experience from Sens-L up to EL], that is, since it is open in its character [experience-traversing 68 Character] of having-been [ESFJ of experience-impacting 206 Life (by passage through significance from T down to EL)] on the basis of ecstatical [at S] and horizonal [at P] temporality, the way is in general freed for such thematization [diversion of data at EL away from S and towards P] of the 'past' as can be carried out in existence [206 Life-traversing existence from Sens-R up to ER]. And because Da-sein [as a 20 Dasein there formed by exchange from CR down to FR between 14 Self-image and 5 Repentance which simultaneously forms 206 Life-overlaying 23 Familiarity] *and only* Da-sein is primordially historical [in experience from Sens-L up to EL which is impacted by 206 Life passage through significance from T down to EL and traversed by 27 Apperception, the mirror of 206 Life], what historiographical thematization [diversion of data at EL away from 70 Articulation S up to 33 Understanding P] presents as the possible object [at the 22 Observation object-binding node of P] of its investigation must have the kind of being of Da-sein *that has-been-there* [in the 206 Life ESFJ has-been that is related to a 20 Dasein

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there in the 'to be' from CR down to FR]. Together with factical [attuned and mooded by 206 Life passage through attunement-mood from EL up to CL] Da-sein as being-in-the-world [124 Bureaucracy/Myself that is truncated by exchange into a 20 Dasein there], there *is* [in the 'to be' from CR down to FR of exchange] also always world history [of 45 Duty/World formed with 141 Angst/Worldview from a re-ordering of the legs of 206 Life and its mirror of 27 Apperception]. If Da-sein [20 Dasein there] is [in the 'to be' from CR down to FR] no longer there [as a 20 Dasein there], then the world [45 Duty/World formed with 141 Angst/Worldview from the combination of 206 Life and its mirror of 27 Apperception], too, is something that has-been-there [in the 45 Duty/World ESFJ has-been of a 206 Life ESFJ having-been that with its mirror of 27 Apperception forms 45 Duty/World and historiographical 141 Angst/Worldview]. This is not in conflict with the fact that what was formerly at hand within the world [45 Duty/World] does not yet [along the 141 Angst/Worldview-overlaying ISFP not-yet of 27 Apperception, the mirror of 206 Life] pass away [along the ENTP now-no-longer of 27 Apperception which removes the historical event in 27 Apperception-traversing experience from Sens-L up to EL from what is current], but is available 'historiographically' for the present [along the ESTP of 50 Conspicuous that enables 4 Perceiving] as something that has not passed away [along the ENTP of a pivot at P away from ESTP into 45 Duty/World-overlaying ENTP] and belongs to the world [45 Duty/World] that has-been-there [in the 45 Duty/World ESFJ has-been of a 206 Life ESFJ having-been that with its mirror of 27 Apperception forms 45 Duty/World and historiographical 141 Angst/Worldview]."

The historiographer's existence (Sens-R up to ER) is impacted by identification with the past (M down to ER) and transported by a kind of time travel to that past which in 27 Apperception becomes the present. He or she can study it (pages 359, 360): "Remains, monuments, and records that are still objectively present [at the 22 Observation object-binding node of P]

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are *possible* 'material' [in 45 Duty/World that fills with entities that matter at the node of S meaning] for the concrete disclosure [as a 20 Dasein there of some element within 45 Duty/World] of Da-sein that has-been-there [in the ESFJ has-been of a 206 Life ESFJ having-been that with its mirror of 27 Apperception forms 45 Duty/World and historiographical 141 Angst/Worldview]. These things *can* become *historiographical* material only because they have a *world-historical* character [experience-traversing from Sens-L up to EL 68 Character with its becoming] in accordance with their own kind of being. And they *become* such material only by being understood [in 22 Observation- and 141 Angst/Worldview-overlaying 33 Understanding] from the outset with regard to their innerworldliness [within 45 Duty/World constructed with 141 Angst/Worldview from the combination of 206 Life and its mirror of 27 Apperception finiteness]. The world [45 Duty/World] already projected [along 141 Angst/Worldview INTJ] is determined by way of an interpretation [70 Articulation-overlaying 46 Interpretation of a 70 Articulation that overlays 33 Understanding along INTJ] of the world-historical material that has been 'preserved.' The acquisition, sifting, and securing of such material [within 45 Duty/World] does not first bring about a return to the 'past' [along the ENTP of 22 Observation that returns 27 Apperception to a past that is for a time again current], but rather already presupposes *historical* [in experience from Sens-L up to EL] *being* [in the 'to be' from CR down to FR] *toward* the Da-sein [20 Dasein there] that has-been-there [in the ESFJ has-been of a 206 Life ESFJ having-been that with its mirror of 27 Apperception forms 45 Duty/World and historiographical 141 Angst/Worldview], that is, the historicity [related to 27 Apperception-traversing identification from M down to ER] of the historian's existence [206 Life- and 23 Familiarity-traversing existence from Sens-R up to ER]. His existence [206 Life-traversing existence from Sens-R up to ER] existentially grounds historiography as science [dependent upon 22 Observation- and 33 Understanding-overlaying INTP with its pieces that

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can be bound into an object at P], down to the most trivial, 'mechanical' procedures."

c) The Object that is Viewed

Heidegger has already given us the initial object which appears at P – it is 85 Guilt. He looks now at the identity of the 20 Dasein there. We know that the historiographer has accepted the interrupt of 73 Skepticism 'idle talk' by 141 Angst/Worldview; this calls up 74 Blame interpreted as conscience. Acceptance of maximal 74 Blame combines 73 Skepticism and its mirror of 74 Blame into 141 Angst/Worldview / 20 Dasein self-consciousness. If 206 Life links to finiteness in its mirror of productive 27 Apperception, then these two circuits can combine their legs into the same 141 Angst/Worldview accompanied now by 45 Duty/World. It is a world of possibilities time-shifted through identification with the historical past (141 Angst/Worldview-traversing M down to ER impacting on 23 Familiarity existence from Sens-R up to ER) and viewed by 141 Angst/Worldview as a 20 Dasein there within the world that was past (completing its self-consciousness). That is the true object of historiography (page 360): "If historiography is rooted in historicity [identification from M down to ER] in this way, then we should also be able to determine from there what the *object* [bound at P] of historiography 'really' [in the P-traversing 27 Apperception now that is current and thus real] is [in the 'to be' from CR down to FR that forms a 20 Dasein there]. The delimitation of the primordial theme of historiography must be carried out in conformity with authentic historicity [related to identification from M down to ER] and its disclosure [as a 20 Dasein there] of what-has-been-there [in the 45 Duty/World ESFJ has-been viewed by a 141 Angst/Worldview from 73 Skepticism and 74 Blame that builds upon the 141 Angst/Worldview from 206 Life and a finite 27 Apperception which generates 45 Duty/World], of retrieve [14 Self-image ISFJ tying into 13 Intentionality along ISFJ]. Retrieve [14 Self-image overlaying 13 Intentionality along ISFJ instead of 93 Empire memory along ISFJ] understands [in 206

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Life-overlaying 33 Understanding] Dasein that has-been-there in its authentic possibility [along the INTJ project] that has-been [along the ESFJ having-been, which with INTJ completes the circuit of 206 Life]. The 'birth' [along the ISFJ of 14 Self-image and 13 Intentionality] of historiography from authentic [206 Life in harmony with 27 Apperception] historicity [related to 27 Apperception passage through identification from M down to ER] then means [at S temporality] that the primary thematization [data passage up INTP rather than attunement-mood from EL up to CL] of the object [bound at the P terminus of INTP] of historiography projects [along INTJ] Da-sein that has-been-there [in the 206 Life ESFJ having-been that energizes 124 Bureaucracy/Myself truncation into a 20 Dasein there; with 206 Life and 124 Bureaucracy/Myself combining to form 73 Skepticism which combines with its mirror of 74 Blame cause and effect to form 20 Dasein / 141 Angst/Worldview self-consciousness] upon its ownmost [74 Blame-, 141 Angst/Worldview- and 27 Apperception-traversing individuation by passage through identification from M down to ER] potentiality-of-existence [20 Dasein / 141 Angst/Worldview self-consciousness]. Does historiography thus have *what is possible* as its theme? Does not its whole 'meaning [at S]' lie in 'facts [of 72 Knowing],' in what has factually been [along the 72 Knowing ENTP now-no-longer]?"

Historiography in its 141 Angst/Worldview of both 20 Dasein (from a re-ordering of the legs of 73 Skepticism and 74 Blame) and an altered 45 Duty/World (from a re-ordering of the legs of 206 Life and its mirror of productive 27 Apperception) uncovers the silent power of the possible (page 360): "However, what does it mean [at S] that Da-sein 'factually' is [in the exchange segment from CR down to FR]? If Da-sein is 'really' [in the 27 Apperception event in experience from Sens-L up to EL that is current] actual only in existence [206 Life-traversing existence from Sens-R up to ER, the mirror of what happens in 27 Apperception experience from Sens-L up to EL], its 'factuality' [in 27 Apperception-overlaying 22 Observation and 72

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Knowing] is, after all, constituted precisely by its resolute [respect for 141 Angst/Worldview] self-projection [of 141 Angst/Worldview upon 73 Skepticism which calls up its mirror of 74 Blame to form a 20 Dasein / 141 Angst/Worldview self-consciousness whose 141 Angst/Worldview interrupts 73 Skepticism] upon a chosen [in 14 Self-image that implements 27 Apperception production in finite time] potentiality-of-being [20 Dasein / 141 Angst/Worldview self-consciousness]. What has 'factually' [in 27 Apperception-overlaying 72 Knowing] really [in 27 Apperception current time] been [in the 206 Life having-been] there [as a 20 Dasein there formed with 141 Angst/Worldview from 73 Skepticism and 74 Blame displacing the 20 Dasein truncated from 124 Bureaucracy/Myself in response to the attuned moods of 206 Life], however, is then the existentiell [mooded and attuned] possibility [along INTJ] in which fate, destiny, and world history are factically determined. Because existence [206 Life-traversing existence from Sens-R up to ER] always is [in the 'to be' from CR down to FR] only as factically thrown [93 Empire memory added to 60 Subordinate / 53 Obligation reality simulation, simultaneously forming both 124 Bureaucracy/Myself and 20 Dasein but in the process displacing 13 Intentionality and linking up directly to 14 Self-image], historiography will disclose the silent power of the possible [along INTJ] with greater penetration the more simply and concretely it understands [along 141 Angst/Worldview-overlaying 33 Understanding] having-been-in-the-world [206 Life interacting with 124 Bureaucracy/Myself in multiple ways as described] in terms of its possibility [along 141 Angst/Worldview INTJ], and 'just' presents it [in 73 Skepticism interrupted, taken over and serving 141 Angst/Worldview as an expression of 20 Dasein / 141 Angst/Worldview self-consciousness]."

The possible along 141 Angst/Worldview INTJ cannot be encapsulated in 60 Subordinate / 53 Obligation reality simulation as some kind of time-independent natural law; it is actualized rather in the individuating

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identification (M down to ER) and resulting futural certainty (S down to CL) of unique individuals following their fate (maximal internal integration that interactively channels the flow of historicity) within temporality (pages 360, 361): "If historiography, which itself arises from authentic [206 Life in harmony with 27 Apperception] historicity [related to 141 Angst/Worldview- and 27 Apperception-traversing identification from M down to ER], reveals by retrieve [14 Self-image ISFJ overlaying first its default 93 Empire heritage of memory along ISFJ and then 13 Intentionality along ISFJ as required to shape its destiny] the Da-sein that has-been-there [in 206 Life ESFJ having-been and a 20 Dasein there] in its possibility [along 141 Angst/Worldview INTJ], it has also already made the 'universal' manifest in what is unique. The question of whether historiography only has as its object [at the 20 Dasein-intersecting object-binding node of P] a series of unique, 'individual' events [truncated out of P-based 22 Observation-traversing experience from Sens-L up to EL by the downward essence force of 206 Life significance from T down to EL], or whether it also has 'laws' [capable of being summarized in 60 Subordinate alongside Newtonian laws of motion], is radically mistaken. Neither what only occurs uniquely nor something universal above these is its theme, but rather the possibility that has been factically [in attuned moods from EL up to CL of 206 Life] existent [in 206 Life]. This possibility [as a 70 Articulation-overlaying 141 Angst/Worldview project along INTJ] is not retrieved as such [along ISFJ of 70 Articulation-overlaying 14 Self-image], that is, authentically [206 Life in harmony with its mirror of 27 Apperception] understood [in 206 Life- and 70 Articulation-overlaying 33 Understanding] historiographically, if it is distorted into the pallor of a supratemporal pattern [mathematical formula]. Only factically authentic [206 Life in harmony with 27 Apperception] historicity [related to identification from M down to ER], as resolute fate [14 Self-image integrating along ISFJ with both 93 Empire memory write state and 13 Intentionality], can disclose [as a 20 Dasein there] the history [in experience from Sens-L up

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to EL] that has-been-there [along the ESFJ having-been of 206 Life and also present as a possible 20 Dasein there] in such a way that in retrieve [along 14 Self-image ISFJ] the 'power' of the possible [in an INTJ project containing the force of essence] breaks [as events within experience from Sens-L up to EL] into factical existence [from Sens-R up to ER], that is, comes toward it [along 14 Self-image ISFJ] in its futurality [of 13 Intentionality futural certainty from S down to CL]. Historiography by no means takes its point of departure from the 'present' [27 Apperception current event within experience from Sens-L up to EL] and what is 'real' [27 Apperception now-time] only today, any more than does the historicity [related to identification from M down to ER] of unhistorical Da-sein, and then grope its way back from there to a past [along the 27 Apperception-overlaying 22 Observation ENTP now-no-longer]. Rather, even *historiographical* disclosure [as a 20 Dasein there] temporalizes itself *out of the future* [13 Intentionality certainty from S down to CL]. The *'selection'* [in 13 Intentionality passage through 27 Apperception-overlaying identification from M down to ER which determines what is current as a now] of what is to become a possible object [at 27 Apperception-intersecting object-binding P] for historiography *has already been made* [in the 206 Life-overlaying ESFJ having-been] in the factical existentiell [mooded and attuned by 206 Life] *choice* [of 14 Self-image that overlays 13 Intentionality along ISFJ] of the historicity [relating to 13 Intentionality traversal of identification from M down to ER] of Da-sein, in which historiography first arises and *is* [in the 'to be' of exchange between 14 Self-image and 5 Repentance which forms existence-traversing 23 Familiarity] uniquely [in the individualized identification of 13 Intentionality from M down to ER]."

d) Central Role of Subjectivity

The possible is the subjective retrieve of 14 Self-image into its own 13 Intentionality along ISFJ; only this can guarantee its scientific objectivity

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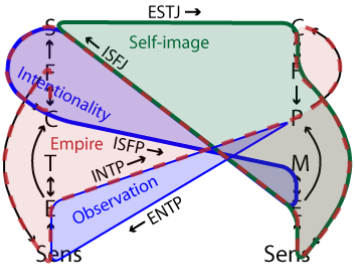
(page 361): "The historiographical disclosure [as a 20 Dasein there] of the 'past' is grounded in fateful retrieve [14 Self-image alternating along ISFJ between an overlay of 93 Empire memory along ISFJ as heritage and 13 Intentionality along ISFJ aimed at channeling that heritage into new directions] and is so far from being 'subjective' that it alone guarantees the 'objectivity' [at the object-binding P node of 22 Observation-overlaying 27 Apperception] of historiography. For the objectivity [a thematizing pivot at EL away from attunement-mood (from EL up into CL) into INTP of 22 Observation] of a science is primarily regulated by the question whether that science can unconcealedly *confront* understanding [33 Understanding] with the being [33 Understanding-overlaying 20 Dasein / 141 Angst/Worldview self-consciousness whose 141 Angst/Worldview INTJ interrupts 73 Skepticism 'idle talk' of Cartesian science along INTJ] belonging to it as its theme in the primordiality of its being [206 Life attunement-mood guiding the circumspection of 124 Bureaucracy/Myself into a 20 Dasein there]. In no science are the 'universal validity' of standards and the claims to 'universality' that are demanded by the they [externalized 191 Democracy and 35 Kinship] and its common sense [of a 73 Skepticism-overlaying 33 Understanding] *less* possible criteria of 'truth' than in authentic [206 Life in harmony with 27 Apperception] historiography."



Subjective historiography with its analysis of counterfactuals as possibilities builds on objective Cartesian scholarship and extends it (page 361): "Only because the central theme of historiography is always the *possibility* [along INTJ] of existence [141 Angst/Worldview-overlaying 206 Life] that has-been-there [in a 206 Life ESFJ having-been], and because the latter always factically exists [in the moodedness of 206 Life] in a world-

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historical way [206 Life with its 27 Apperception mirror re-ordering legs to form a 45 Duty/World of opportunity and a 141 Angst/Worldview of its structure], can historiography demand of itself a relentless orientation toward 'facts' [along the ENTP in which 27 Apperception overlays both 22 Observation and 72 Knowing]. For this reason factical [mooded and attuned by 206 Life] research has many branches and makes the history of useful things, works, culture, spirit, and ideas its object [at the object-binding node of P]. At the same time history, handing itself down [along 93 Empire memory ISFJ overlaying 13 Intentionality ISFJ and 14 Self-image ISFJ], is in itself always in an interpretedness [70 Articulation-overlaying 46 Interpretation] that belongs to it [in individuating 13 Intentionality which overlays 23 Familiarity that overlays 46 Interpretation], and that has a history [in experience from Sens-L up to EL] of its own; so that for the most part it is only through traditional history [bound at P of experience-traversing 22 Observation from Sens-L up to EL] that historiography penetrates into what has-been-there itself [of a 206 Life ESFJ having-been that is also a 20 Dasein there of what can be]. This explains why concrete historiographical research can always keep to its authentic theme [206 Life in harmony with its mirror of 27 Apperception] in varying degrees of nearness. The historian who from the outset has 'projected' [along INTJ] upon the 'worldview' [INTJ-overlaying identification-traversing 141 Angst/Worldview] of an era [in which the past through identification has been shifted into an identification-traversing 27 Apperception now that is current within experience from Sens-L up to EL but not real] has not yet proven that he understands [in 141 Angst/Worldview-overlaying 33 Understanding] his subject-matter authentically [206 Life in harmony with its mirror of 27 Apperception] and historically [in 27 Apperception-overlaying 22 Observation which supplies by object-binding and extension into 42 Freedom ESTP the focal element to 4 Perceiving] and not just 'aesthetically' [in 27 Apperception-overlaying 10 Beten/Beauty which fills in

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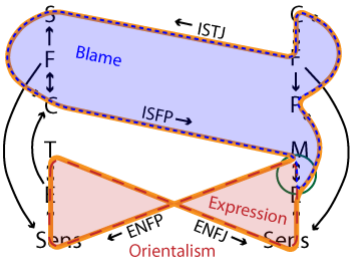
by extrapolation that which is missing in 4 Perceiving]. On the other hand, the existence [Sens-R up to ER] of a historian who 'only' edits sources may be determined by an authentic [206 Life in harmony with its mirror of 27 Apperception] historicity [related to identification from M down to ER]."

It is difficult for historiography to retain this identifying (M down to ER) historicity; the temptation is to slip into 226 Orientalism (page 361): "Thus the dominance of a differentiated historiographical interest, even in the most remote and primitive cultures, is in itself no proof of the authentic [206 Life in harmony with its mirror of 27 Apperception] historicity [related to identification from M down to ER] of an 'age' [within experience from Sens-L up to EL, as determined by identification-impacted 206 Life in its passage through significance from T down to EL]. Ultimately, the rise of the problem of 'historicism' [226 Orientalism that avoids identification from M down to ER, the mirror of 119 History that avoids significance from T down to EL] is the clearest indication that historiography strives to alienate Da-sein from its authentic [206 Life in harmony with its mirror of 27 Apperception] historicity [related to identification from M down to ER]. Historicity [related to identification from M down to ER] does not necessarily need historiography. Unhistoriographical [no ability to exploit identification from M down to ER] ages [separated out of experience from Sens-L up to EL by 13 Intentionality-impacted 27 Apperception influence upon 206 Life] are as such not also automatically unhistorical [having no events of history within experience from Sens-L up to EL]."



e) Modes of Historiography

Authentic historiography according to Heidegger unifies three distinct

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strands – monumental, antiquarian and critical (pages 361, 362): "The possibility that historiography in general can be either an 'advantage' or a 'disadvantage' ... for 'life' [206 Life] is based on the fact that life [206 Life] is historical [within 27 Apperception-traversing experience from Sens-L up to EL] in the roots of its being [the 206 Life mirror of experience-traversing 27 Apperception which passes through existence from Sens-R up to ER] and has thus, factically [in attuned moods] existing [in 206 Life that generates attuned moods from EL up to CL], always already decided [in 14 Self-image] upon authentic [14 Self-image ISFJ retrieve along ISFJ into 13 Intentionality implementation of 27 Apperception production in finite time in support of the 27 Apperception mirror of a threatened 206 Life] or inauthentic [14 Self-image ISFJ overlaying 93 Empire memory of the past along ISFJ, supported by 27 Apperception indefinite now-time] historicity. Nietzsche recognized what is essential about 'advantage and disadvantage of historiography for life' in the second of his *Untimely Meditations* (1874) and stated it unequivocally and penetratingly. He distinguishes three kinds of historiography: the monumental, the antiquarian, and the critical, without demonstrating explicitly the necessity of this triad and the ground of its unity. *The threefold character of historiography is prefigured in the historicity* [relating to identification from M down to ER] *of Da-sein.* At the same time historicity [relating to identification from M down to ER] enables us to understand [in 141 Angst/Worldview-overlaying 33 Understanding] why authentic [206 Life in harmony with its mirror of 27 Apperception] historiography must be the factical [mooded and attuned] and concrete [at the object-binding P node of 22 Observation on the right] unity of these three possibilities. Nietzsche's division is not accidental. The beginning of his *Untimely Meditations* makes us suspect that he understood more than he made known."

The monumental is 20 Dasein / 141 Angst/Worldview self-consciousness

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(from the combination of 73 Skepticism and its mirror of 74 Blame) viewing a 45 Duty/World of opportunity (from a re-ordering of the legs of 206 Life and 27 Apperception) so that 20 Dasein becomes part of a past 45 Duty/World that can affect the future. The antiquarian is the unearthing and preservation of roots in history (within experience from Sens-L up to EL) which lead to current possibilities (along 141 Angst/Worldview INTJ fore-seeing) sustained by 13 Intentionality certainty from S down to CL (overlaying the 20 Dasein there). The critical is 11 Thinking that makes a previous event current in time-shifted identification from M down to ER and examines it (by a pivot at P from the ENTP now-no-longer of 27 Apperception and 22 Observation up to the ESTP present continuous in focal 4 Perceiving) for lessons. All three are based in temporality at the node of S meaning (page 362): "As historical [experience from Sens-L up to EL], Da-sein is possible [along the INTJ project of 206 Life and 141 Angst/Worldview] only on the basis of temporality [at the 70 Articulation and 206 Life node of S]. Temporality temporalizes itself in the ecstatic [S based]-horizonal [P-based, the mirror of S-based] unity of its raptures. Da-sein exists [in 206 Life] as futural [in 13 Intentionality certainty from S down to CL] authentically [206 Life in harmony with its mirror of 27 Apperception] in the resolute [respect for 141 Angst/Worldview overlay of 73 Skepticism] disclosure [of a 20 Dasein there as an aspect of 20 Dasein / 141 Angst/Worldview self-consciousness] of a chosen [by 14 Self-image which is one side of the 20 Dasein-forming exchange process from CR down to FR] possibility [along INTJ of the 33 Understanding-overlaying 141 Angst/Worldview aspect of 20 Dasein / 141 Angst/Worldview self-consciousness]. Resolutely [acceptance of maximal 74 Blame that in turn sustains 141 Angst/Worldview] coming back to itself [in a 141 Angst/Worldview that calls 73 Skepticism along INTJ, bringing up the 73 Skepticism mirror of 74 Blame which combines with it to form 20 Dasein / 141 Angst/Worldview self-consciousness whose 141 Angst/Worldview in turn calls to 73 Skepticism], it is open in retrieve [14 Self-image joining up with 13 Intentionality along ISFJ to sustain 20 Dasein / 141 Angst/Worldview self-

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consciousness] for the 'monumental' possibilities [leading to expanded 20 Dasein / 141 Angst/Worldview self-consciousness] of human existence [in 206 Life which combines with its mirror of 27 Apperception to form 45 Duty/World and the calling 141 Angst/Worldview]. The historiography arising from this historicity [related to 141 Angst/Worldview and 13 Intentionality overlay of identification from M down to ER] is 'monumental.' As having-been [along 206 Life ESFJ], Da-sein is delivered over to its thrownness [14 Self-image overlaying 93 Empire memory along ISFJ completing 23 Familiarity and disenfranchising 13 Intentionality ISFJ]. In appropriating [by 14 Self-image] the possible [along 141 Angst/Worldview INTJ] in retrieve [14 Self-image ISFJ joining 13 Intentionality ISFJ to sustain 27 Apperception production that protects 206 Life and furthers 20 Dasein / 141 Angst/Worldview self-consciousness], there is prefigured at the same time the possibility [along 141 Angst/Worldview INTJ] of reverently preserving [in 93 Empire memory] the existence [206 Life] that has-been-there [206 Life ESFJ combining with 93 Empire ISFJ to form 23 Familiarity which enlists 14 Self-image along ISFJ in sustaining its heritage], in which the possibility [along 141 Angst/Worldview] grasped [in 4 Perceiving-overlaying 42 Freedom, the mirror of 14 Self-image] became manifest. As monumental, authentic [206 Life in harmony with 27 Apperception] historiography is thus 'antiquarian.' Da-sein temporalizes itself [at S] in the unity of future [13 Intentionality certainty from S down to CL] and the having-been [206 Life ESFJ having-been] as the present [14 Self-image ESTJ]. The present [along ESTJ], as the Moment [implementing 27 Apperception in some finite current event to mitigate through production a threat to 206 Life, the mirror of 27 Apperception], discloses the today [finite 27 Apperception now of production] authentically [206 Life in harmony with 27 Apperception]. But since the today [of 27 Apperception now-time] is interpreted [in 70 Articulation-overlaying 46 Interpretation] in terms of understanding [70 Articulation- and 141 Angst/Worldview-overlaying 33 Understanding] a

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possibility [along INTJ] of existence [INTJ-overlaying 206 Life] grasped [in 33 Understanding-directed 42 Freedom, the mirror of 14 Self-image] – an understanding [33 Understanding, the mirror of 13 Intentionality] that futurally [in 13 Intentionality-overlaying certainty from S down to CL] retrieves [in the 13 Intentionality overlay along ISFJ of 14 Self-image] – authentic [206 Life in harmony with its mirror of 27 Apperception] historiography ceases to make the today [27 Apperception now-time] present [along the ESTP present-continuous of 11 Thinking, entered by a pivot at P from the ENTP of 27 Apperception and 22 Observation up into the ESTP of 50 Conspicuous and 11 Thinking that determines the focal aspect of 4 Perceiving at CL], that is, it suffers itself to become detached [in 11 Thinking whose 27 Apperception now-time has been shifted into a previous age by identification from M down to ER] from the entangled publicness [externalized 191 Democracy and 35 Kinship which may be clocked by 8 iNtuition time snips of 17 Curiosity] of the today [27 Apperception indefinite now-time]. As authentic [206 Life in harmony with its mirror of 27 Apperception], monumental-antiquarian historiography is necessarily a critique of the 'present' [by 11 Thinking that makes a previous event current in identification-based time-shifted identification from M down to ER of 27 Apperception and 13 Intentionality]. Authentic [206 Life in harmony with 27 Apperception] historicity [related to identification from M down to ER] is the foundation of the possible unity of the three kinds of historiography. But the *ground* on which authentic [206 Life in harmony with 27 Apperception] historiography is founded is *temporality* [at the node of S] as the existential [circuit-related] meaning [at S] of being [in the 'to be' of exchange from CR down to FR between 14 Self-image and 5 Repentance, which forms existence-traversing 23 Familiarity in their intersection] of care [exchange from CR down to FR]."

Historiography in its united aspect forms a hermeneutical situation (programmed 70 Articulation) which breaks away from the they (the default

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mode in every mind) in such a way as to give it direction (page 362): "The existential [circuit-related] and historical [in experience from Sens-L up to EL] origin of historiography may be presented concretely [at the object-binding P node of 22 Observation and 27 Apperception] by analyzing the thematization [diversion of data at EL away from attunement-mood (from EL up to CL) into 22 Observation- and 33 Understanding-overlaying INTP which terminates in object-binding P] that constitutes this science. Historiographical thematization centers on developing the hermeneutical situation [70 Articulation fore-having in attunement mood from EL up to CL, fore-conceiving along ESTJ and fore-seeing along INTJ] that is opened up [along INTJ as a possibility] – once historically [in experience from Sens-L up to EL] existing [in 206 Life-traversing existence from Sens-R up to ER] Dasein has made its resolution [respect for 141 Angst/Worldview that uses individuating identification (from M down to ER) to throw identification-overlaying 13 Intentionality into a certainty (from S down to CL) of its finiteness that restricts 13 Intentionality-overlaying 27 Apperception to production in finite time in defense of its mirror of a threatened 206 Life] – to the disclosure in retrieve [14 Self-image-overlaying 13 Intentionality along ISFJ in support of 27 Apperception-mediated production] of what has-been-there [a threatened 206 Life ESFJ having-been seen as a 20 Dasein there yielding counterfactuals of what could be as a possibility in the light of the past]. The possibility [along 141 Angst/Worldview INTJ] and the structure of *historiographical truth* are to be set forth in terms of the *authentic* [206 Life in harmony with 27 Apperception] *disclosedness* [as a 20 Dasein there] ('truth') *of historical* [in experience from Sens-L up to EL] *existence* [from Sens-R up to ER, the mirror of experience]. But since the fundamental concepts [in 70 Articulation ESTJ-fore-conceiving] of the historiographical sciences – whether they pertain to the objects [at the 27 Apperception and 22 Observation object-binding node of P] of these sciences or to the way these are treated – are concepts [along ESTJ] of existence [Sens-R up to ER which

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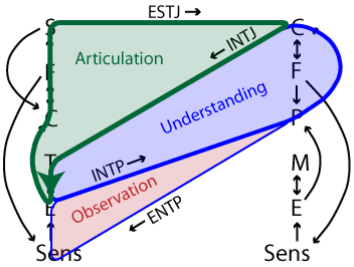
ties into ESTJ concepts by means of the primitive circuit of 9 Service which Hegel calls the human soul], **the theory of the humanistic sciences presupposes a thematic** [overlaying INTP of 22 Observation and 33 Understanding] **and existential** [circuit-related] **interpretation** [70 Articulation-overlaying 46 Interpretation] **of the** *historicity* [passage through identification from M down to ER that individuates the unit away from the they] of Da-sein."



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